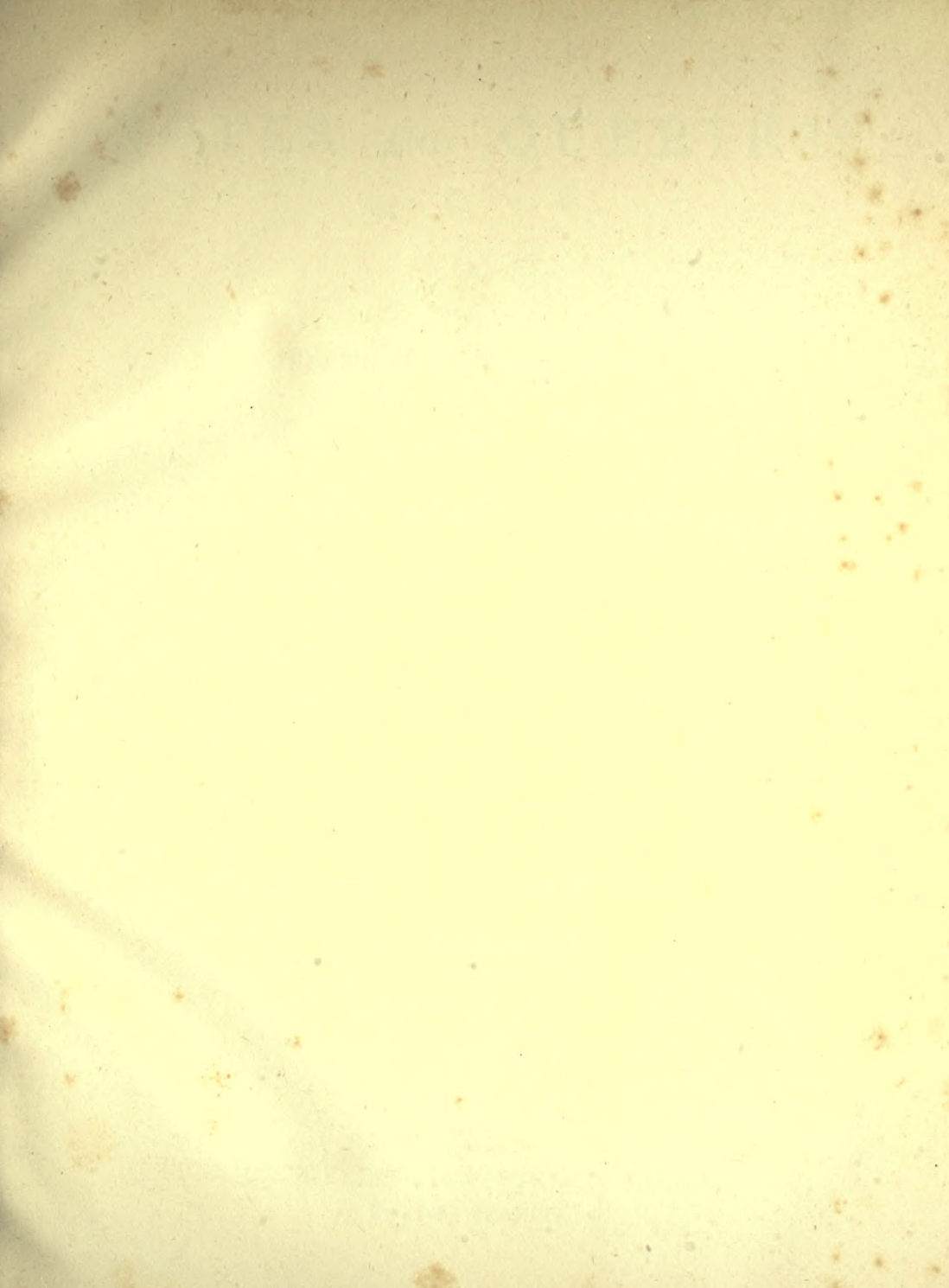




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# NOTES AND QUERIES:

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A

Medium of Intercommunication

FOR

LITERARY MEN, GENERAL READERS, ETC.

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"When found, make a note of."—CAPTAIN CUTTLE.

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SIXTH SERIES.—VOLUME SECOND.

JULY—DECEMBER, 1880.

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LONDON, SATURDAY, JULY 3, 1880.

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## Notes.

## A CONVERSATION WITH THOMAS MOORE.

A series of extremely interesting papers appeared in the *Gentleman's Magazine* for 1845-7, when that periodical was edited by the late John Gough Nichols, under the heading of "Extracts from the Portfolio of a Man of the World." It would be agreeable to know who this man was. Certainly he was a scholar, most probably a person of distinguished position. Some of the best extracts are dated 1822, and include conversations with Prince Metternich, Sir James Mackintosh, Coleridge, &c.

By the merest chance, I lately happened to find that a conversation with Thomas Moore had been omitted altogether. Moore was alive in 1846, and, although he assures us in his *Diary* that he was then in excellent health, except that the state of his eyes troubled him, the newspapers had been giving out that he was moribund. Such a circumstance may have made Mr. Nichols hesitate about publishing this conversation, particularly as the "Man of the World's" portfolio was copious in other materials. I cannot conceive that Moore would have objected to its publication. In fact, with the exception of the passage relating to the effect on Lord Londonderry of Barry

O'Meara's book about Napoleon, and which reads like exaggeration and absurdity, there seems nothing in the conversation unworthy of the poet, of whom the best of his biographers, the late Earl Russell, wrote:—

"The more eminent of all political parties were charmed by his poetry, struck with his wit, and attached by the playful negligence of his conversation. A man who was courted and esteemed by Lord Lansdowne, Mr. Canning, Sir Robert Peel, Mr. Rogers, Mr. Sydney Smith, Sir Walter Scott, and Lord Byron, must have had social as well as literary merits of no common order."

This seems to me a true verdict, as well as what Lord Russell says about the quality of Thomas Moore's conversation—its playful negligence. The best judges aver that, in these latter days, good conversation has almost perished, and that when compared with the talk of bygone times that of the present is as dross to silver. Are there any other social compensations for this loss? But this is perhaps too wide a question for discussion in your pages.

Nov. 1, 1822.—Went down to \*\*\*. Moore there alone in library when I came; he was reading the *Fortunes of Nigel*. I said I had looked at but not liked it. He said there was fine drawing of characters in the book, but a disagreeable story. The miser, he said, was finely done, "and, I must say, I have always some sympathy with misers—Shylock, Harpagon, and all of them; they are so unjustly treated; all authors seem to think that, because a man is fond of his money, it is all fair to rob him of it."

"Yes," said I, "fathers in comedies, and misers, are always considered fair game; the sympathy of the audience is always with the rascal son. 'Fathers have flinty hearts,' may generally be reversed; in most fictions the children are the flinty hearted, and it is the parents who must be miserable. But that is because the sorrow of a father is too terrible; it belongs only to tragedy. In this miser of Scott's, however, he and his daughter are neither comedy nor tragedy, nor even tragi-comedy; grotesque, *outré*, bizarre, and one is not sure which way the author intends our sympathies to be, which is disagreeable: like olives, one is not sure whether they are bad or good. I feel most, however, for the poor old man; his gold is his idol, and I always sympathize with those who see torn down and trampled in the dust what they have revered."

"Bad political economy though," said he, laughing; "the gold in the chest or on the image would be so useful in circulation."

"Scott seems to like these *outré* characters, which are unworthy of his genius; that 'glorious John' man in the *Pirate* is so tiresome," said I.

"So out of place. To have had the jolly old Udaller listening to old Scald ballads might not have been truer to fact, yet it would have been much truer to situation. But when an author has got his characters into a fix, as the Americans say, when he has driven them into a corner, he does not know how to get them out—he has filled the bottle and corked it, and then he shakes it in vain, it makes no sound. A solitary island is very well in poetry, but when you come to the details of a novel it is very hard to keep up the interest, and it does not do to assemble a set of men and beasts, like a child's Noah's ark, haphazard; or, like the girl in the fairy tale, let out the contents of the magic box, and find all



the little personages running about, and not know what to do with them."

"There is something chilling," said I, "in the very notion of Zetland—stunted bushes, drift-wood, and windy desolation.

"Oh! had we some bright little isle of our own," is not quite realized so near the North Pole."

"Yes," said Moore, "when we get into the arctic circles one is apt to think of the homely word 'comfortable,' the base ideas of a good fire and a glass of warm punch, of which, to do him justice, Magnus Troil is very liberal; but then where is the romance? Lovely young ladies, with chapped hands and blue noses—and how could they help having them north of the north of Scotland?—do not realize one's idea of heroines."

"They are not houris certainly," said I.

"And yet, perhaps, Odin's houris were bleared-eyed; perhaps to have a bear's skin well put on, and only red eyes and a blue nose-tip to be seen, were personifications of northern beauty, and are still, I suppose, the hope of an Esquimaux paradise—stout dames, perfumed with fish, and anointed with train oil. It would not do in poetry, but that is an Esquimaux heaven you may depend upon it."

"An improvement upon Odin's, too, for I think the ladies are omitted by him; his hall of happiness is only the happiness of swilling strong liquors."

"And hearing fine songs; you must not leave out the poet's glory. We do not like even our immortality to be without mortals to admire it: our sunset must not be barren, it must trail clouds of glory along with it."

"It would be very unwise to reject them. But of what is the incense to fame made up?"

"Of very poor elements sometimes, certainly," said he; "but who could give it up? Who would exchange for the most judicious praise of the nice judging few the intoxication of popular applause? No one would honestly. Philosophical hypocrisy, or witty moralists, may condemn or deride, but they are not successful, or they are not true. To sway a popular assembly, or be the idol of a nation, or the impress of a generation, is the proof of success—the glory of genius."

"But how often does it lead? Is not it oftener led? Does not success rather belong to those who snatch the tide upon the turn?"

"Yes—sometimes, perhaps," said he; "but it is such a nice moment to hit—it is luck, not genius; and where the right instant is not caught, he sinks on the shore a ridiculous wreck. Those who have tried to go ahead of their age generally end in being the tail. Too richly freighted, too deeply laden, for the depth, they sink before they reach the ocean: and what wealth, what gems, what sunless argosies are scattered to the plunder of the little unregarded privateers that float behind. What a futurity in the wreck of that overfreighted venture of uncalculating genius! How often does such ill-fated power rush wildly through the universe—a comet, meteor, dazzling, amazing, confounding, and then, shocked against some steadfast world, it breaks and scatters, starring space with fragmentary gems."

"Or go out just as often," said I, "unseen and unknown."

"Snuffed out by an article in a review," said Moore; "and, as very often happens, having first served the reviewer to light his own farthing candle by it. It is a juggling trick, and not often detected; long practice makes them perfect; but a true reviewer is so ready at it, and the lighting of his own and the extinction of his victim's light are so nearly simultaneous, the article-monger has generally all the credit and none of the shame. Or sometimes, more insidiously, they begin by opiating the victim with their specious praise, and then

bleed out and feed upon his life blood. Or, like some savage bird of prey, catch hold of, whirl aloft upon some giddy height, pretending applause, and then dash down to ruin. Small vampires, they lull the victim, and then leave a lifeless corpse."

"If there was but one of these murderous corporations it would be fatal, but we are pretty sure of the *Quarterly* taking up the defence of what the *Edinburgh* attacks."

"The *Quarterly* sometimes attempts a resuscitation of an *Edinburgh* subject, but the process is only galvanic, —the life is gone. The merciless scalpel has divided soul and body, and the force is on their side, and the feeble piety of the orthodox *Quarterly* is exerted quite in vain."

"These two periodicals have become merely organs of the two parties, and that destroys their literary influence, however it may ensure their extended reading," said I.

"As long as it procures a good dividend on the profits," said he, "to the proprietors, the how it is done, or the who that suffers, is of very small consequence. The trade, as the booksellers emphatically call themselves, just purvey for these body snatchers; and, because they are a recognized institute of licentiates in the art of dissection, it is all allowed, all fair; the law never interferes, public opinion never censures, individual complaint is never heard, however sacred the ground, however noble, or even royal, be the resting-place. Although adorned in all the pomp of monumental pride, all alike are desecrated: the classic fane; the lowly sod; all, all alike rifled by these profaning hands."

"Yet everybody buys the reviews," said I.

"Yes, all rail and all read: victim and victimizer all get drunk together; all throw for what stake they can, and all scramble for the pool, and we all laugh through it all."

"It is of no use," said I, "crying for what we cannot prevent."

"And it may be some use," said he, "to laugh at what we suffer from; it softens the sting to ourselves and to others too. Nothing so much confounds the attacker as to find his weapon harmless at his feet again, and laid there, not by Apollo or Minerva, or any of the grand scientific deities, but by insignificant Momus: such interference makes the assailant ridiculous; he can hardly for very shame take up again and renew the attack with a weapon made so absurd. 'Live and let live' is not truer than 'Laugh and let laugh.'"

"But, unfortunately, the public hear only the insulting laugh of the reviewer; they seldom do justice to the philosophic laugh of the good humoured victim."

"Good humour will prevail," however, in the long run, you may depend upon it. If the thing has merit it will outlive all ill-natured criticism; if not, it deserves to die, and is better, perhaps, put out of pain at once."

"I scarcely think," said I, "that it is from humanity exactly that the reviewers deal so deadly in their blows."

"They feel no mercy, and show none, you think. And perhaps they may meet their punishment; perhaps they may be haunted by the ghosts of all they have slaughtered; weeping, shrieking, gibbering, wailing phantoms may disturb their nightly rest. 'You stabbed me in your forty-first.' 'You sucked my blood in August 1816.' 'And me you gibbeted in such an article, and drew and quartered too.' It would make a good paper in a magazine, 'The Reviewer's Nightmare.'"

"More horrible than any of the opium eaters' visions," said I.

"But I suppose," I continued, "that they grow quite callous."

"I doubt," said Moore, "that any one ever becomes quite callous. All the world thought Lord Londonderry had so long, so calmly endured the badgering of the



Opposition that nothing could have moved him. After he had so carelessly flung back or disregarded all the taunts and sneers of all the party, and the concentrated bitterness of the whole in the outpourings of Brougham's envenomed wrath, one would have thought, if ever man was seared and callous to every whip and sting with which fortune could outrage him, Londonderry was that man; and yet he gave way at last. There was still a vulnerable place, still some living nerve to jar, still some throbbing of a human heart beneath the ossification of the statesman. It is said, and I have no doubt of its truth, that Barry O'Meara's book, and all that it revealed of Napoleon's ill treatment, was what overset him at last. No man is thoroughly insensible nor thoroughly selfish, believe me."

"Perhaps not thoroughly selfish, but I should say that selfishness was the greatest and most pervading of all vices."

"Does it merit so hard a name?" said he. "Is it worse than a fault?"

"If it is not, any more than idleness," said I, "a vice in itself, it is, like idleness, the parent of all others."

"Vice may well be puzzled to know its own father when it has so many mothers; and it is so well disguised that 'its own mother would not know it' very often."

"Poor Idleness, however, began, in my recollection, I think, as the mother of nothing worse than mischief: such as a schoolboy in the holidays might fall into—entangling mamma's netting silk, putting papa's powder-horn in the water, or breaking the old pony's knees; and I really think that poor Idleness in herself meant no more harm, though, since the witticism on the Regent Orléans and his mother, she has acquired a character she will never lose now."

"Wits have a good deal to answer for," said I; "in some few words of that sort, so easily said and so easily remembered, they fix a character irrevocably."

"And wise men, as well as wits," said Moore, "let me tell you, have done the same. Many a poor child has had to rue King Solomon's 'spare the rod.'"

"It is said that there is no proverb that is not contradicted by another."

"Of course; and that makes the danger of these apophthegmatic sayings of great men; for poor ordinary mortals they are very tantalizing. That which appears the concentrated essence of a life's wisdom is, after all, very often only a witty antithesis, and if a jester made it, it would be laughed at, but coming with the authority of a great name it ceases to be wit, and is handed down as sententious gravity. It is an unfair use of their power, and very often sparing the moral lessons would do more good than sparing the rod would do harm. These ready cut and dry sayings can so often be used either way; portable morality, like portable soup, is very apt to turn in the long voyage of life. Things that are meant to contain everything often contain nothing; I have seen a patent knife and fork and spoon all in one, none of which when it came to the using would perform its own office."

"In an emergency, you think," said I, "that the fingers would do better."

"Yes, just so; the fingers or chopsticks, or anything may be adapted; prepared remedies for accidental evils are never equal to the makeshift of the moment. 'The complete letter-writer, adapted to every situation in life,' might be thumbed for ever without producing the effect of the simplest phrase suggested by the feeling of the occasion; and all the taught, got-by-rote maxims of morality are nothing to the security of a naturally good heart. Staggering in Saul's unwieldy armour David had never slain his giant: his shepherd's sling and pebble from the brook did the business at once."

Little Lord — ran into the room at this moment, and I said, "A truce to your immoral morality now: we must not let this well-brought-up child, 'a poor ordinary mortal,' be tantalized or deluded by apophthegmatic sayings from one with a great name."

Moore smiled, and the little boy, with a disappointed face, said, "I thought mamma was here; I wanted to show her this. Oh, there she is. Mamma, mamma!" cried he, running to the window.

"I think," said Moore, "we may trust the natural good heart in this case; all that governess, and tutor, and morality maxims can do will not spoil that heart."

FREDERICK HENDRIKS.

Linden Gardens, W.

#### PROPOSED EDITION OF SHAKSPEARE IN OLD SPELLING.

(See 6th S. i. 470, 491.)

The note of my friend Dr. B. NICHOLSON (at the second reference) is in exact accordance with my views, so much so that there remains but one point which calls for remark from me. \*During the very important period of our literature, 1550-1625, there actually was a true orthography, which many writers of the earlier years strove to observe and perpetuate. But there were many causes at work tending to frustrate those efforts and confound orthography. The neglect of early literature, the pressure of public affairs, and the ignorant and reckless power of the press were chief among these. As a natural consequence, in much of the written and most of the printed literature words are spelt in most capricious fashion, some in the phonetic dress of the writer or printer (as with uneducated people in our own day), some in misspelling, owing to partial forgetfulness or carelessness, some in a hopeless muddle made up of both these, with blunders of reading, writing, or printing added. I am merely stating the result of very careful study when I assert that there exists no early edition of any work of Shakspeare's, whether in quarto or in folio, that is printed in any orthography of the period. The departures from the *norma* are constant, and words are frequently presented in styles which never did belong to that orthography, and the departures themselves are not regular, nor yet approximately regular, but lawless and capricious. To the critic, as Dr. B. NICHOLSON says, the slavish reproduction of the very letters of words in the early editions is most important, but we have such reprints in abundance. For any other purpose than an *apparatus criticus*, an edition of Shakspeare printed in what Mr. FURNIVALL calls "old spelling" would be not only offensive but misleading. If the spelling of the second quarto of *Hamlet* (e.g.) were followed, we should have these lines in Ophelia's narrative:—

"For out adoores he went without *they* helps,

And to the last bended *the'r* light on me";

and Polonius addressing the king would use "weakenes," "lightnes," "madnes," but addressing

Hamlet he would tack on an additional *se*; Horatio and Osric would use "hot," Polonius "hote," Hamlet both forms. These are examples of the more usual differences, but the more extravagant ones are much less frequent; and monsters such as "Angle," "ceasen," "wath," &c., need not disfigure even such an edition as is contemplated by the Director. Be that as it may, the projected edition in old spelling is, in my judgment, a work of supererogation, and a costly luxury which, in view of more pressing work, the New Shakspeare Society may well dispense with.

C. M. INGLEBY.

Athenæum Club.

I do not think that Dr. NICHOLSON's first paragraph is fair to me. He should have said that (on his proposal) the Committee of the New Shakspeare Society directed me to propose the new edition of Shakspeare in old spelling to our members, and agreed to abide by the members' decision. I am glad to say that the votes hitherto received are in favour of the edition by a majority of four to one, and the edition is consequently now in preparation. Having founded the New Shakspeare Society on my own lines, and directed it since its foundation, I claim to be a better judge of what it was meant to do, and what it ought to do, than Dr. NICHOLSON. I also claim that the rightness of having an edition of Shakspeare in the spelling of his time is acknowledged by every "English scholar," as I understand that term. That many estimable Shakspeare students are not included in it I, alas, know too well. As there is no good trying to convince a man against his will, I shall not attempt the task with Dr. NICHOLSON. But I trust that some of the English scholars who write in "N. & Q.," like Mr. SPENCE, will give their opinions on the point whether Shakspeare's words should or should not be presented to the student in their habit as they lived, and that the open-minded among your readers will consider this question without prejudice. I need not say that Prof. SKEAT and other scholars sent their adhesion to the scheme as soon as ever it was announced.

F. J. FURNIVALL.

I am amazed at Dr. NICHOLSON's opposition to Mr. FURNIVALL's proposed edition, and I shall be still more amazed if the members of the New Shakspeare Society stultify themselves by refusing to support Mr. FURNIVALL in carrying out what their own prospectus exhibits as their main design. Let your readers consult the extract from that prospectus given by Mr. FURNIVALL at the first reference above, and like me they must wonder why Dr. NICHOLSON, with his contempt for "philological and etymological purposes," has connected himself with a society which, if it is anything, is both philological and etymological.

R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

THE PINK.—Without wishing to reopen the question of the derivation of *Whitsun*, I should be glad to invite the aid of readers of "N. & Q." to determine the origin of the word *pink*, the popular name of the *Dianthus* of botanists. Dr. Prior, in his *Popular Names of British Plants*, says:—

"PINK, L. Germ. *pinksten*, Whitsuntide, as in the first line of *Reineke de Vos*—

'It geschah up einen pinkste dach,  
It happened on a Whitsunday,'

the season of flowering of one of its species, the Whitsuntide gill-flower of old authors. The dictionaries derive it from a supposed Dutch word, *pink*, an eye; one, however, that does not appear to have any meaning in that language. It is a curious accident that a word that originally meant "fiftieth," πεντηκοστή, should come to be successively the name of a festival of the Church, of a flower, of an ornament in muslin called *pinking*, of a colour, and of a sword-stab."

Why an "ornament in muslin" was called a *pink* is not suggested, unless it is to be inferred that the ornament was so termed from its likeness to the flower. But the operation of *pinking*, by which holes are pinched or punched in silk or other stuff, is so clearly a *picking* or *pecking* that the Whitsun-flower derivation seems far-fetched and unlikely, while the nasal *n*—seen in the Platt-Deutsch *pinken*, to hammer; *pinkepank*, a blacksmith—does not, of itself, cast a doubt upon the kinship between *pick*, or *peck*, and *pink*.

To return to our flower. Wedgwood derives *pink* from "French *pincés*, the flower pink. Probably from the sharp-pointed leaves set in pairs upon its stalk-like pincers. Fr. *pince*, a tip or thin point." But the common name for the pink is, in French, *œillet* (a little eye), and not *pincés*, a word I fail to discover in any French dictionary. The likeness of the *pink* blossom, with its fringed edges, to the *eye* is so striking that it is not surprising to find it also known as *oogje* (the exact equivalent of *œillet*) in Dutch. The French word *œillet* very probably appears in the corrupt form of *willy* in sweet-william, the *Dianthus barbatus*.

In the North the term *pinkie* is, I believe, applied to a little, contracted eye; but I do not know whether the word is used as a substantive (*-ie* being the diminutive) or as an adjective (the ending *-ie* meaning *-ish*). Does *pink* ever mean simply *eye* in English? If a *pink* is an eye, it may well be etymologically connected with *blink* and *wink*, and it may even have the same root as *pink*, to punch. But it is curious that while Wedgwood, in explaining the latter word, says that *pink* formerly meant to *wink*, and sees in *pinking* a succession of slight blows, he is satisfied with the derivation quoted, above of the flower pink.

HENRY ATTWELL.

Barnes.

"ANGLO-SAXON" ETYMOLOGIES.—I think that, in common with many of your readers, I have some right of protest against the absurdities that



are so frequently perpetrated in the name of "Anglo-Saxon." I wish to call attention to the fact that the vowel changes are regulated by the strictest phonetic laws, speaking generally; that these cannot be thoroughly understood without some general knowledge of Teutonic philology; that the dictionaries are frequently wrong as to the accents; and that the more one studies the subject the less likely one is to be too confident. On all other subjects, such as botany, literature, history, &c., it is considered at least decent that the writer should have some slight elementary knowledge of his subject, and I submit that writers who have not any elementary knowledge of Anglo-Saxon would better consult their own reputation and the interests of correspondents by letting it alone. To explain what I mean more clearly, I will say that the statement in 6th S. i. 519 about the ridiculous word *bôc-œsce* is entirely wrong and misleading, and that the statement on the same page, that a *beech* was so named because used for *books*, is the exact converse of the truth. At p. 524 it is suggested that I should add a certain "etymology" to my "list." I may say that I did so at once, gladly.

WALTER W. SKEAT.

**ELECTION EXPENSES.**—At the present moment, when the wry faces of those gentlemen who, after the expenditure of some thousands, have succeeded in gaining an entry into what I hope is still "the most comfortable club in the kingdom," are only equalled by those of the unsuccessful who have, in some cases, paid as much without "getting in," it may be interesting to them and others of your readers to peruse two extracts from the old *Scots Magazine* for the year 1768, showing the cost of such luxuries at two periods in our history:—

"The following is said to be an original table, being the whole amount of cash expended by two members chosen in 1660, taken from the gentlemen's own writing:

'For Bread, Ale, and Tobacco	...	...	£1 17 6
Sturgeon and butter	...	...	1 2 0
Anchovies and oysters	...	...	0 14 1
8 dozen bottles of Canary	...	...	10 12 0
2 dozen bottles of Claret	...	...	1 2 0
Neats tongues	...	...	0 6 2

Sum is £15 13 8

'Saturday, April 14, 1660.

"Received of — Esq: the sum of seven pounds sixteen shillings and sixpence in full for half this note, 74. 16s. 6d.

"I say received by me; Mr. —, who was chosen with me, paid the other moiety."

"April, 1768. A calculation has been made that the expense of the late election for members of Parliament exceeded the sum of two millions."

ALEX. FERGUSSON, Lieut.-Col.

United Service Club, 11, St. George's.

**ERRORS** (see 6th S. i. 390, 414, 433, 490, 512) — *Notice de la Gravure*: Cruikshank "collaborant pendant la plus grande partie de

son existence au *Punch*." MR. ASHBEE remarks on this quotation, "It is, I believe, a fact that George Cruikshank never contributed to *Punch*. It would be interesting to have this confirmed or refuted from headquarters." This refutation from headquarters—from the man himself—is perfect, at least to the date of the characteristic letter, a copy of which I enclose. I may add that the lamented artist repeated to me more than once of late years that he "never had anything whatever to do with *Mr. Punch* of Fleet Street."

"263, Hampstead Road, N.W.

"Jany. 7, 1867.

"My dear Sir,—I am sorry that I am not able to tell you where to find a 'Punch and Judy,' but think some of that family reside, or might be heard of, in the vicinity of 'Leicester Square.' The 'Punch' that I copied my figures from for the *History of Punch and Judy* was an old Italian, long since deceased—his performance and figures were first rate—far superior to anything of the present day, and it is quite evident that poor Leech and others, copied my *Punch*—for *Punch* and other works, from the *Punch* that I copied from this Italian *Punch*.

"Speaking of *Punch*—you are I presume aware that although the idea of *Punch* was taken from my *Omnia* that I never had anything to do with that work—of *Punch*—and also that for many years (20!!!) I have not taken anything in the way of *punch*.

"However I will say no more about *Punch* at present as I fear you will feel as if you could 'punch the head' of

"Yours truly,

"GEO. CRUIKSHANK,

who wishes you all happiness—and great success in the proposed juvenile entertainment.

"Geo. H. Haydon, Esq."

GEO. H. HAYDON.

Bethlehem Royal Hospital.

**CLEOPATRA'S NEEDLE AND ITS PROPOSED ADDITIONS.**—Can anything be much more absurd than the proposal to set up figures of the Sphinx at the base of Cleopatra's Needle? Representations of that pagan creature were quite in place at Thebes, where they received religious reverence from the ancient Egyptians; but what possible claim can they possess to a prominent position in the capital of a professedly Christian country? The Needle is a valuable acquisition, in an archaeological point of view, on account of its hoar antiquity and historical interest, and therefore not unworthy of its present position; but why outrage propriety and common sense by encumbering it with modern effigies of a fabulous monster?

J. FULLER RUSSELL, F.S.A.

4, Ormonde Terrace, Regent's Park.

**LOCAL ANTIQUITIES: STREET-DOOR ORNAMENT IN DEPTFORD.**—In Union Street, Deptford, all the street doors on both sides of the way, for a distance of say three hundred yards, are adorned with what I believe are technically called angle-arm F brackets, springing from the lintels and supporting the penthouse or semi-porch eaves,—the flat slab, to protect from the weather, projecting over the front door. I may not be correct in my archi-



tectural terminology, but I think the general reader will gather what I mean. These brackets are highly foliated, carved apparently in wood, and evidently genuine relics of the Carolinian period, no two pairs being of the same pattern, and they serve to adorn very modest tenements in a narrow street, that the progress of metropolitan improvement must, in a very short time, doom to demolition for the purpose of widening a thoroughfare now become important as leading to the recently freely opened creek bridge. *Verb. sap.* to antiquaries in the locality of Sayes Court, the home of John Evelyn. S. P.

Temple.

THINGS EVIL SYMBOLIZED BY THE SIGNS OF THE ZODIAC.—The following list of things evil which are symbolized by the signs of the Zodiac may prove useful to some of your readers. I have transcribed it from Sloane MS. 2281 (p. 91), in the British Museum. Its date is about 1685.

"Aries	Superbia.
Taurus	Blasphemia.
Gemini	Potestas absoluta.
Cancer	Decreta et Decretales.
Leo	Paricidium.
Virgo	Repletio.
Libra	Hypocritia.
Scorpio	Sodomia.
Sagittarius	Simonia.
Capricorn	Idolatria.
Aquarius	Superstitio.
Pisces	Error."

K. P. D. E.

DERIVATION OF "EISELL."—In "N. & Q.," 1<sup>st</sup> S. ii., iii., and iv., this word is the subject of a long controversy, which became at one time rather acrimonious. The subject was resumed in vol. x. of the Fourth Series, and was left very much where it began, opinions being nearly equally divided between *eisell*=vinegar and a river bearing a name of similar sound. It is not my wish to renew the discussion, but merely to point out what appears to be a probable derivation of the word as meaning vinegar. We are told that it is found in Anglo-Saxon and cognate dialects and in Welsh; but no one seems to have looked further, or to be aware that there is an old Romance word from which it may have come. Roquefort, in his *Glossaire de la Langue Romane*, has, "*Aysil*: oseille, plante potagère; *oxalis*." Is it not probable that in countries where the vine is not indigenous a substitute for vinegar may have been made from this plant? E. McC—.

Guernsey.

[See "N. & Q.," 1<sup>st</sup> S. ii. 241, 286, 315, 329; iii. 66, 119, 210, 225, 397, 474, 508, 524; iv. 36, 64, 68, 155, 193; 2<sup>nd</sup> S. vii. 125; 4<sup>th</sup> S. x. 108, 150, 229, 282, 356.]

FOLK-LORE OF THE RIVER ERNE.—The first time I visited Ballyshannon I was told a pretty piece of local folk-lore by a lady there. It is, that a person

who has once drunk of the waters of the Erne is sure some time to come back to Ballyshannon. The charm worked in my own case. Of course this conceit is the embodiment of the fondness of a people for their own place, and of their belief in its attractiveness. W. H. PATTERSON.

Belfast.

[The same force is attributed in Rome to the waters of the Fountain of Trevi.]

FOLK-LORE OF THE CRAYFISH.—I extract from that interesting little book on the crayfish, by Prof. Huxley, this curious morsel of folk-lore:—

"Van Helmont, a great dealer in wonders, is responsible for the story that in Brandenburg, where there is a great abundance of crayfishes, the dealers were obliged to transport them to market by night, lest a pig should run under the cart. For if such a misfortune should happen, every crayfish would be found dead in the morning—

'Tam exitialis est porcus cancro.'

F. S.

Churchdown.

BINDING IN CHINTZ.—For the information of future readers of "N. & Q." it should be recorded therein that the first book bound in chintz, in lieu of cloth, so long in use, was *Second Thoughts*, a novel, by Miss Broughton, issued during the present year. EVERARD HOME COLEMAN.

71, Brecknock Road.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

CHAUCER AND CAMDEN.—I have a folio black-letter edition of Chaucer, printed in London "By Adam Islip, an. Dom. 1602." After the preface is a page headed "The Life of Ovr Learned English Poet, Geoffrey Chaucer. So much as we can find by Herauldes, Chronicles and Records of his Countrey, Parentage, Education," &c. Under this list of subjects referring to the poet are the words "Guiliemus Camdenus," followed by a remarkable sentence in Latin:—

"Gaufredus Chaucer sui seculi ornamentum extra omnem ingenij aleam positus, et Poetastras nostros longo post se intervallo relinquens,

"Jam monte potitus

Ridet anhelantem dura ad fastigia turbam."

The prose portion of the above is, to say the least, amusing, and shows how there were Elizabethan writers who resembled many modern critics in "carrying their admiration for the great mediæval poet to an extreme degree. "Poetastras nostros" is a remarkable expression for a book printed in 1602, when Shakespeare and Ben Jonson were flourishing, and when Spenser and Marlowe had

not lain ten years in their graves. Can any contributor inform me whether Camden's name refers to the account of the life, parentage, and education of Chaucer (which occupies several following pages), or to this Latin sentence preceding the true classical quotation? I cannot feel certain myself, since "Guiliemus Camdenus" is printed equidistant from the heading above and the Latin below.

ALBAN DORAN.

51, Seymour Street, W.

"CAPTAIN LIEUTENANT."—Might I ask some particulars of this rank, once known in our army? Grose, *Mil. Antiq.*, vol. i. p. 412, says: "In the brigade of horse-artillery, consisting of six troops, there were 6 captains; 6 captain lieutenants; 12 first lieutenants; and 6 second lieutenants." The order in which they are given shows their precedence, as does the following, from p. 322 (in 1794): "A captain in an infantry regiment was allowed 3 horses; a captain lieutenant, 2; [and] every two subalterns and staff officers, 1." I owe these quotations to my friend Mr. W. G. Stone. In *A Breviary of Military Discipline*, for the use of the Militia, 1692, written by John Dalker, he describes himself as "Captain lieutenant and Adjutant" of a militia regiment. But on looking through it, though the positions of captains, lieutenants, and ensigns in each manœuvre are carefully laid down, there is not a word of any kind as to the "captain lieutenant"—indeed, he is never mentioned. I am aware that the colonel's, and, I suppose, the lieutenant-colonel's and major's, companies were commanded by a substitute, but that that substitute was not entitled "captain lieutenant" is proved by my first quotation. B. N.

A ROMAN BREVIARY, 1740.—Among the books bequeathed to the University of Oxford by Robert Finch, M.A., of Balliol College, there is a precious bound copy of a Roman breviary, in four small octavo volumes, bearing the title "*Breviarium Romanum*, cum Psalterio proprio, et Officiis Sanctorum ad usum Basilicæ Vaticanæ Clementis X. auctoritate editum," Urbini MDCCLX., which contains the following curious manuscript note before its title-page:—

"Hoc Breviarium, auro pretiosius, inter libros adnumerandus est rarissimus, quoniam nemini qui id jure possidet datum vendendi vel alienandi facultas. Mortuo sane quodam Canonico, aut alio quopiam inter ministros Divi Petri sancto cultui addictos, tenentur hæredes ut Breviarium defuncti ad Capituli thesaurarium rite deferant."

Query, Is it the common usage, in capitular bodies, after the death of a priest, to give his breviary to the church of whose chapter he was a member, or to which he was attached even in a subordinate capacity, as the note I cite would intimate?

H. KREBS.

Oxford.

A WITTY SCHOOLBOY.—In an article upon Westminster School customs in the *Daily News* of Dec. 25, 1879, the writer attributes to a Westminster boy the making of the witty answer to Queen Elizabeth, "Infandum, Regina, jubes renovare dolorem," on her making inquiries about the birch rod. I have, however, come across, in two books, accounts which give to a Winchester boy the credit of the answer. In Mackenzie Walcott's *William of Wykeham and his Colleges* the story is told with apparent certainty of its truth on p. 158; and again, in the Rev. H. C. Adams's *Wykehamica*, on p. 78, the story is fully given. Would some old Westminster kindly say what authority there is for the Westminster version, or can any reader kindly clear up the matter satisfactorily, so as to prove the truth of either account?

C. W. HOLGATE.

BIRTHDAYS OF INSANE PERSONS WANTED.—An article in the *University Magazine* of March last calls attention to the subject of planetary influence at birth, and to the rules of Ptolemy. The writer gives a number of cases of eminent persons who have become insane, in whose natiivities similar aspects, conformable to the astrological rule, are observable. I am pursuing this inquiry, to see whether the rules in question can be proved by a true induction from a sufficient number of cases. The mathematical chances of the zodiacal aspects referred to at noon of any given day are easily calculated; consequently an average of conformable cases greatly and constantly in excess of these would show some natural connexion between the two things. But I find myself unable to obtain a sufficient numbers of birthdays of the insane from private sources, and therefore venture to appeal for assistance through your columns. Only the year and day of birth are required, and no names need be given. Information to under-mentioned address will be gratefully received.

C. C. MASSEY.

2, Harcourt Buildings, Temple.

THE LONGEST DAY.—What is the longest day of the year? Two almanacs which I have consulted give it as June 21; several persons assure me it is June 24. From Whitaker's *Almanac* it appears that the days from June 18 to June 24 (inclusive) are all of the same length, except June 21, which is one minute shorter, the sun rising and setting at the same time from the 18th to the 20th, and one minute later, both ways, from the 22nd to the 24th, but on the 21st it rises one minute later than on the 20th, and sets at the same time. Moreover, there is an old rhyme which says:—

"Barnaby bright,

The longest day and the shortest night."

Now, St. Barnabas's day is June 11; therefore, on reckoning the difference between the Old and



the New Style, it appears that the longest day ought to be June 22. Will some one kindly explain?  
K. N.

USAGE ON THE DEATH OF A KING.—A gentleman told me on June 18 last, that his grandmother, who was seven years old when George II. died, had often told him that she went out into the road adjacent to her parents' house at Torquay to see the post pass, as his horse, on account of the king's death, had a rope halter about its neck in addition to its ordinary bridle at the head. Was this usage general, or merely local?

WM. PENGELLY.

Torquay.

BOSWELL'S "MATRIMONIAL THOUGHT," which was set to music by Dibdin, at the request of Garrick, in 1770, and then drew upon its author a reproof from Dr. Johnson for swearing, appeared in the *Leeds Intelligencer* of Dec. 27, 1768. It is addressed to "M. H.," apparently the "honest Mat" of the verse. Who was he, and whence can a provincial newspaper have had the lines two years before Boswell repeated them to Johnson? It was not until 1779 that Boswell visited in Leeds the father of the first Lord Wharnccliffe, Col. Jas. Stuart, the headquarters of whose regiment were stationed there.  
A. H. D.

"PARIAH."—From what language does this word come? What is its etymology?

"GIAOUR."—Is this word of Aryan or Semitic origin? Max Müller says the Pers. *gávor* is an Aryan word (*Lect.*, sixth ed., i. 87, 140). On the other hand, according to Mouradjea d'Ohsson, the word is a corruption of the Arabic *kafir*, "an infidel, a disbeliever in Islam." If *giacour* should be of Aryan origin, what is the root idea at the bottom of the word?  
A. L. MAYHEW.

DONNE'S "SATIRES."—Will any reader of "N. & Q." who has Donne's *Satires* at hand kindly tell me whether the word "glare" occurs at line 8 of Satire iv.? I have a copy of Pope in which his paraphrase is printed along with Donne's original doggerel. In the latter the lines read thus:—

"As glare which did go

To mass in jest, catch'd, was fain to disburse  
Two hundred marks, which is the statute's curse."

Pope's paraphrase says:—

"As the fool that in reforming days  
Would go to mass in jest (as story says)."

Is *glare* a mere misprint? If so, what is the right word?  
J. DIXON.

ANDREW MARVELL AND CAMBRIDGESHIRE.—Is there any ground for the tradition that Andrew Marvell lived at Meldreth, in the house which until recently bore the name of "Marvells"? I have not been able to find that he ever lived in

Cambridgeshire, except during the time that he was at college, but perhaps some of your numerous readers may be able to give me some information on the subject. Was the "new biography" of Marvell, mentioned by Mr. KIDD as being "already in the press" ("N. & Q.," 1<sup>st</sup> S. v. 597), ever published?  
G. F. R. B.

CURTAIN LECTURES.—Wanted, the author or origin of this expression. Goldsmith uses it, I find, in his little tale, *The Double Transformation*.  
T. L. A.

CIDER FROM THE BERRIES OF THE MOUNTAIN ASH.—When I was a boy in Merionethshire, about forty years ago, I was told by an old lady who lived in the parish of Trawsyrnydd that a rough kind of drink was made from the berries of the mountain ash. A very rough cider it must have been, and I think would require to be succeeded by some sweet mead or medd. Can any of your correspondents tell me if such a drink was known elsewhere as that of the ash cider?

THOMAS PAYNE.

Cowbridge.

THE MISLETOE AND MANDRAKE.—I met the other day with the following passage in the old dramatist Webster's play of *The White Devil*:—

"We seldom find the misletoe  
Sacred to physic, or the buidler oak,  
Without a mandrake by it."

Is this a piece of forgotten folk-lore, and is the fact alluded to by any other writer of the period? I suspect that the comma in the middle of the second line ought to be omitted, and "or" changed to *on*. The misletoe, very rarely seen on the oak, was supposed to have extraordinary virtues when found on that tree. I quote from the Rev. Alexander Dyce's new edition, p. 19, published by Moxon in 1857.  
E. MCC—.

Guernsey.

CATAWAMPUS.—What does this word mean? We all of us know the beautiful phrase, imported from America, "I'm catawampusly chawed up," but I think most of us never met with the word elsewhere. I certainly never did until this morning, when I came upon the following passage in Mortimer Collins's *Frances*:—"They're like the catawampuses you see about harvest time; they fly quite pretty in the air, but, O my gracious, don't they sting!" (i. 161).  
ANON.

GEORGE GITTINGS, OR GIDDINGS, one of the earliest of colonial settlers, has always affixed to his papers a seal, which appears to be a "snail in a shell proper." What is the coat of arms or crest that belongs to any family of this name?

REAR-ADMIRAL LOW.—The ship *Ambrose* left the Isle of Wight April 8, 1630, and arrived at Salem, New England, June 18, 1630. This, with



eleven other ships, was commanded by John Low, or Lowe, as Rear-Admiral of the Fleet. It is claimed that his son Thomas remained in New England and died there. Can any one give any information concerning this branch of the Low family?

JOHN A. POORE.

Massachusetts.

**TWO QUERIES RESPECTING RATS.**—(1) In Pennant's *British Zoology* (1776), vol. i. p. 115, I read: "Among other officers, his British Majesty has a rat-catcher, distinguished by a particular dress, scarlet embroidered with yellow worsted, in which are figures of mice destroying wheatsheaves." Is this functionary still extant? (2) That our brown rat came over with the Hanoverians. Is this fact or fiction? If the latter, who gave currency to the calumny? Is there any literature on the subject?

W. THOMPSON.

Sedbergh.

REV. D. MACE published a volume of sermons in 1751. Who was he?

RICHARD OVERTON was author of several tracts, &c., 1643-1649. I want his parentage and birth-place.

W. C. B.

**THE KEOGHS.**—Does any peculiar sanctity attach in Ireland to this family? In Dublin the blood of a Keogh is frequently put into the teeth of one suffering from toothache. A Belfast correspondent writes that his foreman, whose word can be depended upon, says he knew a man named Keogh whose flesh had actually been punctured scores of times to procure his blood. "The late Sir William Willis," another correspondent tells me, "says, in a small book, published a great many years ago, that the blood of the Walches, Keoghs, and Cahills is considered, in the west of Ireland, an infallible remedy for erysipelas." I shall be glad of additional instances, of reference to the above "small book," and of information as to the history of the Keoghs.

WILLIAM GEORGE BLACK.

1, Alfred Terrace, Hillhead, Glasgow.

**THE "ALBION MAGAZINE."**—I am very anxious to purchase or consult a copy of the first volume of this magazine, published about the year 1829 or 1830, under the editorship of Mr. J. B. Revis, of Ludlow. It was published, I believe, in Liverpool. The loan of it for a few days, or information where a copy may be seen, will greatly oblige.

WILLIAM J. THOMS.

40, St. George's Square, Belgrave Road, S.W.

**"PUCK AND THE FOLK-LORE OF SHAKSPEARE,"** by Dr. Bell, printed for the Author, 17, Gower Place, 1852.—Can any one tell me where this book is now to be got, if still in print? It is not known in "the trade."

A. G. S.

## Replies.

### THE PUBLICATION OF CHURCH REGISTERS.

(5th S. vi. 484; vii. 9, 89, 131, 239, 290, 429, 459; viii. 53, 152; x. 470, 498, 516; xi. 38, 326, 377; 6th S. i. 372, 460.)

I have read with great interest the various articles in your pages and elsewhere which have appeared in reference to this subject. I am well aware of the value to the genealogist of entries in parish registers, and anxiously desire to see these our most important national records rescued from the destroying hand of time, and placed upon the same footing as nearly all our other records now are. Doubtless they should be made available to the general public. The question is how to do it. The first idea which naturally strikes one is, by hook or by crook, to get them published, i.e. printed. But a further consideration of the matter convinces my mind that this is in the first place impossible, and in the second, assuming it possible, practically useless. Next, the notion of transcribing them is one likely to meet with little support. Few would be inclined to subscribe to such a project, and the difficulty of finding persons competent to undertake the task for any such sum as would be likely to be subscribed would be insurmountable, the probability being that in most cases where transcripts were made they would be so inaccurate as to be far worse than useless—they would be misleading and mischievous also.

To provide for the proper custody of registers in a fire-proof repository, and to render them available at a reasonable cost to the public, they should be without further delay consigned, as the registers of most nonconforming bodies have already been, to the care of the Registrar General—at all events all those of a date prior to July 1, 1837, when the General Register Office was established.

The parish registers are a part of the public records of the State, though left in the care of the ministers of the State Church. The fees fixed by Act of Parliament for their examination are so exorbitant as to deter the public from making use of them. A shilling for the first year searched, sixpence for every year after, added to the two and sevenpence which is the cost of a certificate, soon amount to pounds for the examination of even a small country register. The registers of Nonconformists, which were, till given up to the care of the Registrar General, the property of private individuals, can be seen now by any person who likes to apply, for the fee of one shilling. It is perfectly monstrous that, in these days in which the Government does all in its power to make all public records available for the public use gratis, the register of any Nonconformist body can be seen for a shilling, while the clergyman, who

in his capacity of custodian of a parish register is just as much a State servant as the Registrar General, should be legally able to demand fifty shillings and sixpence from any one who requires to look through his register for only one hundred years. As to the insecure custody of the registers, and the incapacity of most of the clergy to read the older portions of the documents confided to their care, enough has already been written. I appeal through your columns to the Historical MSS. Commission to draw the attention of the Government to a state of things which is, in my opinion, a national disgrace.

GEORGE W. MARSHALL, LL.D.

It is probable that many of those who, in their praiseworthiness—but at the same time, as I humbly think, ill-directed—zeal, have lately joined in the cry for that removal of church registers which would at once deprive parishes of the records which are to them of the highest value and of constant use, and also hinder to the utmost the efforts of those who are now everywhere working at the history of their several localities, are ignorant or forgetful of the fact, which MR. MARSHALL mentions, of the preservation of copies of many of them in the episcopal registries. Attention was also called to this in a letter in the *National Church* for June, by Rev. John Fernie; and some weeks ago I ventured to suggest to my own diocesan, in a letter on the subject of the parish registers, that if it were found possible to publish a list of the copies existing in the Oxford registry, such list would be of great value and importance. It appears from Burn's *History of Parish Registers* that these transcripts are, as might be expected, all more or less imperfect; were formerly badly kept, through the culpable neglect of those to whose charge they were entrusted, and that their due transmission from all parishes was not in time past enforced as it ought to have been. But were these copies brought into order and to the light, it would be a comparatively easy task, in many instances, to complete them, and these transcripts might then well be deposited in some central and safe storehouse; or, if the originals were removed from parochial custody, might then be returned to their respective parishes.

With regard to the publication of registers, I would suggest that it would be better, in the interests alike of genealogical research and of economy of space and money, to print indexes of names, with their dates, rather than copies in full, of the records as they stand. Such indexes have been made by myself (with the help of my late father, who was a frequent correspondent of "N. & Q.") to the registers of the parish from which I write, and, as a trial specimen, the Committee of the North Oxfordshire Archæological Society have resolved to print these in the report

of the society for the present year, which will probably be issued about September.

W. D. MACRAY.

Ducklington, Witney.

P.S.—I may add that index-making will often be found to correct mistakes in the reading of names, especially where the readers are unaccustomed to deal with old MSS., and with such extremely careless hands as are continually met with in our registers; while it will also often be found to display very curiously the extraordinary variations which occur in the spelling of the same name in successive generations, or even contemporaneously.

THE FATHER OF ROBERT FITZ HARDING (5th S. xii. 362, 437, 477; 6th S. i. 20, 58, 101, 203, 239, 327).—Some very interesting particulars concerning Harding, son of Ealdnoth, have been accidentally met with in the pages of the *Monasticon* since the note on him was printed in the last volume of "N. & Q." It appears Harding, son of "Arnold," gave, with a daughter of his, to Shaftesbury Abbey, a hide of land, which the abbess afterwards exchanged, in spite of the opposition of the chancellor, but with the king's consent, for three hides at Candel (in Dorset). (*Mon. Angl.*, new ed., vol. ii. p. 482, quoting the Abbey Cartulary, Harl. MS. 61, fo. 54).<sup>\*</sup> On referring to the original I found, lower down the same folio, this, that "Arding, son of Alnod," holds Estokes, which was of the demesne of the abbess. There are five hides, and it is worth 60s., as the men of the vill declare, but the abbess and convent say that they ought to give 100s., and he himself denies this, but says he holds it himself in fee. It was most probably in consequence of this claim, and others of the same kind, that the abbess Emma brought forward proof, in the presence of Henry I. and his barons at Ealing, against Harding and others, that these lands were of the free demesne of the abbey. We learn this from the confirmation of these lands to the abbey by King Stephen, and afterwards by King John (*ib.* p. 482). If this Estokes, or Stoke, be Bechen-estoke, in Wilts, we gather from Domesday the abbey had five hides there, which it appears Harding had held even in the time of Edward the Confessor, for life, but before 1086 had restored to the Church of his own accord (D. B. i. fo. 67 b.). One Turstin (FitzReinfrid ?) was the tenant here of the abbey at the date of the Survey. It is difficult to believe this Harding of Domesday, holding lands

<sup>\*</sup> Gifts of lands, about the same date, are recorded as made on the occasion of their daughters becoming nuns here, among others by Serlo de Burci (before 1086, as referred to in the Survey), by Roger de Berkelaï, and by Leowin de Bristow. The last named gave two houses, presumably in Bristol, where a street still bears the name of Lewin's Mead. Leofwine was the name of a Moneyer there in the reign of Canute.



before 1066, could have been the son of Ealdnoth, living into the reign of Henry I., but it is not impossible, and seems to be the fact. Presume he was about seventy-five in 1115, when, or near thereabouts, according to Smythe, he died, then he would have been twenty-six in 1066. There can be then little doubt he was the Harding, the king's thane, who was allowed by the Conqueror to retain no less than twenty-three hides of the lands he had held in Wilts in the days of King Edward, some of which had been granted to Alberic (de Coucy), the Earl (of Northumberland).

Harding was connected with Glastonbury Abbey as well as Shaftesbury, and in 1086 was holding of the abbey twelve hides in "Crenemelle" (East Cranmore, in Somerset), as in King Edward's time (D. B. i. fo. 90 b.). In the reign of Henry I. Abbot Herlewine (1100-20), like the abbess Emma, had to enforce his claims on lands in "Mells and Lime," against "Harding, son of Eadnoth," then in possession, who is described as an advocate (*causidicus*) and up to this time powerful. The abbot was successful, and also regained the lands in Cranmore (*Mon.*, old ed., i. p. 18). It is clear justice had her way, and that Harding, through old age or other causes, had lost his influence at Court. If he were a lawyer he would have been an ecclesiastic, though a family man, which was not uncommon at this date.† William of Malmesbury says of him, he "yet survives," as if that were remarkable, and adds he was "a man more accustomed to kindle strife by his malignant tongue than to wield arms in the field of battle." Even this dubious description of him is not against his having been an ecclesiastic.

I have reserved for the last the most interesting piece of information about Harding, found quite by accident, and unnoticed before. It clearly shows that there were justices-itinerant as early as Lent 1096, and that he and two others were then associated with Walkeline, Bishop of Winchester, and sent into Devon, Cornwall, and to Exeter, to investigate the royal pleas. Harding's name is corruptly written "Hardinus filius Belnoldi," if the transcript printed were exact (*Mon.*, old ed., i. 997, new ed. ii. 497). The passage, copied out of the cartulary of Tavistock Priory *penes* Joh. Maynard, arm., fo. 4 b., is as follows:—

"Anno dominice incarnationis millesimo, nonagesimo sexto regni autem inclite recordationis secundi Gullielmi IX. misit idem Rex in quadragesima optimates suos in Devenesiriam et Cornubiam et Exoniam, Walcalinum, videlicet Wyntoniensem episcopum, Randalphum regalem capellanum, Wilhelmum Capram, Hardinum Belnoldi filium, ad investiganda regalia placita. Quibus," &c.

The first appointment of itinerant justices has generally been referred to Henry I., which makes

† Under the heading of Tisebury (Wilts) in the Shaftesbury Cartulary (fo. 38 b.), we read that Algar and Herdyng have the church and a hide adjoining, the tithe of the church of "Aquilega," &c.

this an interesting discovery. I should not be surprised to find that Harding had married a niece of Maurice, Archdeacon of Maine, the king's chancellor, afterwards Bishop of London, thus allying himself to a great legal ecclesiastic. The bishop obtained the church and lands of St. Andrew at Ilchester in Somerset, the rightful owner of which was Glastonbury Abbey (D. B. i. 90 b.). Robert fitz Harding and William de London, father of Maurice de London, gave the manor of Blacksworth in Kingswood to Bristol Abbey (*Mon.* vi. p. 366). The connexion with the Bishop of London shadowed here is corroborated by Maurice being a favourite name with the Berkeleys, and may perhaps account for their mitre crest. Nicholas de Meriet, Harding's son, kept up the connexion with the clerical officials of the king's courts by marrying the niece of the great Bishop Roger of Salisbury, the chancellor, who, happening to have the custody of the abbey of Abbotsbury in Dorset, gave with her the abbey lands—two hides—at Atram in Dorset, without even consulting the convent. Nicholas and his spouse, and Henry their son, held this land a long time without rendering any service to the abbey, as the abbot himself stated in 1166 (*Liber Niger*, i. p. 76).

A. S. ELLIS.

Westminster.

[Hallam admits the occasional mission of Justices in Eyre under Henry I., while assigning their establishment to Henry II.]

A "RODGES-BLAST" (6th S. i. 375).—I found what I suspect to be the right explanation of this expression in less than a minute in the first book I opened. I will give the process of reasoning as an example. When words occur of which the former element is obscure, we expect both elements to have the same meaning. This is very common in English, especially in place-names. Thus *Derwent-water* means "white-water"; *water* being added from ignorance of the sense of *Der*. Hence *rodges-blast* must mean "blast-blast," and *rodges* is a corruption of a foreign word meaning "blast." But it is notorious that Norfolk words, if not Anglo-Saxon, are mostly Scandinavian; and the best representative of Scandinavian is Icelandic. Next, since English *dg* commonly stands for *g* (as in *bridge* for *brig*), one will have to look for *rog*, or, as *g* is often put for older *k*, for *rok*. So I said to myself, Suppose I look for *rog* or *rok* in Vigfusson's *Icelandic Dictionary*. On opening it, the first word I saw was *rok*, the splashing, foaming sea; the second was *roka*, a whirlwind. Now *roka* would regularly pass into *rogga* and *rodge* or *roger*, the former if it became one syllable, the latter if pronounced as two syllables. The rest of the derivation now becomes easy. *Roka* is one of the numerous derivatives of the strong verb *rjúka*, to reek, being formed from the pp. *rokinn*. *Rjúka* is cognate with A.-S. *reōcan*, whence modern English



*reek*, and with the *G. riechen*, whence the substantive *rauch*. So little is English etymology understood that, in a very recent number of the *Academy*, the English word *reek* was actually derived from the German word *rauch*, which is much worse than deriving Portuguese words from Italian. I believe that a little thought in these matters will often save a great deal of labour and guesswork.

WALTER W. SKEAT.

This expression should rather be "rogers-blast," and it is so given by Halliwell, with the explanation quoted from Forby: "A sudden and local motion of the air, no otherwise perceptible but by its whirling up the dust on a dry road in perfectly calm weather, somewhat in the manner of a water-spout." This explanation is good so far as it goes, but the term includes whirlwinds of a more violent character, the leading idea being that of a rotatory motion. It is derived from a Scandinavian source, and will be found in use, I think, principally in those districts where the Danish element has been predominant. *Roka* in Icelandic or Old Norse is a whirlwind. *Rok* is explained by Holmboe (*Det Norske Sprog*) as "en storm, som hvirvler Vand og Sand op i Luften," a storm which whirls the water and sand up in the air. *Roka-blástr* in Icelandic is the blast of a whirlwind. From the same radical idea of twirling comes the term *rock* for the distaff used in spinning, which is common to all the Teutonic tongues, though the radical from which it springs has been lost in all except the Norse. It is true that it was the spindle, and not the *rock*, which gave the twist to the thread, but it was one and the same operation. Our old ballads and poetry are full of allusions to the *rock*, both before and after the introduction of the spinning wheel. Thus in the ancient song of "My Joe Janet" the lady sings:—

"My spinning wheel is auld and stiff,

The *rock* o't wi'na stand, sir;

To keep the temper-pin in tiff

Employs aft my hand, sir."

The "temper-pin" was a wooden peg used to regulate the motion of the wheel. So Parnell:—

"Flow from the *rock*, my flax, and swiftly flow;

Pursue thy thread, the spindle runs below."

Wachter (*sub voce* "Rocken") connects *rock* with *Gr. ῥόχος*, the *t* disappearing by aphæresis. The Greek word undoubtedly means a circular course, but Fick, who is usually very accurate, gives no countenance to the connexion of the words.

J. A. PICTON.

Sandyknowe, Wavertree.

STEWART KYD (6th S. i. 416).—Very few biographical works make any mention of Mr. Stewart Kyd. He was a native of Arbroath, in the county of Angus, in the grammar school of which town he was educated. At the age of fourteen he went to Aberdeen, became a student at King's College, and

took the degree of M.A., intending to enter the Church. He came to London, but in place of studying theology he became a student at the Middle Temple, and in due time was called to the Bar. In 1790 he published *A Treatise upon the Laws of Bills of Exchange and Promissory Notes*. This was followed, in 1791, by *A Treatise on the Law of Awards*, and in the next year he edited the third edition of Comyns' *Digest of the Law*. In 1793 he brought out *A Treatise on the Law of Corporations*. These books all helped to give him a name, and were at once reprinted in the United States. In November, 1792, Mr. Kyd became a member of the "Society for Constitutional Information," which brought upon him the displeasure of the authorities, and on May 29, 1794, he was apprehended at his chambers, carried before the Privy Council, and examined at some length, but discharged on his promising to attend at any future day if required. On June 4 he was again summoned before the Privy Council, placed under arrest, and on June 7 committed to the Tower, with several others, on a charge of high treason. On October 2, 1794 a true bill was found against them by the grand jury at the Sessions House, Clerkenwell, and on October 25 they were brought to trial before a special commission at the Old Bailey; the prisoners being Thomas Hardy, John Horne Tooke, J. A. Bonney, Stewart Kyd, Jeremiah Joice, Thomas Wardell, Thomas Holcroft, John Richter, Matthew Moore, John Thelwall, R. Hodson, John Baxter, and John Martin (see *Annual Register*, 1794, pp. 268-80; also *Trials of Hardy and Horne Tooke*, 6 vols. 8vo.). The trials of the prisoners were taken separately, and when Hardy, Tooke, and Thelwall had been acquitted, the Attorney General stated in court, on Dec. 1, that no fresh evidence would be brought against the other prisoners, and that the jury might consequently acquit them; which was done accordingly. Some interesting information relating to these trials is to be found in the *Register of the Times*, 1794, vol. ii., in which is a brief memoir and portrait of Mr. Kyd. He died at his chambers in the Temple, Jan. 26, 1811.

EDWARD SOLLY.

OLD HOUSES WITH SECRET CHAMBERS, &c. (5th S. xii. 248, 312).—In the list of old houses containing secret chambers, Boscobel House should not be forgotten. The old hunting-lodge, which formed so welcome, and, as the event proved, so secure, a refuge to Charles II., after the "crowning mercy" at Worcester, contains two actual hiding-places, and there are indications which point to the former existence of a third. The secret place in which the king was actually hidden is situate in the Squire's Bedroom. There was formerly a sliding panel in the wainscot, near the fire-place, which, when opened, gave access to a closet, the false floor

of which still admits of one person taking up his quarters in the hiding-place, of course in a very cramped and uncomfortable position. This chamber formerly communicated with the garden by a postern door, which is now blocked up. The wainscoting covering the movable panel in the bedroom was, in the king's time, covered by tapestry, with which the room was then hung. The sliding panel has now been replaced by a door, for the convenience of visitors. This hiding-place has been very well illustrated in the large edition of Mr. Harrison Ainsworth's *Boscobel*. In the Cheese Room—a sort of loft at the top of the house, from which enchanting views of six or seven counties may be obtained—is a trap-door, beneath which, tradition says, recusants and priests were sometimes hidden. The orifice is, at present, covered with a lid, which is so ill-fitting that it is extraordinary the place should ever have been used to hide any one. I confess that had it ever been my unfortunate lot to occupy these close quarters, I should have entertained very little hope of escaping my enemies, even had I survived the suffocation which must inevitably have followed after a few hours' occupation. This hiding-place is commonly known as "the Priest's Hole." The places of concealment which I have described were frequently utilized, during the reigns of Elizabeth and James I., for the concealment of seminary priests and other recusants. Flannagan's *History of the Church in England* states that the hiding-places at Boscobel were, *inter multos alios*, contrived by one John Owen, who was servant to the Father Garnett who is a prominent character in Mr. Ainsworth's *Guy Fawkes*.  
J. PENDEREL BRODHURST.  
Chelmsford.

I can tell A. F. of two such. In Netherhall—the seat of the ancient family of Senhouse, near Maryport, Cumberland—there is a veritable secret chamber, its exact position in the house being known but to two persons—the heir-at-law and the family solicitor. The house is very old in some parts, one tower having been intact in the reign of Henry I. But never to more than two living persons at a time has the secret of its hidden chamber been discovered. The room, it is said, has no window, and has hitherto defied the ingenuity of every visitor staying in the house.

In Chastleton, the old residence of the Whitmore Joneses (of which an interesting account is to be seen in "N. & Q.," 5th S. ix. 368), there is also a secret room, which was once the means of saving the life of a certain Capt. Harry Jones, when hard pressed by the Parliamentary troops under Cromwell. This room has a window, and is now used as a dressing-room. It was originally entered through a movable panel in the wall. Capt. Harry Jones, like Paul of old, was let down in a

basket at night, and so escaped the vigilant eyes of the Roundheads.  
A. P.

[The Netherhall tradition is very similar to the more celebrated one connected with Glamis, only in that case the secret chamber has a window, which, nevertheless, has not led to the identification of the room.]

In Clarke's *History of Ipswich*, 8vo., 1830, there is an account of one of the greatest architectural curiosities in that place. It is Sparrow's House, built in 1567, which has always been inhabited by one of that family. It is therein stated,—

"There is an apartment in the roof of the back part of the house, the entrance to which was ingeniously concealed by a sliding panel: it has only one small window, and that cannot be seen from any other part of the premises. It had been fitted up as a private chapel or oratory: and there is a tradition in the family that Charles II. was concealed in this room some time after the battle of Worcester. There is no written evidence to be found, or any demonstrative proof of this; but it is certain that there are many circumstances tending to place beyond a doubt that there was a peculiar and intimate connexion between this monarch and the Sparrow family, for there were here no less than three original portraits of King Charles II., and several of various individuals of the Stuart family, and many other excellent portraits by Vandyke, Kneller, and Lely, scattered through the different apartments; and there are still in the Sparrow family two beautifully executed miniature portraits of the king and Mrs. Lane, splendidly set in gold, which were, it is said, presented by this sovereign to his host when he left the place of his concealment; and the royal arms of Charles II. on the front of the house [on a very large and imposing scale] tend still further to corroborate the conjecture."

HARRY SANDARS.

Oxford.

A very good example is at Treago, near Monmouth. It contains a sleeping-place and a reading-desk, and is lighted by a shot-hole in the wall. The old woman who showed it to me called it "Pope's Hole," an amusing confusion of ideas between the Pope and a seminary priest, for whose safety in times of persecution it was doubtless intended, existing in her mind. I know of another "Priest's Hole" at Milton, near Abingdon.

W. J. BERNHARD-SMITH.

Temple.

There is, or was lately, a good specimen of a hiding-place at Netherwitton, in the county of Northumberland, formerly the seat of the Thorntons, and now of their lineal descendant, Roger Thornton Trevelyan, Esq. A description of it occurs in Hodgson's *Northumberland*. I have often seen it when a youth.

WILLIAM ADAMSON.

There is a notice of the secret chamber stated to have been found in the house at Minster Lovel, Oxon.—which has an historic interest—in "N. & Q.," 2nd S. i. 230, by Mr. JAMES GARDNER; p. 401, by W. H. W. T.; p. 443, by M. C.

ED. MARSHALL.



MR. SAVILL will find an excellent account of the secret chamber, or priest's hiding-place, yet existing at Ingatstone Hall, Essex, already written in the book of the chronicles of "N. & Q.," 1<sup>st</sup> S. xi. 437.

JOHN PICKFORD, M.A.

Newbourn Rectory, Woodbridge.

That very interesting old mansion, New Building, near Thirsk, in the parish of Kirkby Knowe, has a very curious and perfect secret chamber.

P. P.

There are two hiding-places at Boscobel, on the borders of Shropshire and Staffordshire, and one at Pitchford Hall, near Shrewsbury. BOILEAU.

"SCOTS," "SCOTTISH," AND "SCOTCH" (6th S. i. 154, 364).—*Scottish*, as has been pointed out by your correspondents, is the old form of the adjective. In later times it appears under the three forms given above, and this suggests the inquiry whether they are all equally legitimate, and if not, which is to be preferred. A correspondent of the *Times* some time ago broadly asserted that there was no such word as *Scotch*, and that *Scottish* was the correct form; but not being satisfied with this dictum, and conceiving that the question must be determined by the practice of good writers, I consulted some of these, with the following results.

Dr. Johnson seemed a good authority to appeal to, but he was found to follow no rule, and in his *Journey to the Western Islands* he distributes his favours pretty equally between *Scotch* and *Scottish*. Boswell, in his account of the same tour, dutifully follows the example of his great companion, and uses both forms indiscriminately. Hume and Robertson, in their histories, both use *Scottish*.

To come to later times, Burton, in his *History of Scotland from the Revolution*, published in 1853, is consistent in writing *Scottish*; but on extending the examination to his larger *History of Scotland*, published later, he is found following a new rule, and now writes the word *Scots* instead of *Scottish*, though he not unfrequently forgets himself and falls back into his earlier habit, and even occasionally into the form *Scotch*. Macaulay (*Hist. of England*) uses *Scotch* and *Scottish*, the latter rather more frequently; Buckle (*Hist. of Civilization*) *Scotch*, almost without exception; Lecky (*Hist. of Rationalism*) the same; Lord Campbell (*Lives of the Chancellors*) *Scotch* and *Scottish*, the former most frequently; Sir Walter Scott (Introduction to *Minstrelsy*) *Scottish* invariably. I might easily extend the list further, but the above is sufficient to show that there is no uniformity of practice among our writers, many of whom appear to use one form or another at hazard.

The same uncertainty prevails elsewhere. Thus, in the Army there are the *Scots* Guards and the *Scots* Greys, in the Militia the *Scottish* Borderers. Nor are the ecclesiastical authorities more con-

sistent than the military, for among the bodies connected with the Episcopal Church of Scotland are—1. The *Scotch* Episcopal Friendly Society; 2. The *Scottish* Episcopal Church Society; 3. The *Scots* Episcopal Fund.

My conclusion is that the writer in the *Times* was wrong in denouncing the use of *Scotch*. All three forms are equally legitimate. *Scots* is the least usual; *Scottish* may perhaps claim the preponderance of authority in the more formal style of writing; *Scotch*, besides being used by good writers, is the usual form in the more familiar style, and in conversation,—it is a *Scotch* mist, for instance, that wets an Englishman to the skin; and when Lord Byron, in his *English Bards and Scotch Reviewers*, makes his goddess "vanish in a *Scottish* mist," it is in burlesque that he uses the more formal word.

The substantive, like the adjective, has three forms, *Scotchman*, *Scotsman*, and *Scot*, and the same uncertainty may be observed in their employment.

G. F. S. E.

It seems worth while to add, to prevent further trouble, that the form *Scots*, though properly the plural of *Scot* (as has been already said) could be used occasionally in place of *Scotch*; for this reason. In old *Scotch* the adjective suffix *-ish* was frequently written *-is*, so that *Scottis* was a double form, both a plural substantive and an adjective. This is why we find *Inglis* for English, *Walis* for Welsh, and the like; for which forms see Barbour's *Bruce* (E.E.T.S.), i. 189, 193; xvii. 329; xiii. 419, &c. For example:—

"The *Inglis* men sa cloist had  
Thair host with dikis at thai maid," &c.

*Inglis* survives as a surname to this day; and so does *Wallis*.

CELER.

EVENING MASS (5th S. v. 344, 456; vi. 78, 136).—The *missæ*, equivalent to *missiones*, to which your correspondent alludes, were borrowed from Cassian's Rule, and simply denoted dismissal after the Hours or church offices; but the term in this sense soon became obsolete. The Benedictines, at certain seasons, had an afternoon mass: "Finitâ sextâ . . . sequitur litania, quâ finita cantor missæ officium inchoet" ("Regularis Concordia," Reyner, App. p. iii. sc. lv. p. 82). "Post Nonam . . . redeuntes de processione . . . expletâ missâ et factâ oratione ad Vesperas" ("Decreta Lanfranci," § 3, *ibid.*, sc. lxxxiv. p. 211). So in parish churches: "Missa parochialis diebus profestis dici debet in sextâ, diebus verò jejuniorum in Nonâ . . . a Primâ usque ad Nonam in quadragesimâ publicâ et solemniss missa celebratur" (Lyndw., lib. iii. tit. 23, p. 236). But, as I pointed out, "the evening mass" in *Romeo and Juliet*, was not in Lent. "The evening mass" was, we know, at Verona. Now, there was a special rule in Italy: "Licitum erit per unam vel binas horas post meri-

diem cum rationabili causâ Missæ sacrificium immolare, ut puta ne aliqua populi pars die festo privetur auditione missæ, dum aliquo casu concio vel missa solemnibus ob musicam non fuit prius terminata" (Scarfontani, lib. iii. tit. 3, n. 7). The author of the letter-press in Winkles's *Cathedrals* has fallen into an error. The original, which is not cited, runs thus, without mention of any mass: "M. le Cardinal de la Rochefoucault espousa Madame avec les ceremonies ordinaires de l'Eglise . . . leurs oraisons finies," &c. (Somers's *Tracts*, iv. 97). It is a curious fact that Shakespeare should have departed so widely from his original in the matter of dates and time. There Juliet goes to the morning mass betimes; the friar comes out from "his shriving chamber" into the body of the church of St. Francis, and leads her into his cell, or, as in another reading, marries her to Romeo "in a certain chapel secretly." Anyhow, it was some time before "five of the clock in the evening." The day is Saturday, and the marriage day is fixed for September. Shakespeare fixes the scene to Tuesday in July. English marriages then were solemnized after noon. (See my edition of *The Canons of 1604*, p. 87):—

"You'll procure the Vicar  
To stay for me at church 'twixt twelve and one;  
And in the lawful name of marrying  
To give our hearts united ceremony."

*Merry Wives of Windsor*, IV. vi.

"Smile upon this contract; whose ceremony  
Shall seem expedient on the now-born brief,  
And be performed to-night."

*All's Well that Ends Well*, II. iii.

MACKENZIE E. C. WALCOTT.

GRANT'S "SATURDAY REVIEW" (5th S. xii. 27, 154, 200).—The insertion of my query as to the existence of this pamphlet brought me a note from a fortunate owner of a copy, offering to send it to me for my perusal. Thanks to his courtesy, the pamphlet was soon in my temporary possession, and I am able to send you the following particulars of its title and contents:—

"The Saturday Review; its Origin and Progress, its Contributors and Character. With Illustrations of the Mode in which it is Conducted. By James Grant. . . . Being a Supplement to his *History of the Newspaper Press*, in Three Volumes. Lond., Darton & Co. 42, Paternoster Row, 1873. 8vo." Title and preface (dated March 18, 1873), pp. i-iv; History, 5-84. Price 2s. 6d.

From the preface to the little work we learn that it was originally intended to form a part of the third volume of his *History of the Newspaper Press*, but that, owing to the size which it assumed, it became necessary to publish it separately. Mr. Grant enters very fully into the justice and effect of the *Saturday's* criticisms on the chief writers of the age, and especially on Dickens, Thackeray, Douglas Jerrold, Hugh Miller, Lytton, Sir Archibald Alison, Kingsley, Longfellow, Wordsworth, Dr. Cumming, Spurgeon, Hepworth Dixon, and

Froude, with the object of proving that the attacks of the critics only resulted in increased popularity for the authors whom they dissected. The frequent violations of the rules of grammar and the sins against good taste committed by the anonymous reviewers are discussed with manifest satisfaction. There are some curious particulars of the lives of the first editor and of his successor, but the accuracy of Mr. Grant's statements cannot always be relied on. The concluding pages promised some information on the writers of the articles in the *Saturday* which had attracted the greatest attention, but the promise remains unfulfilled, and the revelation must now await the advent of a second historian of the periodical literature of England.

P. W. TREPOLFEN.

DERSHAVIN'S "ODE TO GOD" (6th S. i. 376).—I have a printed copy, on a single sheet, printed by G. H. Beare, Grays Inn Road, consisting of eleven verses, commencing:—

"Oh Thou Eternal One! whose presence bright

All space doth occupy, all motion guide,

Unchanged, through Time's all-devastating flight!

Thou only God!—there is no God beside.

Being above all beings! Mighty One!

Whom none can comprehend, and none explore!

Thou fill'st existence with Thyself alone;

Embracing all, supporting, ruling o'er—

Being whom we call God, and know no more!"

St. Gregory Nazianzen wrote a poem on the same subject, consisting of four verses, commencing,—

"Monarch, and maker of the worlds, we bless Thee!

We bless Thee who hast made the things that were not,

And manifested those which did appear not:

The mental, with a thought; and, with a word,

The sensual. Holy singers do confess Thee

Chanting in multitude their throated Lord!"

Vondel, a Dutchman, wrote an ode of two verses:

"No tongue Thy peerless name hath spoken,

No space can hold that awful name;

The aspiring spirit's wing is broken—

Thou wilt be, wert, and art the same."

Another Dutchman wrote a poem of ten verses:—

"For Thee, for Thee, my lyre I string,

Who, by ten thousand worlds attended,

Holdest Thy course sublime and splendid

Through heaven's immeasurable ring;

I tremble 'neath thy blazing throne,

Thy light eternal built upon,—

Thy throne, as Thou, all radiant, bearing

Love's day-dreams of benignity!

Yet terrible is thine appearing

To them who fear not Thee."

WM. FREELOVE.

Bury St. Edmunds.

About thirty years ago Mr. William D. Lewis, of this city, who had resided for many years in St. Petersburg, printed for private circulation a volume of translations from the Russian poets. In the preface he blamed the translation made by Bowring for having given a Socinian turn to the verses, which was not to be found in the original.



Mr. Lewis is still living, at an advanced age, in New Jersey.  
UNEDA.  
Philadelphia.

HASTINGS OF WILLESLEY (6th S. i. 315).—Is Mr. PINK aware that the father of the late Sir Charles Abney-Hastings was an illegitimate son of an Earl of Huntingdon? He married Miss Abney, an heiress, and from her descended to her son her property and estates, and at her desire he added her maiden name to that of Hastings. At Willesley, amongst the Abney family portraits, was one of a young girl, of whom the late Marchioness of Hastings remarked to me, "That young lady chose to marry a wild Irishman," and added words to the effect that she had heaps of children and was as poor as Job. I have no doubt she was the ancestress of the Westmeath farmer about whom inquiry is made.  
ELAN.

THACKERAY'S "SNOBS" (6th S. i. 474).—NEMO does not seem to be aware that more than one chapter of the original *Snobs of England* was suppressed when the papers were collected into a single volume. The series began in *Punch* on Feb. 28, 1846, and came to an end on Feb. 27, 1847. Fifty-two papers or chapters were published, and of these seven—xvii. to xxiii. inclusive—were omitted from the collection when published separately—I suppose as being too personal. The titles of the seven are:—1. "Literary Snobs"; 2. "Some Political Snobs"; 3. "Whig Snobs"; 4. "Conservative or Country-party Snobs"; 5. "Are there any Whig Snobs?" 6. "The Snob Civilian"; 7. "Radical Snobs."  
C. T. B.

*Snob Papers*, ch. xx. not in twenty-four vol. ed., 1879.  
C. F. S. WARREN, M.A.  
Farnborough, Banbury.

"SHICK-SHACK DAY" (6th S. i. 474).—This term is susceptible of various readings, but words of that sound seem to have been very generally used in the same sense formerly. As to the origin of the term, I read, in Roberts's *History and Antiquities of the Borough of Lyme Regis* (London, 1834, p. 257), that the practice of decorating the doors of houses with oak boughs on May 29 had somewhat grown into disuse, but that "the boys continue to gild their oak-apples and apply an opprobrious name to those who have not an oak-leaf displayed, or wear it after twelve o'clock. For the origin of this appellation, by which Nonconformists were commonly distinguished, Granger accounts, vol. iii. p. 316, in a truly ludicrous manner. The fastidious reader will approve of my only alluding to the anecdote." I have not enjoyed the opportunity of referring to what Granger says, but I remember that when I was a small boy, more than half a century ago, the custom prevailed in this north-east part of Dorset, precisely as Roberts relates of

the south-west. I have, however, lived long enough to witness the extinction of this as well as of other local and ancient customs. The boys here retain no observance of the 29th of May. The oak-apple and oak-leaf are quite forgotten, and their fate is the same as that of the once time-honoured customs of the mummers at Christmas, of carol singing, and the eight o'clock curfew bell, which were regular institutions here fifty years ago, but are now dying, or have died, out of observance—too puerile, no doubt, to be remembered in this age of superior intelligence! In respect to the origin of the term in question, I have often wondered what it could possibly mean, and invented a little theory of my own, viz., that the words may be a corruption of the name *Shishak*, which may have been a nickname given to the Puritans, who, in the eyes of Royalists, were despoilers after the fashion of the king of Egypt (1 Kings xiv. 25, 26). I should like to know if this theory will "hold water."  
T. W. W. S.

[See "N. & Q." 1st S. xii. 100; 5th S. iv. 129, 176.]

AMERICAN HYMNS (6th S. i. 376).—A volume containing music only, with the exception of a few of the Psalms, was published in Philadelphia by subscription in 1761. It was dedicated "To the Clergy of every Denomination in America." A second edition was issued in 1763, according to Mr. Sabin, who says it was "one of the earliest American books of its class." The author was a Presbyterian minister of New Jersey, and among the 139 subscribers I notice many well-known Presbyterian names. The title is:—

"Urania, or A Choice Collection of Psalm Tunes, Anthems, and Hymns, From the Most approved Authors, with some Entirely New; in Two, Three, and Four Parts. The whole Peculiarly adapted to the Use of Churches, and Private Families. To which are Prefix'd The Plainest and most Necessary Rules of Psalmody. By James Lyon, A.B. with a frontispiece engraved 'Hen. Dawkins Fecit 1761 Philad.' Obl. 12mo. pp. 10, xii, 198."

This book is, I presume, rare. There is an incomplete copy in the library of the Pennsylvania Historical Society, containing 168 pp. An interesting historical sketch of the hymns used by the American Episcopal Church to about 1860 is to be found in the preface of "*Hymns for Church and Home*, compiled by Members of the Protestant Episcopal Church, &c. Phila., 1860." The first authorized version of the hymns used by that church, numbering twenty-seven, was made in 1789. In New England a Psalm Book was printed as early as 1640. The translations were made by American authors. The history of sacred music in this part of America has been written on by Mr. Abner C. Goodell of Salem, Mass., the Rev. Henry J. Patrick, of West Newton, Mass., and the Rev. Elias Nason of North Billerica in the same State. Mr. John Ward Dean informs me that these papers were read before the New England Historic-

Genealogical Society of Boston, but he is not aware that they have been printed. I have not the exact titles of the articles. The authors are still living in the places designated.

WILLIAM JOHN POTTS.

Camden, New Jersey, U.S.

"SCARBOROUGH WARNING" (6th S. i. 394).—Allow me to refer to my collection of references as to the probable origin of this saying, given in the *Folk-lore Record*, vol. i. pp. 169-72. Also see "N. & Q.," 1st S. i. 138, 170; 4th S. xii. 408.

G. L. GOMME.

GOETHE: MIGNON'S SONG, "KNOW'ST THOU THE LAND WHERE THE LEMON TREES BLOOM," &c. (5th S. i. 367).—At the above reference J. H. asked who was the author of the translation of this song of Mignon's, which he had copied under the impression that it was Carlyle's, but had, on reference to the "People's Edition," discovered to be different. The query has not been answered; therefore it is worth while to state that the version quoted is identical with that in Carlyle's translation of *Wilhelm Meister*, 3 vols. (Edinburgh, Oliver & Boyd, 1824).

D. BARRON BRIGHTWELL.

"MEN OF LIGHT AND LEADING" (6th S. i. 515).—DR. CHANCE speaks of this expression as if it were fresh from Lord Beaconsfield's anvil. The fact is—and the non-recognition of the words by him shows that "Mr. Disraeli's" works of fiction (really political lessons most charmingly conveyed) are strangely overlooked—that the phrase is to be found in *Sybil*, bk. v. chap. i.

W. M. H.

QUASSIA (6th S. i. 75, 104, 141, 166, 204).—PROF. SKRAT knows so many things that I am rather surprised that he does not know Stedman's *Expedition to Surinam*, where there is a full account of Gramman (or the Great-man) Quacy, who, we there learn, "had the good fortune, in 1730, to find out the valuable root known by the name of Quaciz bitter, and from whom it took its name." In the beginning of this charming book, one of the delights of my childhood, and especially on his account, there is a picture of Gramman, in a fine embroidered coat and waistcoat, which he received as a present from the Prince of Orange. I am afraid Captain Stedman's character of him hardly justifies my early interest, for, though he gives him credit for much ingenuity and industry in obtaining his freedom and subsequent maintenance, he adds that whilst by the drug alone he might have amassed riches, he became entirely abandoned in his latter days to indolence and dissipation, and consequent disease. Some of the illustrations in this book are admirably done, though a few of them would be scarcely approved of in these more particular days. My late accomplished friend Jacob Omnium once made a wide search for it

among the booksellers' shops in London, and quite unsuccessfully, but soon afterwards it again came to the surface, no doubt in consequence of his inquiry, and it is now not unfrequently met with in catalogues.

C. W. BINGHAM.

ZULU PILLOWS (6th S. i. 37, 201).—Mansfield Parkyns, in his *Life in Abyssinia*, describes similar supports to the head as in use there.

E. LEATON BLENKINSOPP.

FLY-LEAVES (6th S. i. 289, 519).—Will Mr. E. H. MARSHALL excuse me for correcting a slip made by him in correcting a slip made by Mr. HENDRIKS? "*Haud passibus æquis*" is a (frequently made) misquotation from Virg., *Æn.* ii. 723-4,—

"Dextræ se parvus Iulus

Implicuit, sequiturque patrem *non* passibus æquis,"

where "haud" instead of *non* would not suit the metre.

SAMUEL ALLEN, M.A.

University Club, Dublin.

BOLTON HOUSE, TURNHAM GREEN (6th S. i. 509).—In his, to me, most interesting communication Mr. ARNOTT writes, "of late this house has been occupied as a school." I was at school there in 1836 and the following year, but have never heard how long previously the school was established. The news that the house is coming down is sad to me, as I have most pleasant recollections of the time that I spent there. Boys had to learn their lessons then, or else—

P. J. F. GANTILLON.

A FIVE-SHILLING PIECE OF OLIVER CROMWELL (6th S. i. 495).—The letters round the rim of the piece, "*Nemo mihi has adimat nisi periturus*," were intended as a protection against filing or clipping the coin, an offence of great frequency, while the coins were hammered instead of milled. Any person who filed or cut off the letters incurred the penalty of death as a traitor, by the statutes 5 Eliz. cap. ii. and 18 Eliz. cap. i. This is what the above inscription alludes to, though it was probably incomprehensible to the coin clippers.

J. B.

Temple.

[Does E. M. now wish his reply to appear?]

NAOGEORGUS'S "POPISH KINGDOM" (6th S. i. 526).—I fear from MR. LEAN'S note on the subject of Barnabe Googe's English versions of Nao-georgus's *Spiritual Husbandrie* and *Popish Kingdom*, that he is not aware that Mr. Robert Charles Hope, Albion Crescent Villa, Scarborough, is about to publish a reprint of the *Popish Kingdom* from the copy in Cambridge University Library.

M. N. S.

POWLETT: SHAKESPEARE (6th S. i. 494).—A capital Roman G was the date letter at the London Goldsmiths' Hall in 1584-85, and again in 1722-23



The salver is almost certainly of this latter date. If Q. D. likes to send me an impression taken with sealing wax on card from the marks, I shall be better able to speak with certainty as to the date of the salver.

T. M. FALLOW.

Chapel Allerton, Leeds.

In an old MS. book of arms I have, I find the arms named by Q. D., impaled in an escutcheon, as "The Armes of Brookes of Cheshire." As far as I can make it out, the tinctures are, azure the ground, gules the stags' heads, and sable the chevron.

W. PHILLIPS.

THE STUDY OF FOREIGN HERALDRY (6th S. i. 276, 498).—At the last reference above given no mention is made of Dubuisson's *Armorial du Royaume de France*, in 2 vols., 12mo. The full title is:—

"Armorial | des principales | Maisons et Familles | du Royaume | particulièrement | de celles de Paris | et de l'Isle de France. | Contenant les Armes des Princes, Sei | gneurs, Grands Officiers de la Couronne & | de la Maison du Roi, celles des Cours | Souveraines, &c., avec l'explication de tous les Blasons. | Par M. Dubuisson. | Ouvrage enrichi de près de quatre mille escussions | gravés en taille douce | A Paris, aux dépens de l'Auteur, | Chez H. L. Guerin & L. F. Delatour, Rue S. Jacques, | Laurent Durand, Rue du Foin, | La Veuve J. B. T. Le Gras, au Palais. | M.DCC.LVII. | Avec Approbation & Privilège du Roi."

Bicknor Court, Coleford.

JOHN MACLEAN.

GOSPEL OAKS : CRESSAGE (6th S. i. 256, 403).—I entirely disbelieve the statement that *Cressage* is derived from Christ's oak. It is a most desperate guess, and the guesser must have thought so himself, or he would not have said that *ache* was the "Saxon word for oak." When writers talk about the "Saxon word," they generally trust to the chance that no one knows better, and they quote the "Saxon words" in any form they please. It is remarkable that they cannot do this with Latin or Greek, for they would then be found out. Yet the above error is just as bad as it would be to talk about the "Latin word *achia*," meaning thereby *apium*. What the derivation of *Cressage* may be, I do not know; and I would rather be ignorant than believe such a fable. The Saxon word is *ac*, the Middle-English forms are *ook*, *ok*, *ank*, *ak*. But the Middle-English *ache* means parsley, and I challenge any one to produce a passage in which it means oak. There is no doubt that the present state of our knowledge on the history of place-names is extremely backward; and I attribute it to this fact, viz., that, whereas it is a subject demanding the greatest care in order to ensure accuracy, most writers on the subject speak with the wildest and most reckless disregard of even the simplest and best ascertained laws which govern the letter-changes of English. Whenever some master takes up the subject (and it will require a master indeed), we shall be shown how much there

is to unlearn, and how useless many speculations have been. Meanwhile, let common sense be a guide. If Christ's Oak was corrupted to *Cressage*, pray why was not Watch Oak corrupted to *Wassage*, and Gospel Oak to *Gosplage*?

WALTER W. SKEAT.

FEMALE CHURCHWARDENS (5th S. xii. 409; 6th S. i. 43, 66, 126).—It may be interesting to know that, as there have been female churchwardens, so there have been female sextons. I have an old print of "Esther Hammerton, late Sexton of Kings-ton upon Thames." At the foot of the print is the following note:—

"She was miraculously preserved under the Ruins of the Church, which fell down as she was digging a Grave there in the year 1731, and notwithstanding she lay covered 7 hours yet she survived the misfortune 15 years."

Esther Hammerton appears to have been a comely dame, approaching to *embonpoint*, and is represented in a low-crowned, broad-brimmed hat, with her left hand on a skull and a pick over her right shoulder.

HIC ET UBIQUE.

Mrs. Bass, a resident landowner in the adjacent village of Aylestone, was for several years the parish churchwarden of that place, and, since her decease, her daughter, Miss Bass, has, on more than one occasion, been elected to the same office.

WILLIAM KELLY, F.S.A.

Leicester.

"MAIDEN" IN BRITISH PLACE-NAMES (6th S. i. 14, 184).—The word "Maiden" as a prefix to British names of places, as in Maiden-Acre, near Basingstoke, and Maidenhead on the Thames, is the Celtic or Gaelic *meadhon*, the middle, centre, or mid, and has no connexion whatever with the Anglo-Saxon or Saxon *maid*, *maiden*, or *mädchen*. Maiden Acre is the middle acre, and Maidenhead is a corruption of *meadhon Aite*, the middle place. The Celtic for mid-day or noon is *meadhon là*, and for midnight *meadhon oidche*.

CHARLES MACKAY.

Fern Dell, Mickleham, Surrey.

"FOLK" (5th S. xii. 168, 233; 6th S. i. 66, 139).—Without wishing unduly to prolong the discussion, I may remark that the received text need not be rendered by the "weak pleonasm," "and not we ourselves." Rashi and Symmachus render it "when as yet we were not." The reading of the Qeri, "and His we are," is, however, probably the true one. See Jennings and Lowe on the Psalms.

J. T. F.

Bp. Hatfield's Hall, Durham.

NEEDWOOD FOREST (6th S. i. 117, 143).—Your correspondent may care to know that there are descriptions of this forest before and during its enclosure, and of Swilcar oak, which "is in the king's allotment," in a *Memoir of Amos Green*,

*Esq.*, written by his late widow, 8vo. York, 1823, pp. 185-198, 223-226. W. C. B.

WHEN WERE TROUSERS FIRST WORN IN ENGLAND? (5th S. xii. 365, 405, 434, 446, 514; 6th S. i. 446, 505, 525).—I can assure S. D. S. that I am not mistaken. The *London Gazette* for 1674, No. 934, that I consulted, is now before me, and without doubt "trowses" is printed, and not *trowsers*. Can there have been another edition, in which the latter form was used? J. C.

AUTHORS OF QUOTATIONS WANTED (6th S. i. 77, 127, 166, 227, 267).—

"It's a very good world that we live in," &c.

About the year 1822 my father remembers to have seen, and had previously heard of, the board inscribed with these lines, of which the most correct version is probably that given by MR. LAMBERT WESTON, who has, however, omitted the "Nota bene." It was erected on the north side of the high road (near the twenty-seventh mile-stone) from London, between Gad's Hill and Stroud, in the grounds of the "Little Hermitage," the seat of William Day, an eccentric private gentleman, a bachelor, brother to the banker of Rochester, and reputed to be worth from 80,000l to 100,000l. He was generally supposed to be the author. My father and others of my family were intimately acquainted with "Billy Day."

W. I. R. V.

(6th S. i. 437.)

"Suiwant la judicieuse remarque de M. Maury," &c.—The passage required is the concluding sentence of p. 15 in M. Louis Ferdinand Alfred Maury's work, *La Magie et l'Astrologie dans l'Antiquité et au Moyen Age; ou, Etude sur les Superstitions Païennes*, Paris, 1860, 18mo.

WILLIAM PLATT.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Lay Folks' Mass Book; or, the Manner of hearing Mass, with Rubrics and Devotions for the People.* In Four Texts. Edited by T. F. Simmons, Canon of York. (Early English Text Society.)

*Generydes.* A Romance in Seven-line Stanzas. Edited from the unique Cambridge MS., &c., by W. Aldis Wright, M.A. (Early English Text Society.)

*Palladino on Husbandrie.* From the Unique MS. in Colchester Castle. Part II. Edited by Sidney J. H. Herrtage, B.A. (Early English Text Society.)

*The English Charlemagne Romances.* Part I. *Sir Ferumbras.* From the unique Ashmole MS. Edited by Sidney J. H. Herrtage, B.A. (Early English Text Society Extra Series.)

*England in the Reign of King Henry the Eighth.* Part I. *Starkey's Life and Letters, &c.* Edited by Sidney J. H. Herrtage, B.A. (Early English Text Society Extra Series.)

The several special societies to which the E.E.T.S. has given birth have drawn away from it so much of its best matter that subscribers to the parent society have been known to complain of having lately received very little except dull homilies and duller romances. They whose interest in the old writers is antiquarian rather than philological, and who care more about how their ancestors lived and thought than how they declined their nouns, have found that they got a great deal which they did not want and very little that they did, and the

result has been a very considerable diminution of the numbers of the society. Here, however, is a book to revive the spirits of such as remain; and we believe that if the Committee of Management would take care that at least one text in each year's issue should have some human interest in it, they would soon find the days of prosperity return. The little tract which Canon Simmons has, in the absence of any ancient title, appropriately called *The Lay Folks' Mass Book*, is one for which all students of the history of the people will be grateful. It is tolerably easy now to learn what the old church services were like. But how did the public take their part in them? The services were in Latin, and there was no part in them assigned to the people, as there is in our present English services. How, then, did they employ themselves? We know that, as a matter of fact, they sometimes behaved very badly; but there must have been some recognized way for devout people to fill up their time. *The Lay Folks' Mass Book* answers the question. It is what in modern language might be called a "Companion to the Altar"; and a right good one it is. It might, indeed, almost be issued for use now, with scarcely any change except the modernizing of the language. It has had a long and wide popularity, for it exists in sundry forms, adapted to different times and places. Although the editor has not succeeded in finding the original from which the English is translated, he traces it with much ingenuity to the diocese of Rouen, and thence to that of York, from which it spread over England. It is a running comment on the service mixed with prayers and meditations to be used at various parts of it. What we should now consider the people's parts are generally translated into English verse, and the translations are remarkable for their exact rendering of the originals. Take, for instance, this of the *Pater noster*:—

"Fader oure that is in heven  
blessid be thi name to nevern.  
Come to us thi kyngdome.  
In heven & erthe thi will be done.  
Our ilk day bred graunt us today.  
and our mysdedes forgyve us ay,  
als we do hom that trespas us,  
right so have merci upon us.  
and lede us in no foundynge,  
bot shild us fro al wicked thinge  
Amen."

We have left ourselves no room to speak of the appendices and excellent notes, which swell the volume to nearly as many pages as the original has lines. The notes are real, good, sound stuff, without any twaddle such as ecclesiastical antiquaries sometimes indulge in, and of the appendices we grudge only the space taken up by the English translation of the Ordinary and Canon from the York Missal. It does, indeed, show how much of the old services remains unaltered in our present Book of Common Prayer, a fact often lost sight of, but no one likely to use this book would have any difficulty in finding it out from the Latin.

The large space we have devoted to the above interesting volume, and that in which we lately noticed Mr. Herrtage's valuable and exhaustive edition of our Old English *Gesta Romanorum*, must be our apology for confining ourselves to little more than recording, as we have above, the titles of the other volumes which the energy of the Committee of Management of the Early English Text Society and the liberality of the band of accomplished scholars by whom they are supported have enabled them to publish. The romance of *Generydes*—of which neither the presumed original French version nor the printed old English *Generydes*, which Thomas Purfoot registered at Stationers' Hall in 1568/9, is known to be in existence—will be especially interesting to students



of our national romantic literature. The name of the editor, Mr. Aldis Wright, is sufficient evidence of the care and learning with which the book has been prepared. The members of the Society will also be grateful to Mr. Herbage for his edition of *Ferumbras*, and will hail with satisfaction the announcement that it is to be followed by others of the Charlemagne cycle; while the same gentleman's edition of *Starkey's Life and Letters* and the accompanying extracts from Forrest's *Pleasant Poetrie of Princelie Practise* will be no less acceptable to historical students for the light they throw upon the period which they serve to illustrate.

*Historical Essays.* By E. A. Freeman, D.C.L. Third Series. (Macmillan & Co.)

IN the series to which this volume belongs we have perhaps some of the author's best and most powerful writing. Mr. Freeman's intense appreciation of the position of Rome as the abiding witness to the continuity of history is present here in full force in the opening essay on "First Impressions of Rome." But we are not allowed to forget the place of Athens in the history and the culture of the Western world. The seven-hilled city of the Bosphorus, too, in a certain sense, like her sister, the elder Rome, may be said never to be entirely absent from Mr. Freeman's mind. Romans and Hellenes, Goths and Illyrians, Normans and Saracens, Bulgarians and Montenegrins, all come in for a share of these interesting pages, which thus constitute a sort of historical commentary, from Mr. Freeman's point of view, on the political changes which have already taken place, and which are still in progress, in south-eastern Europe. Of strong language there is enough—sometimes, perhaps, more than enough. Popes who remove antiquities are triple-crowned robbers, the Emperor of Austria has but a "sham title," and so forth, with an iteration characteristic, indeed, of the writer, but apt to become wearisome to the reader. In his sympathy with struggles for freedom against overwhelming odds Mr. Freeman is at his best, while in his description of the chosen home of Saracen and Norman, the cradle of Frederick, "stupor mundi," he has made Sicily and Palermo—"Palermo alla conca d'oro"—live with a new life for many of his readers. To the student of history, of race, and of language, Mr. Freeman's third series of essays is no less valuable than its predecessors.

*Fragments of Verse.* By Henrietta A. Duff. (Printed for Private Circulation.)

THIS little collection of poems is the legacy of a gifted and delightful singer, whose voice we shall no more hear. Many of the pieces in the book, such as "Leal Souvenir," "Rejected," "A Pancake Maker (in Paris)," we remember to have read and admired in the *Spectator*. Others are prompted by continental travel; some are merely occasional and domestic, but all are characterized by the same amenity and native charm. There are indications here and there that the author had not perfected her powers, and that with larger singing space she might have added yet one more distinguished lyric name to the ranks of our poetesses. What is rarest in the songs of the other sex—that mixture of humour and pathos which "has pleased, pleased, and will please," to the end of time—is present in these charming pages. Their tone is uniformly fresh and pure, and there are several louder and more insistent utterances which we could have better spared from the modern choir than these modest "fragments of verse."

We have to congratulate the *Antiquary* on the completion of its first half-yearly volume.

THE proprietors of the *Gloucester Journal* have reproduced that paper for Monday, Nov. 3, 1783, as it contains the first public notice, written by Robert Raikes, of Sunday schools.

WE regret to have to record the lamented death of Father Joseph Mullooly, Superior of the Dominican convent of San Clemente at Rome. He was not only a distinguished ecclesiastic but a learned antiquary. His two great discoveries—first of the underground church of Saint Clement, and subsequently of the Mythræum adjoining it—had made him well known to archaeologists. His work, *Saint Clement, Pope and Martyr* (published at Rome), an able and thoughtful contribution to history, had extended his reputation. He had for some time contemplated making excavations in reference to the second of his discoveries, but the flooded state of the ground continued to present insuperable difficulties. His learning and probity are known to all; but those only who had the privilege of personal acquaintance can adequately testify to his other characteristic—a charm of converse, where the warm heart of his native land showed itself through the delicate polish of his adopted country.

MR. J. FITCHETT MARSH, of Hardwicke House, Chesham, who died last week, was for many years a solicitor in extensive practice at Warrington, from which he had retired. He possessed a large and valuable library—commenced by his uncle, Mr. Fitchett—particularly rich in classical and Shakspearian literature, in both of which departments there were many very rare and valuable editions.

WE have just seen with regret the announcement of the death of a frequent correspondent—Mr. W. H. Turner, of Oxford.

### Notices to Correspondents.

We must call special attention to the following notice:

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

G. S. B.—1. A covering for the head, not invented by the persons whom you name, but inherited from mediæval use. The square college cap is said to be derived from it. Ducange has a good deal on the subject, under "Birettum, Beretum, Birretum," &c.; s.v. "Beretum" he cites Michas Madius, c. 25, "Quod Canonici cum Beretis in capitis vadant ad Divina." You would no doubt find information that might be useful to you in Sir Robert Phillimore's *Ecclesiastical Judgments* (Rivingtons) and in Brooke's *Six Privy Council Judgments*. It was also worn by doctors of law as a mark of their degree, and is given by Cowel as the cap or coif of a judge or serjeant-at-law. 2. Unavoidable on many occasions, from the quantity of identical information sent to us.

LOGOS.—1. Thorpe's Rask; Earle; Mätzner; March (New York, 1871). 2. The *Journal of Philology* (Cambridge, Macmillan). 3. Lemmi (Edinburgh, tenth ed., 1871); Volpi (second ed., 1871); Ahn; Mariotti. Any of the above could probably be obtained through Trübner, Nutt, or other foreign and American booksellers.

MAY I protest against references being half given? In the answer ("N. & Q." 6<sup>th</sup> S. i. 524) to "Conspicuous," &c., *Ann. 3 ult.* would have been an exact clue.

P. J. F. GANTILLON.

J. A. P.—Many thanks for your suggestion.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

WE beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, JULY 10, 1880.

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## Notes.

## THE CARMICHAEL TITLES IN SOLLY'S "INDEX OF HEREDITARY TITLES OF HONOUR."

Mr. Solly has undertaken and carried through a work for which every student of genealogy must be grateful to him. His book is sure to be widely consulted, and I think I shall only be helping its author, as from the language of his preface I gather he would fain be helped, if I draw attention in these pages to some points in which the execution of the work has fallen short of its standard. On some not unimportant questions of language I fear that I differ too widely from Mr. Solly for any criticisms of mine to be accepted by him. But I am, for that very reason, I think, the more bound to make my dissent known. Mr. Solly's conception of what constitutes a "family name" is clearly very different from my own, and I believe also from the ordinarily accepted use. I take the true family name to be that of the paternal stock. Mr. Solly seems to consider the last in sequence, where more than one is borne, to be entitled to that designation. Thus, *s.v.* Carmichael of Nutwood (Bart., U.K., 1821), he writes that the family name is Smyth, and that the present baronet "assumed name of Carmichael 1841." This happens to be as nearly as possible the exact

reverse of the true state of the case, as a very cursory glance at the pedigree in Burke's *Peerage and Baronetage* would have shown. It is the name of Smyth which was assumed by the first baronet's father, and I possess early autographs of his as "James Carmichael," together with later ones as "James Carmichael Smyth." Perhaps the formula employed by Sir Bernard Burke, "re-assumed," may have misled Mr. Solly. The better form to have used would undoubtedly have been "resumed," though I think the words immediately following ought to have sufficed to establish that the "surname of Carmichael only" was the original and only true family name of the present Sir James Robert Carmichael. I shall have occasion to draw attention to the same misconception in other cases.

Again, Mr. Solly, I find, uses the well-known abbreviation *s.p.* in the sense "no heir able to succeed to the title" (*Index of Hereditary Titles of Honour*, explanatory note). If this explanation is to be received according to its grammatical sense, it must mean, I submit, that any title to which such note is affixed is absolutely and unquestionably extinct. In that case the ordinary abbreviation "*ext.*" would be better than one which to ordinary genealogists means simply that a particular individual died *sine prole*. But Mr. Solly's use of *s.p.* will not, I think, stand the test of criticism when applied to a large class of titles in the peerage and baronetage of Scotland. I will take, first, a case with which circumstances lead to my being more than ordinarily familiar, and to which I have already devoted some attention in the columns of "N. & Q." Mr. Solly indexes a series of titles which he describes thus, "Carmichael of Hyndford, Lenark.—*Carmichael*. Bart. S. 1627. Baron 1647. Merged in Hyndford 1701 till 1817. *s.p.* Dormant or (?) *ext.*" Now, if we take Mr. Solly's own interpretation of his language, he means here to assert, notwithstanding the apparent saving clause (?), that Andrew, sixth Earl of Hyndford, seventh Lord Carmichael, and seventh baronet of Westray, died without an heir capable of succeeding to any of the titles, therefore all the titles are extinct. Q.E.D. But this would certainly not be a true statement of the facts. With regard to the baronetcy of 1627, and the barony of 1647, at any rate, it is perfectly well known that both were created with remainder to the "heirs male whatsoever" of the grantee, in which case, so long as a Carmichael, able to instruct legitimate descent from the original house of that ilk, is in existence, it cannot be pretended that the sixth earl died "without heirs capable of succeeding." Whoever was his nearest and lawful heir male general was an "heir capable of succeeding" to such titles, at least, as had that destination. More complicated questions arise in the case of the earldom, though in the face of the recorded opinions of Banks, Sir Bernard Burke, and the late John Riddell, he



would be a bold genealogist who should venture to pronounce it "extinct." To the epithet *s.p.*, in its ordinary sense, as applied to the sixth earl, no one, of course, could object. But that is not Mr. Solly's sense. With regard to the baronetcy created in the person of the first Lord Carmichael, I incline to think that its proper designation was "of Westraw," certainly not "of Hyndford," nor yet "of Carmichael." In Milne's list, printed by Mr. Foster (*Peerage, Baronetage, and Knightage of the British Empire*, 1880), it is designated "of Westraw," and I find the same description in Banks's list (*Baronia Anglica Concentrata*, ii. 245) of Nova Scotia baronets who had seisin of lands in Nova Scotia, extracted from the Minute-book of the General Register of Sasines, Edinburgh, fol. 67-174. The entry so excerpted runs thus:—

"1633, Jan. Sir James Carmichael, of his barony in Nova Scotia, with power to dig for searching of gold mines, and for that effect to transport thither all gold affecting mines, of Westraw, afterwards Earl of Hyndford. Lib. 35, fol. 293."

It is necessary to bear in mind that Westraw is sometimes written Westerhall, under which form it appears in more than one edition of Beatson's *Political Index*, e.g., the third, published in 1806, while in another, I think earlier, I have found three baronetcies under the name of Carmichael. They are thus given: "(Baronets of Scotland) 1627. Carmichael of Carmichael, now Earl of Hyndford. Carmichael of Westerhall. 1629. Carmichael of Carmichael. Extinct."

That some confusion has been at work here is evident. But it may be worth noting that to a certain extent this confusion also prevailed in the *Political Index* of 1806, although the number of Carmichael baronetcies is there reduced to two. Those two, however, are clearly a dichotomy of the one baronetcy of Westraw. They are thus described, "(Baronets of Scotland) 1627, Carmichael of Carmichael, now Earl of Hyndford. Carmichael of Westerhall." Who, then, it may be asked, was the Carmichael baronet of that ilk, alleged to have been created in 1629? It cannot have been Sir James of Westraw, who was already in the enjoyment of his title of 1627. It can only have been, if not altogether a mistake, Sir John Carmichael, the last of that ilk of the old line who possessed the estate of Carmichael, who was certainly alive at that date, and for some twenty years after. And to the fact of such a creation I am disposed to attribute the seeming error in Milne's list, where besides "Carmichaell, Sir James, of Westraw, July 17, 1627. Sealed Dec. 4, 1632. He is designed the king's servant. A.M. [i.e. 'providit to the heires male whatsoever']," we also find, without date, "Carmichaell, James de Eodem. Now Lord Carmichaell, only in ane old list." To the former of these titles Mr. Foster appends the curiously erroneous note, "cr. Baron Hyndford,

Dec. 27, 1647. Barony extinct on death of Andrew, sixth Earl of Hyndford, 1817." In the case of the latter, Mr. Foster's annotation is more probable, though I do not at present share his view; "supposed identical with Sir James C. cr. a bart. July 17, 1627, mentioned above. See Senators of Justice." I will not dwell here on the singular invention of the "barony of Hyndford," because no such title is indexed by Mr. Solly, and the error has already been pointed out in your columns. But as regards two at least of the various Carmichael baronetcies mentioned in this paper, I think the different accounts would be harmonized if it could be proved that there was a creation in favour of the last in direct succession of the old line of that ilk. This, so far as I am aware, has yet to be established, and the evidence at present in my hands is inadequate.

C. H. E. CARMICHAEL.

New University Club, S.W.

#### WILLIAM BROWNSWORD.

In "N. & Q.," 3rd S. iii. 68, MESSRS. COOPER supplied some notes about this person, who may be claimed as a Lancashire man, and perhaps as a relation of John Brownsword of Macclesfield, Cheshire (Wood, i. 552; Cooper, ii. 45).

On Nov. 24, 1645, he was admitted a pensioner of Emmanuel College, Cambridge (Worthington's *Diary*, i. 23). He was B.A. 1645-6, and M.A. 1649. In *The Harmonious Consent of the Ministers of the Province within the County Palatine of Lancaster*, 1648, in defence of the Solemn League and Covenant, he signed himself "Preacher at Dugglas"; and in March, 1648/9, he put his name to a kindred document, being strictures upon the paper called "The Agreement of the People," as pastor at the same place. Douglas was a chapelry in the parish of Eccleston (Blackburn Deanery), in Lancashire. In accordance with the Church Survey Act of 1650, the Commissioners, who sat at Wigan, returned that the cure of Douglas Chapel was supplied by William Brownsword, who was

"a godlie painfull minister, but did not observe the thirteenth day of this instant month [June] appointed by Act of Parliament to be kept as a day of humiliation, and had notice of it by the Constable."

They also reported that Brownsword had for his salary and maintenance the yearly interest on donatives of 205*l.*, as well as the sum of 55*l.* paid by Rev. Edw. Gee, parson of Eccleston, out of the tithes of that parish (*Survey*, p. 116; Gastrell's *Not. Cest.*, ii. 376). His attitude in relation to the fast of June, 1650, indicated his dissatisfaction with the "usurped powers," as the Government was beginning to be termed.

From Douglas Brownsword removed to Preston. On June 14, 1654, an order on the behalf of

William Brownsword of Preston was signed by the Committee for Plundered Ministers, that he should receive such augmentation of stipend as had formerly been settled upon him according to an order of the Commissioners for Approbation of Public Preachers, June 3, 1654. While at Preston he was one of the ministers who directed the preaching in the Fylde country. At a meeting of the Second Lancashire Classis, held at Bolton, Nov. 16, 1656, the Rev. Henry Pendlebury moderator,

"report was made from the last Provincial Assembly that it had been resolved upon that the several Classes should send two ministers from each Classis to preach in their respective months in the fylde country accordingly as from time to time Mr. [Isaac] Ambrose and Mr. Brownsword shall direct; hereupon it was upon debate thought fit to propound to the next Provincial a motion for enquiry after the gift of Queen Elizabeth for maintenance of preaching ministers in those parts."

While at Preston, Brownsword undertook the cure of Hoole, eight miles south-west of that town, the scene of the ministrations of the Rev. Jeremiah Horrox, the Lancashire astronomer, immediately after whose time it was made a separate parish. Henry Newcome states that "a good gentlewoman" was the patroness (*Autobiog.*, p. 91), viz., Maria Porter (*Gastrell's Not. Cest.*, ii. 377).

On May 12, 1657, there was an "exercise" at Kirkham, on which occasion, the Rev. Edward Gee and Mr. Brownsword having preached, the churchwardens spent 6s. 6d. (*Col. Fishwick's Hist. of Kirkham*, p. 104). On Sunday, Oct. 17, 1658,

"Mr. Brownsword, then living in Preston, riding to Hoole where he was minister, his wife behind him, the waters being out, they were both in, and his wife torn from him and drowned, and never found (as I could hear of) to be buried."—Newcome's *Autobiog.*, p. 98.

In 1658 Brownsword left Lancashire to go to Kendal (*ibid.*, p. 91). In that year he was presented by Trinity College, Cambridge, to the vicarage of Kendal, which position he filled till 1672 ("N. & Q.," 3rd S. iii. 68). In a book at Preston called the White Book he is described, 1658-9, as "clerke, formerly of Preston, now minister of Kendal" (*Fishwick, ut anted.*).

His contiguity to the scenes of the labours of George Fox and the early Quakers led him to write:—

"The Quaker-Jesuite; or Popery in Quakerisme: Being a clear Discovery 1, *That their Doctrines, with their Proofs & Arguments, are fetched out of the Council of Trent, Bellarmine, and others.* 2, *That their Practises are fetched out of the Rules and Practises of Popish monks.* With a Serious Admonition to the Quakers, to consider their ways, and return from whence they are fallen. By William Brownsword, Minister of the Gospel at Kendal. London, printed by J. M., and are to be sold by Miles Harrison, Bookseller in Kendal. 1660." Small 4to. 16 pp.—*Smith's Bibliotheca Anti-Quakeriana*, p. 90.

To this tract the following answer was made by John Story of Westmoreland:—

"Babilon's Defence Broken down, and one of Anti-

Christ's Warriour's DEFEATED: In an Answer to a scandalous Pamphlet, Intituled, THE QUAKER-JESUIT; or, *Popery in Quakerisme*: Put forth by one William Brownsword, who calls himself minister of the Gospel at Kendal. In which the Doctrines of the Quakers (so called) are more truly stated than he hath stated them, &c., &c. London, printed for Robert Wilson, at the Black-Spread-Eagle and Wind-mill, in Martin's, near Aldersgate." 4to. 1660.—*Smith's Friends' Books*, ii. 634.

Brownsword also wrote:—

"Englands Grounds of Joy in his Majesty's Return to his Throne and People. A Sermon on 2 Chron. 23, 20, 21. Preached at Kyrkby Kendal, in the County of Westmerland, June 5 [Tuesday]. Being a day of publique Thanksgiving for his majesties union to his Parliament, and assurance of kindness to the nation, and his safe arrival at London. By William Brownsword M.A. and Minister of the Gospel there. And I will restore thy Judges as at the first & thy Counsellors as at the beginning; afterward thou shalt be called The City of Righteousness, the faithful City. Isa. 1. 26. London, Printed by Matthew Inman, in White-bear-Court, upon Addle-hill, near Baynards Castle, 1660." 4to. pp. iv, 28.

In an address to the reader the preacher explains that the reason why this day of thanksgiving was not upon the appointed May 24th was due to "the remoteness of these parts, and the miscarriage of the Parliament's Order, with his Majesty's Declaration and Letters." If that would not excuse the delay, "know there was a providence in it that we should stay expecting Orders till the causes of our Joy were increased by his Majesty's safe and joyful arrival in England." There are several reflections on the late times. Discussing the evils that accompany usurpation, Brownsword asks, "Which of us have forgotten the death of Mr. Love, and Dr. Huit?" And respecting his own profession he says (p. 25):—

"We have been men of contempt and opposition, the Butt of all Sectarial malice, against whom Quakers, Anabaptists, Ranters, &c., have shot their arrows, even bitter words. Many have been imprisoned, some indited, some murdered, some deprived of our maintenance for adherence to our Oaths and Covenant against usurpation."

There is one other reference to him in Newcome's *Diary*, p. 219, Sept. 14, 1663, when Newcome at Manchester went about Mr. Brownsword's letter concerning St. Augustine's works. Brownsword comes into notice in the *Calendar of State Papers, Domestic*, 1663-4, pp. 296-7, where Sir Philip Musgrave, who was at that time Governor of Carlisle, writing to Sir Joseph Williamson, Oct. 12, 1663, commends to his perusal a letter of Mr. Brownsword, who has now fully conformed, and written in defence of the Act of Uniformity, and against the Covenant. He is an excellent preacher, worthy of special favour, and would be much missed from the place. Brownsword's letter, dated Kendal, Oct. 5, is addressed to Sir Philip Musgrave. He writes that he was induced by Dr. Burrell to take a new presentation to his vicarage from him, and now, contrary to promise, the doctor claims payment of first-fruits, which would come



to 92*l*, his four subsidies will be 66*l*, and the vicarage is only worth 70*l*, so that he would be obliged to give up the living, which he would regret on account of his love to his people; begs influence with the Lord Chief Baron Hale for favour; and thinks it hard that, being presented by Trinity College, Cambridge, being five years in quiet possession, and his first-fruits pardoned by the Act of Oblivion, he should now be called on to compound.

There was a William Brownword, curate of Steyning, in Sussex, in 1704; and also a John Brownword, B.A., curate of Nuthurst, Sussex, 1739. Further details of William of Kendal would be acceptable.

JOHN E. BAILEY.

Stretford.

#### "PAPYRUS."

It is generally supposed that the Greek *πάπυρος*, *papyrus*, the great bulrush of the Nile, was an adoption by the Greeks of a native Egyptian name, and I should like to ask whether the supposed original has been found in the hieroglyphic language. I shall be surprised if such a word should appear among the hieroglyphics, at any rate, of a date antecedent to the dynasty of the Ptolemies. My reason for this view is that *papyrus* in Latin (and therefore probably in Greek) seems to have had the signification of a *rush* in general, a sense which could hardly have been generalized from the gigantic type exhibited in the Egyptian plant; while, on the contrary, it is very natural that the first Greek travellers in Egypt should have called the water plant there used for making paper a *rush*—or a *bulrush*, as it is termed in our version of the Bible. It is most unlikely that such a familiar object as a *rush* should have been named after the Egyptian *papyrus*, a plant that would have been known by reputation only to the cultivated classes, and the *rushlike* aspect of which would have been familiar to few even of them. Now, in later Latin *papyrus* was a common designation of a *rush*, of which Ducange gives many examples. We may cite from Petrus Damianus, a writer of the eleventh century, "Ipse in storcâ de *papyro* confectâ [on a rush mat] tenera delicati corporis membra terebat." "In eremo stratum molle juncus est vel *papyrus*." It must be observed also that the use of the word in the sense of a candle wick unmistakably implies the prior signification of a *rush*, inasmuch as the first rude contrivance for a candle, within the reach of every peasant, would be a *rushlight*, made by dipping a partly peeled *rush* in melted fat. In Wright's vocabularies (i. 26) we have, "*Papirus*, weoce." The word is used in the same sense by Johannes de Januâ, though we shall hardly admit his derivation. "Dicitur *papyrus*," he says, "quasi parans pyr, i.e. ignem, eo quod in cereis et lampidibus ponitur ad ardendum." This use of the term is

carried back to the seventh century by Gregory the Great: "Omnes lampades ecclesie implevit aquâ, atque ex more in medio *papyrus* posuit." Vegetius, in the fourth century, has "*papyrus* candelarum" in the sense of candle-wick: "Si exungulaverit jumentum—*papyrus* candelarum purgatum subtiliter carpis, intingis in ovi crudi almento, circa nudatum pedem in circuitum ponis" (*De re Veterinaria*, ii. 2, 57). About the same time Marcellus Empiricus speaks of a lamp made of a *rush* wick and cow's marrow: "De *papyro* et medullâ vaccinâ concinnatam" (c. viii. p. 70). The prescription seems to be borrowed from Pliny, who orders only a different kind of oil, recommending for the purpose in question a lamp made "*ellyphnio papyraceo oleoque sesamino*" (xviii. 47). Here *papyraceo* cannot mean made of paper, because paper would not be a fit material for the wick of a lamp. I should understand it to signify a *rush* wick. In another passage Pliny gives directions for uniting by grafting the shoots of different vines: "Tunc *papyrus* ligabis stricto et molli, atque humidâ terrâ curabis adliniri." He cannot mean *papyrus* or the paper made from it, which would neither have been fit for the purpose nor at the command of the cultivator.

Another argument for the early use of *papyrus*, in the sense of *rushes*, is to be found in the Welsh *pabwyr*, *rushes*, *candle-wick*, *pith* of plants. As the word does not appear in the other Celtic dialects, it can hardly be doubted that it springs from an adoption of the Latin *papyrus*. But if Welsh *pabwyr* is a legacy of the Roman colonists in Britain, it would evidence the popular use of the Latin *papyrus* in the same sense as early as the third or fourth century. Again, we find that *popper* in Flemish signifies a *bulrush*; *popperinge*, a place where *bulrushes* grow (*De Bo*), whence the name of the town Poperingen, mentioned by Chaucer. It may be a question whether the name of a *bulrush* among the Flemish peasantry is likely to have been derived from the Latin; but if it is a genuine Germanic appellation, it supplies an additional argument for the supposition that *papyrus* may have been the native name of a *rush* in the rustic Latin.

H. WEDGWOOD.

PROPOSED EDITION OF SHAKESPEARE IN OLD SPELLING (see 6th S. i. 470, 491; ii. 3).—Never willing to enter into a controversy that might become unpleasant, I merely reply to MR. FURNIVALL thus:—1. The words I wrote were carefully considered, and I still hold, as I did privately, to their fairness. 2. MR. FURNIVALL, to take up my proposal—somewhat as stated—dropped his first one, viz., that the Committee should decide. I only omitted this and other details for the reason above stated. 3. Was it not unnecessary—leaving out any other adjective—for him to add, "I claim

to be a better judge of what it [the Society] was meant to do, and what it ought to do, than Dr. NICHOLSON"? First, no one ever raised that question. Secondly, the Society is not Mr. FURNIVALL, and as he proposed his plan first to the Committee and then to the Society, I claim the right to express my opinion calmly—as I did. 4. Though my information may be old, the answers received do not, so far as I know, amount in all to one-half the number of members, and no answer must, I take it, be counted a negative. As, however, I wrote to Mr. FURNIVALL, if there is a majority—"it is settled."

But Mr. SPENCE's language evinces a hastiness that forgets its text. "I [B. N.] have expressed," says he, "a contempt for philological and etymological purposes." I never did. A former notelet—my reply on "Hare-brained"—shows the esteem I hold them in when properly applied. Another, now in type, will confirm this esteem. What little I have written, whether Shakespearian or otherwise, shows at least my interest in both. I spoke of two different purposes in reading Shakespeare, but of neither purpose with contempt. I am still unable to see that the jumble of letters wrongly called the "orthography" of 1550-1625, any more than the babbling phoneticism of the present, can aid our researches into the life, genius, modes and changes of thought and art of our poet; or, except in trifling instances, already well known, contribute to the meaning of disputed passages. For this last purpose, moreover, we have sufficient reprints. DR. INGLEBY is but one example of several "English scholars" who are captains on the side in which I count but as a corporal. B. NICHOLSON.

I wholly decline to accept DR. INGLEBY's dictum, that "during 1550-1625 there actually was a true orthography," whatever that may mean, and I defy him to prove that, if there was, Shakespeare observed it. I allow that, by observing the rules of Gill, &c., a normal spelling for Elizabethan words can now be manufactured; but I take it that no real Shakespeare student wants that kind of unnatural thing. What the student wants is that representation of Shakespeare's spelling which the only trustworthy available evidence gives us, namely, that of the Quartos which were printed from his MS. or copies of it, and that of the Folio when it was printed in the same way. That Shakespeare spelt both *their* and *theyr*, *hot* and *hote*, *madnes* and *madnesse*, I think very likely. That he always spelt these words, or most of the others he used, in a uniform way, I hold to be an impossibility. Neither Shakespeare nor Chaucer will I ever make uniform in spelling, in defiance of both history and probability. And though I will not give up the power of changing occasional extravagances of spelling, I will, as a general rule, follow my basis-

text, MS. for Chaucer, Quarto or Folio for Shakespeare. F. J. FURNIVALL.

P.S.—Miss Marx sends me the following, to show that Walter Savage Landor, at any rate, was on the side of us advocates of an "old spelling Shakespeare": "No edition of Shakespeare can be valuable unless it strictly follows the first editors, who knew and observed his orthography" (*Imaginary Conversations*, Southey and Landor, vol. ii. p. 169).

I am very glad to hear of Mr. FURNIVALL's proposed edition. What was wanted is the text of Shakespeare, not a text partly his and partly that of his critics. R. S. CHARNOCK.

4, Quai de la Douane, Boulogne-sur-Mer.

FLY-LEAF INSCRIPTION IN THE PARISH REGISTER OF OOTHERY, NEAR BRIDGWATER.—Those who know the vicar of Oothery, one of the kindest and most genial of men, can easily inspect the curious register book of this Somerset village, but perhaps an extract from it may interest the readers of "N. & Q." The book was bought in the year 1693, as an illuminated inscription informs us. This illuminated work is very curious. The first page has the name of "Andrew Legge, vicar of Oothery, 1693," the third page the names of the churchwardens. These are all done in a kind of German text, with many very elaborate flourishes, and enriched with much gilding, still very bright and well preserved. I should think it was one of the very latest examples of hand-illumination before its revival in the present period. On the second leaf are the following two quaint verses, written with many flourishes:—

"Let others roam the camp, the court, or towne,  
And make their aims, wealth glory or renowne.  
The[n] Power, Art, Virtue, these alone give me,  
I for their Six will not exchange my three.

This custome is commendable (tho new)  
Of Regestring, if kept exact and true,  
For age and Time it doth so well deside [*sic*]  
That Truth from Memory can never slide."

The registers contain many curious surnames, such as Chinn and Keirle, and some unusual Christian names, such as Angel, Furdinando, and Oram.

Are these lines the original composition of Mr. Legge, and is anything known of him?

WILLIAM HARDMAN, LL.D.

THE DERIVATION OF "DRAGOON."—The etymologies mentioned in Richardson's *Dictionary* are the merest conjectures. The *draconarii* were not the followers of the dragon standard, but its bearers. There is no evidence that the modern dragoon ever even followed a dragon ensign. Between the last mention of the *draconarii* and the first employment of dragoons there was a period of some hundreds of years. Skinner's supposition would have them



to be so called because the men "are as destructive as dragons, and like them seem to vomit fire." This last was common to all the cavalry of that time, for all bore firearms. Had he said that the name was borrowed from their weapon he would have been correct. The names of the three kinds of cavalry then employed were derived in each case from their armour or firearms. G. M.—supposed by some to be Gervase Markham, but I doubt any proof or probability of this beyond the sameness of initials and the fact that they were contemporaries—set forth in 1625 *The Soldiers Accidence*. In it he says:—

"All our Horse-troopes [since the introduction of firearms] are reduced to one of these three Formes.....The first and principall Troope of horsemen for the generalitie, are now called *Cuirassiers* or *Pistolliers*.....[their arms] a case of long Pistolls [barrel 26 in., bore 36 to lb.], p. 41. ....The second sort (of which many Troopes of Horse are compounded) are called *Hargobussiers* or *Carbines* [length, he does not say whether of weapon or barrel, but I presume of former, 3 ft. 3 in., bore 20 to lb.]. ....The last sort of which our Horse-troopes are compounded, are called, *Dragons*, which are a kind of footmen on Horsebacke... their armes defensive are...a Belt...with a ring through which the peece runneth up and downe; and these *Dragons* are short peeeces of 11 inches Barrell and full Musquet bore."

From another passage it would seem that the regulation musket of that day varied in length and calibre, but it always required a rest or pitchfork pike on which to rest it while the musqueteer standing aimed and fired. But compared to the other pistols then in use, the gaping-mouthed dragon may be likened to an infant blunderbuss. At p. 53 G. M. also says, "The principall Weapons on Horsebacke, are *Pistolls*, *Petronells*, or *Dragons*, and all these are with firelocks," i.e. not matchlocks. B. NICHOLSON.

#### SCRAPS FROM THE THORNTON MS.—

"Oracio in Ynglys.

Now Jhesu, goddis sonne, giffere of alle vertus, vouche thou safe to giffe me the Seuene giftys of y<sup>e</sup> haly gaste: The gifte of vnderstandyng to knowe the, my lord god, & deuotely to knawe & wirchipe thi worthynes, and to knawe myne vnworthynes; And graunte me of thy Byssedhedde vertuouse lyfyinge."—Robert Thornton's MS., Lincoln Cathedral Library, ab. A.D. 1430-40, leaf 179, back.

"Jhesu criste, haue mercy one me,  
Als thou erte kyng of mageste,  
And forgyffe me my synnes alle  
That I haue done, bathe grete and smalle;  
And bryng me, if it be thi wille,  
Tille heuene to wonne ay with thee styll.  
Amen."

*Ib.*, leaf 213, back.

"Thesu criste, goddes sune of heuene, kyng of kynges, And lorde of lordes, Mi lorde & my godd! For the mekenes of thi clene incarnacione, And thurgh the meryte of thi harde passionne, Safe us fra dampnacione, Socoure vs in temptacione, And gyffe vs thi benyssonne, And of alle ourre wykkydnes playne perdone and full remyssionne, thurgh verray contrissionne, nakede confessionne, And worthi satisfaccione. Graunte vs alswa,

lorde godd, in heuene Ay-lastande mansione, And euer to se the cheerefulle visionne of thi faire face for the lufe that thou schewed to mankynde. Amen. Explicit."—*Ib.*, leaf 212, col. 2.

F. J. FURNIVALL.

THE CHANGES IN GRAIN.—In that curious mixture of learning and nonsense, the *Ragionamento Sovra del Asino*, by G. B. Pino, printed about 1549, he speaks of such changes. Describing the asinine paradise he says:—

"Egli è un'altra Natura, per che à guisa di Natura fa miracoli, s'ivi si semina il grano, ne nasce orgio, s'orgio diventa spelta, questa Loglio, e il Loglio gramigna."

Modern experiments have shown a series of real changes. May we infer that Pino knew anything of such changes when he wrote? Among the many strange things in Pino's book is the story of the flying ass. He says:—

"But before I forget it or go further be so good as to tell me if you ever heard that a lion flew, like the ass at Empoli, a town in Tuscany, as may be seen every year on the day of our Lord's ascension, at the cost of that good woman who was so well served by her ass that in memory of it she left all she had to the council of that town, that upon such a day they should offer to the people the following spectacle, which is still given at the present time, namely, that upon some cords an ass with two great wings is seen to come down from above to below as if it flew, in opposition to those who, to show that a thing is impossible, are accustomed to say, 'I shall sooner see an ass fly.'"

RALPH N. JAMES.

Ashford, Kent.

ERRORS OF AUTHORS (see 6th S. i. 390, 414, 433, 490, 512).—It is a pity that Mr. THOMAS has not accepted my suggestions in the spirit in which they were offered. Speaking in the same spirit still, I would hint that, even taking Hermann at the value he assigns to him, "besonders häufig" (particularly often) does not convey the meaning of "generally." It must also be pointed out that Mr. THOMAS confounds a reference to Becker with a reference to Potter; yet in his Note he professes to be writing "carefully and deliberately." Surely one who can be so uncritical in so short a space might more gracefully adopt a tone less suited to a ruler age. VIGORN.

SIMILAR PROVERBS.—1. "You cannot know wine by the barrel."—*Jacula Prudentum*; or, *Outlandish Proverbs, Sentences, &c.*, 1640 (Geo. Herbert's works). 2. "Man kauft den Wein nicht nach der Gestalt des Fasses."—*Alteutscher Witz und Verstand* (G. Lessing's works). F. S. Churchdown.

ZIRIAN.—The Zirian version of the Gospel of St. Matthew was published at the expense of Prince L. L. Bonaparte in London, 1864. It may, therefore, be useful to note that this *Zirian* appears in Max Müller and Hovelacque's works with S initial. It is one of the sections of the Permian division of the Finnic class. A. L. MAYHEW.

## PARISH CHURCHES WITH SPIRES OVER 200 FEET HIGH.—

Town	Name	Height
Coventry ...	St. Michael ...	303
Grantham ...	St. Wulfran ...	288
Bristol ...	St. Mary Redcliffe ...	280
Kensington ...	St. Mary Abbots ...	278
London ...	St. Mary-le-Bow ...	235
Chesterfield ...	... ..	230
London ...	St. Bride ...	226
Shrewsbury ...	St. Mary ...	222
Hereford ...	All Saints ...	212
Ross ...	... ..	208
Newcastle ...	St. Nicholas ...	201

A. O. K.

## Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

RICHARD WEST, THE FRIEND OF GRAY: MRS. GRAY'S TOMB.—A few years ago I saw a stone under the tower of Hatfield Church, recording the name of Gray's amiable and unfortunate friend and the date of his death. This stone has now disappeared, I presume during the recent "restorations." I have communicated with the rector on the subject, and I find that he knows nothing of the stone, and so far has been unable to discover what became of it. The inscription is given in Clutterbuck's *Hertfordshire*. There must be many of Gray's admirers who would regret the disappearance of this record of the friend whose early loss the poet mourned so tenderly.

The condition of Mrs. Gray's tomb at Stoke Pogis, with the poet's own inscription, is sad, and a reproach to England, and especially to Eton. The destruction of the gravestone of his friend is a fresh blow to those who have derived interest and pleasure from his charming letters as well as his splendid poetry. Could not a subscription be raised for Hatfield and for Stoke Pogis to preserve or renew these memorials? F. B. B.

WHAT IS A MOUNTAIN?—I have been led to make this query by a remark in a recent article in the *Times*. In speaking of the geographical features of England, the writer says, "We have no mountains." As I have, during the last few weeks, ascended the mountains Scawfell Pike, Helvellyn, and Skiddaw, this remark of the *Times* made me feel rather small. When I had accomplished Scawfell Pike, which is 3,200 feet high, and inaccessible even by mountain ponies for the last mile or so, I certainly felt, like Master Silence, that I had "done somewhat," and yet, when I return home, I am told, on the high authority of the *Times*, that there are no mountains in England. The three mountains above mentioned are all over 3,000 feet in height. If this does not

entitle an elevation to be called a mountain, what height does entitle it to be so called? It is no doubt true enough that 3,200 feet is a very small affair compared with the 15,000 feet of Mont Blanc or Monte Rosa, but then so is 4,400, the height of Ben Nevis. The last-named, the highest mountain in Scotland, is about 1,200 feet higher than Scawfell Pike, the highest in England; but this, when compared with the prodigious heights of the Himalayas or the Andes is not worth mentioning. It would accordingly be equally true to say that there are no mountains in Scotland, which seems like a *reductio ad absurdum*. I should be glad to hear the opinions of others of your readers on the point in question.

Lovers of Wordsworth cannot but feel thankful that the poet's lot was not cast in the present time. I fear that the destruction of the beautiful lake of Thirlmere, or, at any rate, its conversion into a great tank, which is much the same thing, would have been a lifelong sorrow to him. If, in addition to this, he had been told, on the authority of the chief organ of Europe, that it was nothing but a delusion to suppose that his beloved Helvellyn and Skiddaw were really mountains, he would have felt that insult was added to injury indeed.

JONATHAN BOUCHIER.

Bexley Heath, Kent.

SPINDLE WHORLS.—During a visit to the Buddhist ruins of Saukissa, Fatehgarh District, India, a large number of clay discs, similar to the "spindle whorls" figured and described by Dr. Schliemann in his *Troy*, were collected by me. They resemble, not only in form but in ornamentation, the "wheels," the "tops, or volcano-like craters," and the "balls" found by Dr. Schliemann. A fourth type, clay discs without a central hole,\* were also found at Saukissa in large quantities. Gastaldi, in his *Prehistoric Remains of Northern and Central Italy*, translated by Chambers (Longman, Green & Co., 1865), mentions and figures exactly similar "spindle whorls" found in Italy. I am anxious to learn whether similar terra-cottas have been found in other parts of Europe, and should be obliged by any of your readers indicating the works in which such finds have been described. For those who are interested in the subject, I may add that specimens of the Indian spindle whorls will be sent to the Society of Antiquaries, Burlington House, and a paper describing the forms and ornamentations, with sketches, will be published in the *Journal* of the Asiatic Society, Bengal.

H. RIVETT-CARNAC, F.S.A.

Ghazipur, India.

"COCK ROBIN," A SUBSTITUTE FOR "ROBERT"?—This is merely a surmise of mine; I ask the

[\* So Gastaldi, p. 47.]



question, and I shall be obliged if any one can tell me if it is as I surmise. I have very few facts to go upon—indeed only two, and those two are the following. A few months ago I read a tale called *Who killed Cock Robin?* The hero's name was certainly Robert, and "Robin" is a known abbreviation (if abbreviation it can be called) for Robert; still, at that time I thought, naturally enough, that the authoress called him "Cock Robin" merely to be able to use the old familiar words of the nursery rhymes. But in the *Times* of June 9, among the deaths, I noticed "... Robert — (Cock Robin)," &c., and then it dawned upon me that "Cock Robin" must sometimes be used familiarly instead of Robert, for I could not believe that in this case the appellation of "Cock Robin" had been given in consequence of the appearance of a very obscure tale a few months before. And when one comes to reflect upon the matter, it is natural enough that, given "Robin"=Robert—and I know, at any rate, one Robert who is called "Robin,"—"Cock," borrowed from the name of the bird, should sometimes be added.\* But if it is so, it is, I suspect, very rarely done; for though, in the course of my life, I have known many Roberts, I have only known one called "Robin," and I have never yet come across a human "Cock Robin."

Sydenham Hill.

F. CHANCE.

HALL BIBLES.—Burns (*The Cotter's Saturday Night*) speaks of "the big ha' [hall] Bible, ance his father's pride." The other day, at the Middlesex Sessions, a petty thief was tried and convicted for the larceny of the folios, quartos, and imperial octavos of poor folk in the rural neighbourhood of Edmonton and Enfield. It transpired in evidence that the cottagers delight to display their volumes on clean doyleys or antimacassars spread on a table in the ground-floor front windows of their dwellings. These windows being frequently open in the daytime in genial weather, when the occupants of the houses are not infrequently absent, the paltry fellow found many opportunities of acquiring material for transactions with the neighbouring pawnbrokers. I have frequently observed this custom of display among poor people in the provinces. Is it a survival, by tradition, of that alluded to by Burns—the large Bible deposited on a table in the hall or vestibule of better-class dwelling-houses in Scotland?

S. P.

Temple.

WYEMINGTON OR WYLMINGTON, CO. KENT.—In connexion with the query which I proposed in "N. & Q.," 6th S. i. 515, about Edward Godfrey,

\* The bird thus repays his debt. He has borrowed his name *Robin* from the human race (Robert), just as the *Tom Tit* and *Jenny Wren* have, and he returns his other name, "Cock," to the Roberts who choose to take it.

I would ask another, relative to some property in England which he had sold to Francis Langworth, viz., "sarten houses & lande situated & Lying at Wyemington in Kent Comonly knowne by the name of Barnend" (York County [Me.] Registry of Deeds, 1650). This may be Wyemington or Wylmington, and I should like to know which is correct, and also its situation and that of Barnend.

CHARLES EDW. BANKS, M.D.

432, Congress Street, Portland, Me., U.S.

WHAT CONSTITUTES A PARK?—Query, Can there be any new "parks"? In a recent conversation I heard it stated that no one could now make a new "park," because it required not only enclosure and wild animals therein, like deer, but also a permission or licence from the Crown, which could not now be obtained. Is this view correct? Z.

AN OLD INN AT WENTBRIDGE.—In the *Belle Assemblée* for 1810 I find the following description of an old inn:—

"I have such a veneration for antiquity, that I shall introduce to your notice a couple of old shattered boards held together by pieces of iron, which form the sign of a little public-house at the entrance of the village of Wentbridge. The figure represented is a bell in a new, bright, blue livery, richly trimmed with gold. The inscription—1633:—

'The Blue Bell on Wentbridge Hill,

The old sign 's existing still;

And rustic Royalists and Oliverians; Jacobites

and Williamites; Whigs and Tories;

Pittites and Foxites, have tipped under it."

Does this house exist now?

BOILEAU.

DR. CHEYNE "OF CHELSEA."—In one of Hain Friswell's unpublished papers "the celebrated Dr. Cheyne of Chelsea" is made to play a conspicuous part in an anecdotal sketch of "Beau" Nash as the "King of Bath." Dr. Cheyne certainly flourished at the fashionable watering-place with his friend Nash, but I have not been able to connect him in any way with Chelsea. He was born in Scotland, but came to London twice, according to Chalmers, in or about the year 1700, and again in 1725. Will any *lector eruditus* tell me whether the author of *An Essay on Health and Long Life* ever resided in Chelsea? Faulkner does not mention him. It is possible that the late Mr. Friswell confounded the famous doctor with the members of the well-known Cheyne family who lived in this neighbourhood.

G. R.

Chelsea.

THE "CLOUDED CANE" OF POPE.—Can any one describe a "clouded cane," so often mentioned in old novels; and is there such a cane now in existence? L.

RICHARD REDMAYNE, BISHOP OF ST. ASAPH.—Where can I obtain any information concerning a Papal Bull, dated Jan. 9, 1487, relating to Dr.

Richard Redmayne, Bishop of St. Asaph, who had become entangled in the affairs of Lambert Symnel? I should be much obliged for any information concerning the Redmayne family, especially after the time they left Harewood. R. N. REDMAYNE.  
Southdene, Gateshead-on-Tyne.

WILLIAM MILLER OF OZLEWORTH PARK.—In what year in the present century was he High Sheriff of the county of Gloucester?

C. H. MAYO.

SCAIFE FAMILY.—Can you tell me anything about this family, which was settled at Irthington, near Carlisle, about a century and a half ago? A family of the same name is mentioned in Burke's *General Armory* as being of Newcastle-on-Tyne.

A. B.

NUMISMATIC.—Wanted an appropriate motto for the outside of a cabinet containing a miscellaneous collection of English and foreign coins, tradesmen's tokens, and medals.

W. STAVENHAGEN JONES.

79, Carlton Hill, N.W.

### Replies.

WILLIAM PAYNE, ARTIST.

(6th S. i. 417, 522.)

No facts are more difficult to get at than those connected with the personal lives of our early artists. In the good old times, when respectability went for something and meant a gig at least, the smearers of canvas and the stainers of paper lived obscure lives, got their livings as they best could, and finally slunk into some obscure corner to die, "unwept, unhonoured, and unsung." The biographer of William Blake styles him "pictor ignotus," but how are we to designate those compared with whom Blake is a well-known character? In no country, even at the present day, is there such ignorance of the very names of its artists. Till lately our dictionaries of painters—Pilkington's, Bryan's, Gould's, &c.—were all compiled from foreign sources, and consequently, when the object of our search is an "exotic" (see Hogarth's satirical print)—from the "Raphaels and Correggios" down to the very "stuff" of Goldsmith's famous line—we do not look in vain. With regard to indigenous art, Walpole, Edwards, Dayes, W. H. Pyne, "Rainy-day" Smith, Buss, Ottley, and others had gathered some memoirs in aid, but it is to the Redgraves that we are indebted for the first substantial and commensurate attempt to set forth a biographical history of British art. It is, then, to the admirable *Century of Painters of the English School*, by Richard Redgrave, R.A., and Samuel Redgrave (London, 1866, 2 vols., 8vo.), and the very valuable *Dictionary of Artists of the English*

*School*, &c., by Samuel Redgrave (London, 1874, 8vo.), that I must refer the inquirer for particulars of William Payne, an artist of considerable importance in the annals of water-colour painting, upon whom fashion and fortune once smiled, who created and taught a style of his own, and whose memory is still kept alive in the minds of his successors by the useful "grey" which bears his name.

One passage in relation to this artist I may venture to quote from a source not so readily accessible as those which I have indicated above; it is from No. vii. of a series of papers on "The Rise and Progress of Water-Colour Painting in England," and is as follows:—

"Another artist who succeeded this period (that of Gainsborough and Cozens) we must not neglect to name, Mr. William Payne, as his style preceded that of Glover. To this gentleman's commendation as a teacher, indeed, properly may be dated the fixed period for superseding the established precepts for teaching for the more fascinating properties of dashing, colouring, and effect. The method of instruction in the art of drawing landscape compositions had never been reduced so completely to the degenerate notions of this epoch of bad taste as by this ingenious artist.

"Mr. Payne's drawings were regarded as striking novelties in style. His subjects in small were brilliant in effect and executed with spirit; they were no sooner seen than admired, and almost every family of fashion were anxious that their sons and daughters should have the benefit of his tuition. Hence, for a long period, in the noble mansions of St. James's Square and Grosvenor Square, and York Place and Portland Place, might be seen elegant groups of youthful amateurs manufacturing landscapes à la Payne.

"The process certainly was captivating as exhibited in his happiest works, though much of their merit was the result of dexterity and trick, as exemplified by the granulated texture obtained by *dragging*, the fallacy of which process was sufficiently exposed in every attempt at composition on a larger scale in the same style. But with Mr. Payne, as with many another genius, we can admire all that is original and praiseworthy. These strictures are not directed against the exercise of style, or manner, or trick, or any means by which an artist obtains effect so that his works have merit. Our censures are levelled at the defective system of teaching, and we shall continue our animadversions on this subject under the hope that a due exposure of so fundamental an error may open the eyes of the public, and that this wilful perversion of taste may be succeeded by a general reformation in the practice of teaching the rising generation so useful and so elegant an accomplishment."—*Somerset House Gazette and Literary Museum*, i. 162.

The fact is that Payne, an artist of real talent, who has left some charming things behind him, and to whom, as Redgrave says, "scant justice has been done," became the fashionable teacher of his day; but, led astray by success, adulation, and facility, he neglected that constant reference to nature which is the medicine of art, failed to keep abreast with his rivals of the growing school, fell into imbecility and mannerism, and is now—forgotten.

WILLIAM BATES, B.A.

Birmingham.



**TECHNICAL EDUCATION** (6th S. i. 216).—There are in France three large technical schools, managed by Government officials, and intended to train workmen and foremen in the metallurgic arts and in the arts of the joiner, cabinet-maker, and moulder. Each of them is calculated to accommodate 300 pupils, but they are not, all taken together, attended on an average by more than 800. Châlons-sur-Marne, Angers, and Aix are the places where these schools have been established. They only receive boarders. The candidates must be not less than fourteen and not more than seventeen years of age, and they must previously have gone through one year of apprenticeship. They are, after a competitive examination, officially appointed scholars in one of these schools by the Minister of Agriculture and Commerce. The boarding and instruction fee is 600 fr. a year (24*l.*), but there are 75 full bursaries, 75 three-quarter bursaries, and 75 half bursaries to be granted by the Government. The course of study is a three years' one, divided as follows :—

First year.—“Arithmétique, géométrie, éléments d'algèbre, langue française, écriture, dessin d'ornement, lavis.”

Second year.—“Algèbre, trigonométrie rectiligne, géométrie descriptive, théorie des engrenages, langue française, histoire, géographie, écriture, croquis et dessins de machine.”

Third year.—“Mécanique industrielle, physique et chimie appliquée aux arts, littérature, dessin de machine au trait et au lavis.”

The practical teaching is given in four different *ateliers* (workshops), according to the line which the scholar intends to follow : “1° forge ; 2° fonderie de fer et de cuivre et moulages divers ; 3° ajustage et serrurerie ; 4° tour, modelé et menuiserie.” Other schools have a more special programme of teaching ; such are the *École La Martinière*, at Lyons, where silk-weaving is the chief study ; the *École de Nîmes pour la Fabrication des Étoffes Unies et Brochées* ; the *École de Dieppe pour les Ouvrières en Dentelles* ; the *Écoles d'Horlogerie* at Cluses, department of Haute-Savoie, and at Besançon. I may also mention the *École de Dessin et de Mathématiques appliqués aux Arts Industriels*, in Paris (established in 1766), and the *Collège des Beaux-Arts appliqués à l'Industrie*, founded in 1868 by the Parisian Union Centrale des Beaux-Arts.

The schools of agriculture under government management are also three in number, Grignon, near Versailles, Grandjouan (dept. of Loire-Inférieure), and Montpellier. Scholars may be boarded in the two first-named schools, but boarding is not compulsory ; boarders are not received in the Montpellier establishment. The course is complete in three years, and includes the following subjects :—

“1° Économie et législation rurales ; 2° agriculture ; 3° zootechnie, ou économie du bétail ; 4° sylviculture et botanique ; 5° chimie, physique, géologie appliquées à

l'agriculture ; 6° génie rural (irrigations, dessèchements, constructions rurales, arpentage, nivellement, &c.).”

In a higher sphere of teaching we find : 1° The *École Supérieure de Commerce*, which receives grants from the Government, but belongs to the *Chambre de Commerce* of Paris. This school is attended by about 300 pupils. 2° The *École Centrale des Arts et Manufactures*, which has belonged to the State since 1857, and is destined to form civil engineers and architects, practical chemists, manufacturers, &c. Scholars are not boarded in the school ; they have to go through a three years' course of study, including :—

“1° Sciences appliquées aux arts mécaniques, à l'architecture civile, à la métallurgie et autres industries ; 2° interrogations journalières ; 3° travaux graphiques ; 4° manipulations de chimie ; 5° projets et examens pratiques ; 6° examens généraux de fin d'année.”

A diploma, or a certificate of capacity, is delivered to the scholars at the end of the course, according to their respective attainments.

3° The *Conservatoire des Arts et Métiers*, which directly depends on the Minister of Agriculture and Commerce. It consists of an elementary school, the programme of which includes geometry, mechanical and architectural drawing, and moulding, and a school of higher teaching, divided into fourteen departments, as follows :—

“Géométrie appliquée aux arts ; Agriculture ; Mécanique ; Législation industrielle ; Chimie appliquée aux arts ; Chimie agricole ; Filature et tissage ; Tinture, impression et apprêt des tissus ; Zoologie appliquée à l'agriculture et à l'industrie ; Physique appliquée aux arts ; Géométrie descriptive ; Administration et statistique industrielles ; Constructions civiles ; Arts céramiques.”

More than 130,000 scholars yearly attend these classes and lectures.

The *École des Ponts et Chaussées* and the *École des Mines* are not, I suppose, to be included in what E. S. terms “technical schools.”

I beg to append to this rather long note a list of a few books on the subject, such as they have just occurred to me. Many others, and more important ones, might no doubt be mentioned :—

Carpentier. *Entretien sur l'enseignement agricole en France*. Paris, pamphlet, 8vo. 16 pp.

Germain. *La question de l'enseignement élémentaire des sciences naturelles de l'hygiène et de l'agriculture dans les écoles primaires*. Paris, 8vo.

Léouzon. *Réforme de l'enseignement agricole*. Paris, pamphlet, 8vo. 27 pp.

De Lurieu et Romand. *Études sur les colonies agricoles de mendiants, jeunes détenus, orphelins et enfants trouvés* (Hollande, Suisse, Belgique et France). Paris, 8vo.

Perret. *L'agriculture et l'enseignement primaire*. Paris, pamphlet, 8vo. 28 pp.

Morand (M.). *Projet d'organisation d'une école supérieure de commerce à Lyon*. Paris, 8vo.

Baudrillart (H.). *De l'enseignement moyen industriel en France et à l'étranger*. Paris, pamphlet, 8vo.

De Laveleye (E.). *L'instruction du peuple*. Paris, 8vo.

Véron (E.). Les institutions ouvrières de Mulhouse et de ses environs. Paris, 8vo.

HENRI GAUSSERON.

Ayr Academy.

These are from the *Reference Catalogue* of the British Museum Reading Room: Lefebvre Laboulaye, C., *Encyclopédie Technologique*, 2 vols. 8vo., Paris, 1845-7. Schubarth, E. L., *Repertorium der Technischen Literatur*, 1823-56, 8vo., Berlin, 1856. Tolhausen, F., *Dictionnaire Technologique*, 3 parts, 12mo., Paris, 1864.

EDWARD H. MARSHALL, M.A.

HONE'S COLLECTIONS FOR THE "EVERY-DAY BOOK," &c. (6th S. i. 354, 522).—I have "The Catalogue of the Books, Tracts, Ballads, Prints, &c., of the late Mr. William Hone," sold by Henry Southgate & Co., at their rooms, 22, Fleet Street, Feb. 25, 1843, which is No. 800 of their catalogues. I do not, however, find therein lot 307 in the sale of the Ramsay library, although the lots from 212 to the end of the sale, forming a most curious *olla podrida*, are in the catalogue noticed as

"tracts, ballads, prints, &c., collected by Mr. Hone for the purpose of illustrating our national manners, customs, superstitions, amusements, dresses, and popular antiquities as exhibited in his interesting works, *The Every-Day Book*, *Table Book*, *Ancient Mysteries*, and edition of *Strutt's Sports and Pastimes of the People of England*, as also for his intended *History of Parody*, the materials for which are comprised in the present collection."

At this day many of them would be priceless. The subject of this sale could have been only a portion of his wonderful collections, or he must have afterwards acquired many more.

Some time about or after 1849 one or two of his daughters kept the "Grasshopper" Coffee-house in Gracechurch Street, and at a sale of their effects and (as I suppose) the residue of their father's library and collections, I purchased some of his books, but at that time was unaware of the great value of some of the lots, many of which were in glorious confusion in bundles and clothes-baskets, and lot 307, above referred to, must have been disposed of at this sale.

Poor Hone spent much of his time in "hunting up" at bookstalls, and I know his printer was often at his wits' ends for copy whilst the *Every-Day Book* and *Table Book* were in the course of publication. To save time he used scissors and paste upon many of his books, and worked up the cuttings with MS. for the printer. I traced missing pages in some of the books purchased by me, which were so used by the printer in the make-up of the last-mentioned works. I unfortunately cannot find the catalogue of the second sale. I should think Messrs. Puttick & Simpson could ascertain from their priced catalogue of the Ramsay library the names of the buyers at their auction sale.

GEORGE WHITE.

Ashley House, Epsom.

A "SEASCAPE" (6th S. i. 416).—Probably very few persons will say that this word is "correct" according to modern usage, and perhaps still fewer will say that the word is necessary, or even desirable. If it is merely proposed as a substitute for "seaview," is a second word wanted, and is this in any way superior to the old one? The word "landscape" is now certainly fully recognized and understood, though its derivation is questionable, and it is not one of those compound words which is self-explaining. When Drayton used it in 1613 (*Polyolbion*, bk. xviii. l. 36) he thought it necessary to explain what he meant by the word, and so added, in a side-note, "The natural expressing of the surface of a country in painting." After this it was understood to mean a view or prospect, either as seen by the eye or as depicted by an artist. This was not all, for it was held to include a picture which no one had seen or attempted to portray. Thus Fuller, in 1642 (*Sermon of Reformation*, p. 8), says, "The Jews indeed saw Christ persecuted in a *land-scept*, and beheld him through the perspective of faith." The derivation, or, indeed, meaning, of *skip*, *skep*, *scape*, or *scept*, is not very clear, and therefore "seascape" is certainly not self-explaining. If it means the same as "seaview," surely it is not needed; and, if it has some other or special meaning, then what does it mean?

EDWARD SOLLY.

This word is certainly not obsolete. It occurs in an article in *Macmillan's Magazine* for March, 1876: "It is in these respects that the *seascape* with figures...gains..... We may think of this with Shakespeare's *seascope*" (p. 461).

EDWARD PEACOCK.

FELTON'S GIBBET (6th S. i. 394).—In a *South-East View of Portsmouth*, published March 23, 1762, in my possession, Felton's gibbet is placed too far from the fortifications of Portsmouth to have been situate near the site of the present Southsea pier; I am therefore inclined to believe, with your correspondent TINY TIM, that the stump discovered near Southsea pier is not the original gibbet, but was placed there in 1765 to mark the water boundaries of the borough. In the *History of Portsmouth*, published at the Hampshire Telegraph office in 1801, it is stated that "a mark now only remains to shew where the gibbet, which fell down many years since through decay, formerly stood." This statement is confirmed by Mr. Lake Allen (who was a native and an inhabitant of Portsmouth), in his history of his native town published in 1817, who says, "Felton was hung in chains on Southsea Common; not many years since his gibbet was still visible; there are now, however, no remains left of it." As there is no reason to doubt the veracity of these authors, we must conclude that the stump now discovered could not have formed part of the gibbet of Felton. The



post only is shown in my engraving ; it is placed a few feet, apparently, from the water's edge. On the Gosport side of the mouth of the harbour, near Blockhouse Fort, there is also the ubiquitous gibbet, with its wretched occupant suspended in mid-air. We may infer from the following lines in some satirical verses on Felton, attributed, I believe, to Bishop Corbet (1632-1635), that the bones of those who were gibbeted, as they became disconnected and fell to the ground, were collected and buried by their relatives or friends :—

"Here uninter'd suspends, though not to save  
Surviving friends the expenses of a grave."

JAMES HORSEY.

Quarr, I. W.

MODERN SPANISH LITERATURE (6th S. i. 512).—I quite agree with Mr. BURNIE that the London Library might well add to its collection selected works of modern Spanish authors, and the list given by Mr. BURNIE might be conveniently extended to include many authors not named in his notice. Spain, unhappily, is associated in most Englishmen's minds with bull-fights and brutality, and a concentration of genius expended on one book. Such is not the case, and the assertion that Spain is half a century behind the rest of Europe in culture is quite an error. It is, however, true that French and German thought is more studied than English. Some, however, will admit that the modern Spaniard seeks his inspiration at its source rather than at second hand. I will venture, in the interest of those unacquainted with the Castilian idiom, upon a translation of Señor Valera's words :—

"Between Spain and England there is but scant commerce of ideas. In that island they regard our modern intellectual progress with profound and unjust neglect. True we, on our part, repay this neglect with usury," &c.

The paths of modern literature have no chance of becoming weed-grown, and, unhappily, many worthy aspirants for literary fame must go to the wall. At the same time, Señor Valera, so deservedly popular in his own country, remains without a translator. Fernán Caballero, on the other hand, has been freely rendered into our idiom, and has commanded that respect and attention due to genius, of home or foreign growth. Señor Castelar's work, also, is not unfamiliar to English readers, and in good time we may hope to see *Doña Luz*, *Pasarse de Listo*, and *Estudios Críticos* accessible to those unacquainted with the Spanish language. They manage these things better in France, for while Dumas has realized a fortune by his literary labours, and Victor Hugo has received from the Français 8,000*l.* for his dramatic work, Hartzénbusch, García Gutiérrez, Zorrilla, and others have been compelled from other sources than literature to supply their modest needs. The tradition of the poor student of Salamanca

still remains as applicable to the literary labourer in the Spain of to-day as in the days of Cervantes.

F. W. C.

THE WATER CURE (6th S. i. 353).—Your correspondent mentions the water cure having been practised in the last century. The following quotation from *The Life of Augustus*, by Suetonius, A.D. 81, will show that the remedy was known 1700 years ago, at the beginning of, or before, the Christian era. Augustus appears to have had the Roman fever, or congestion of the liver. His case was thought to be desperate, and his death was anticipated by himself and others :—"Cum etiam distillationibus jecinore vitiato, ad desperationem redactus, contrariam et ancipitem rationem medicandi necessario subiit ; quia calida fomenta non proderant, frigidis curari coactus ; auctore Antonio Musa." Here Suetonius pronounces the remedy to have been doubtful and contrary to the ordinary method of proceeding. From what Suetonius says of *calida fomenta* having been applied without success, we may infer the reverse was employed, external applications of cold water. Dion Cassius, in his *History of the Reign of Augustus*, says :—

"Augustus, after he had been very often indisposed, fell into a desperate sickness, in which they lost all hopes of his recovery. He put everything into order as if he was on the point of death. His distemper afterwards increasing so much, that he could not take any notice of the most important affairs, Antonius Musa, by the means of cold baths and refreshing potions, cured him perfectly. But what happened afterwards made it appear that Musa was too forward in attributing to himself an effect of chance, or rather Providence ; for some time after, Marcellus falling into such another fit of sickness, though he used him exactly after the same manner, yet he could not save his life."

As not belonging to the medical profession, we may take the opinions of Suetonius or Dion Cassius to be of no value. They only show they thought then the remedy was new, and Musa originated it, when it is probable he took it from Hippocrates, or writings ascribed to him, or from the medical pharmacopœia, or facts of physics collected in the temples or hospitals of Æsculapius. In or about the year 1840, I think, there was an article in one of the quarterlies on the cold water cure, which said it was of great antiquity, and ascribed it to Hippocrates. About the same date, 1840, I was present at a conversation in the smoking room of the Reform Club, on the subject of the cold water cure, in which some one said, "It was older than Hippocrates," on which another replied, "Do you mean the Deluge?" Another said, "Send that to *Punch*." About ten or twenty years afterwards I saw in a book the joke attributed to Charles Lamb ; only he, it was said, could have been the author of such a quaint saying, "That the first cold water cure was the Deluge, and it killed more than it cured." I have my doubts, therefore, whether Charles Lamb was the author of

the witticism. Charles Lamb died, I think, in 1834. Was the cold water cure then of any notoriety? About the year 1840 it was much discussed, because of the death of Sir Francis Burdett, which was attributed to it, and there was an article, as I have said, in one of the quarterlies.

W. J. BIRCH.

ITALIAN AND WEST HIGHLAND FOLK-TALES (6th S. i. 510).—It will probably interest H. C. C. to know that the tale of which he gives two versions occurs in the *Gesta Romanorum*, forming ch. ciii. of the printed Latin text, where it is related of the Emperor Domitian. The tale is far too long for insertion here, but the three maxims (*sapientias*) which the emperor buys from a merchant "pro mille florenis" are given as follows:—

- (1) Quicquid agas, prudenter agas et respice finem.
- (2) Nunquam viam publicam dimittas propter semitam.
- (3) Nunquam hospiciam ad manendum de nocte in domo alicujus accipias, ubi dominus domus est senex et uxor juvencula."

The tale then tells how the observance of these maxims is the means of saving the emperor's life.

Oosterley, in his notes, refers to Plutarch, *De Garrulitate*, xiv.; Vincent de Beauvais, *Speculum Moral.*, iii. 1, 10, s. 907; Petrus Alphonsus, 19; and Bromyard, *Summa Predicantium*, 1485, C. ix. 14, as other places where the story occurs. It is not in the English version of the *Gesta*; see the Early English Text Society's edition, 1879, p. 522.

S. J. H.

STONE CROSSES (6th S. i. 397).—This subject is a very important one. Mr. Rimmer does not say enough in his *Ancient Stone Crosses of England* to exactly identify the village cross with the meeting-place of the village assembly. Still the preaching crosses are very curiously suited to the purpose. There are very many crosses near by ancient wells (see p. 22); they were often the place of collecting tolls (p. 9); and there were probably not fewer than five thousand crosses in England at the time of the Reformation (p. 15). In my book on *Primitive Folk-moots*, now going through the press, I have been able to collect some instances of meetings at crosses, and some of these bear upon Mr. Wing's observations. Brothercross hundred-court met at a cross placed at the ford over the river at Burnham. Knightlow hundred-court met at an old wayside cross. The manor court of Aston-Boges met "att ye crosse." The grand court of Shepway met at Shepway Cross. The Mayor of Folkestone was formerly elected at the cross in the churchyard. The justices itinerant in the time of Edward I. sat at the stone cross opposite the Bishop of Worcester's house in the Strand. And the citizens of London formerly held their "folk-mots" at Paul's Cross. I cannot say, of course, that all these were stone crosses. In conclusion, may I

suggest that it would be a good thing to register in these pages the existence of stone or other crosses in the country? I begin with two. A "stone cross at the west part of the town, near the causeway or common road between Sandwich and Ech," "the cross of Henneburgh,"—both mentioned in the Perambulation of Sandwich, published in *Arch. Cant.*, xii. 339.

G. L. GOMME.

JAMES LIND, M.D. (6th S. i. 475).—There were two well-known physicians of this name, who published treatises on medical subjects during the latter half of the last century, and the inquirer should be on his guard lest their writings should be confused. One of them wrote on the health of seamen. He was physician to the hospital at Haslar, and died at Gosport, July 18, 1794. The other (who was born in 1736, and died at Windsor, October 17, 1812) is chiefly known as the kind-hearted, but somewhat eccentric, friend of Shelley, and it is of him, I presume, that W. C. B. desires information. As I am interested in the biography of the second James Lind, M.D., I shall be glad if the inquirer will communicate to me any particulars of the career of the "good physician" with which he may be acquainted.

W. P. COURTNEY.

15, Queen Anne's Gate.

IWARBY FAMILY (6th S. i. 376).—See Camden's Visitation of Northamptonshire (H. M., 1188, 57c) and Lipscombe's *Buckinghamshire* (i. 394). Holles, in his *Notes on Lincolnshire Churches* (H. M., 6829), records that the arms of Elmes impaling Iwarby (Ermine, a saltire, on a chief sable two mullets argent) were in Swinstead Church.

JOS. PHILLIPS.

Stamford.

SOUTHEY'S "JOAN OF ARC": COLERIDGE'S ADDITIONS (6th S. i. 277).—W. A. G. will find the required lines in Warne's "Chandos" edition of Coleridge's *Poems*, reprinted among the "Early Poems," under the heading "The Destiny of Nations," and immediately following the notification that "the following fragments were intended to form part of the poem when finished." They begin:—

"Maid beloved of Heaven!

(To her the tutelary Power exclaimed)  
Of Chaos the adventurous progeny,  
Thou seest; foul missionaries of foul sire,  
Fierce to regain the losses of that hour  
When Love rose glittering, and his gorgeous wings  
Over the abyss fluttered with such glad noise," &c.

It is exceedingly probable that Coleridge was right in his conclusion respecting their unintelligibility and consequent worthlessness. I can quite understand an author forgetting the finer or fuller meaning of a passage when disassociated from the original impressions and feelings; but



when an author deliberately asserts, as in this instance, that he not only *does not* know, but that he *never did* know, the meaning of a particular passage, I prefer taking him at his word, believing it to be more rational, if less complimentary, to approve his veracity than dispute his folly.

T. L. A.

Oxford.

"LIKE DEATH ON A MOP-STICK" (6th S. i. 375).—We say "She (or he) looks like a Malkin," or "I look a regular scarecrow," evidently all allusions to the same thing—old clothes stuffed with straw and stuck upon a stick (a mop-stick as well as any other) to scare away the birds from the corn, and which even the most town-bred people must have seen many times.

R. R.

Boston, Lincolnshire.

BOOK-PLATES OF LORD KEANE, SIR WILLIAM PIGOTT, BART., JAMES GREY, CHARLES KELLY, AND WILLIAM MAGUIRE (6th S. i. 336).—The book-plate of Lord Keane was taken from the cover of a book entitled *The Attack and Defence of Fortified Places*, by John Muller, and corrected and enlarged by Isaac Landmann, F.S.A., London, 1791. This was likely the plate of Sir John, who was created Baron Keane in 1839. The plate of William Maguire was taken from "*Friendship in Death*, in Twenty Letters from the Dead to the Living, by Mrs. Elizabeth Rowe, Dublin, 1752," and on the title-page was written "Thomas Maguire, Ballyhays, county Cavan, 1759." That of James Grey from "*Histoire des Gaulois*, par Jean Picot, de Genève, à Genève, 1804"; on the front page the name Susanna Pigott was written, and in a bundle of old letters I find one addressed to his wife, Charlotte Grey, in which he mentions his son John. Charles Kelly's plate was pasted in vols. of the *Dublin Theatrical Observer*, 1821, and under one I found written "Mary Ann Kelly, June 6, 1821." Amongst a heterogeneous mass of books, pamphlets, old letters, &c., was a bundle of some 270 plates of arms of Sir William Pigott, Bart.; these, with a few more valuable articles, including a handsome silver presentation cup, having the latter's arms with an inscription, were left to my sister by a deceased friend; I believe they were originally purchased at an auction. These bits of paper are, apparently, highly prized, and not being collectors ourselves we took the liberty of sending a few impressions to correspondents of "N. & Q.," who were collecting plates, in preference to wantonly destroying them. Further information I am unable to furnish.

BERTHA SMITH.

St. Bees.

"FREE TO CONFESS" (5th S. xi. 107).—This phrase certainly occurs in a reported speech of Mr. Pitt's ("the pilot that weathered the storm")

on the Regency question, 1788-9. The point in dispute was whether the Prince of Wales, as heir apparent, had a *right* to exercise the sovereign authority during the incapacity of his Majesty. Mr. Pitt said:—

"The most embarrassing difficulties had indeed been thrown upon their proceedings by the assertion that such a claim existed; and although he was free to confess that the assertion had not been made by any authority," &c.—From *Life of William Pitt*, by Henry Cleland, Esq. (printed for James Cundee, Ivy Lane, Paternoster Row, 1807).

FREDK. RULE.

Ashford, Kent.

RABELAIS (6th S. i. 349).—The same mail which brought me "N. & Q." of May 1, containing Mr. ASHBEE's interesting note on the English indebtedness to Rabelais, brought me also the *Nation* (N.Y.) of May 13, containing the kindred note hereunto appended:—

"To the Editor of the 'Nation.'"

"Sir,—Your correspondent H., in discussing the claims of Harvey as the discoverer of the circulation of the blood, enumerates all his rivals, even including Shakspeare and Fra Paolo. As he thus does not confine the list to men of science, he might further have included another popular writer—Rabelais. In Panurge's well-known discourse on the advantages of debt, an illustration is drawn from the mutual good offices of the various organs of the body, the blood being the circulating medium, which, after its manufacture by the digestive apparatus, is conveyed to the heart, 'lequel par ses mouvemens diastoliques et systoliques, le subtile et enflamme tellement que, par le ventricule dextre, le met a perfection, et par les venes l'enuoye a tous les membres. .... Par le ventricule gauche il le fait tant subtil que on le dict spirituel, et l'enuoye a tous les membres par les arteres, pour l'autre sang des venes eschauffer et esuenter. Le poulmon ne cesse, auecques ses lobes et souffletz, le rafraischir. En reconnoissance de ce bien, le cueur luy en depart le meilleur, par la vene arteriale.'"

"After he quitted his convent Rabelais studied medicine at Montpellier, and was thoroughly familiar with the science of his day. The above quotation, therefore, doubtless reflects the advanced views of his time, and is interesting as showing, by its crude speculations, how the knowledge of the circulation gradually advanced until Harvey reduced it to a demonstrable fact, and furnished, on a scientific basis, an explanation of its details for which his predecessors had blindly groped."

"As the *Pantagruel* was published some time before the *Christianismi Restitutio*, Servetus certainly had the benefit of the speculations of Rabelais."

"Yours respectfully, "L.

"Philadelphia, May 3, 1880."

J. BRANDER MATTHEWS.

Stuyvesant Square, N.Y.

LINCOLNSHIRE USE OF "AN" (6th S. i. 376).—I am pretty well acquainted with all parts of Lincolnshire, and have no hesitation in saying that the "peculiar use of *an*" is not characteristic of the county, any more than the use of small *i* for the personal pronoun *is*. On the contrary, the bulk of the people scarcely use *an* at all, even

where they should. Probably this groom had been reproved for such expressions as "a hegg," "a happle," &c., without the reason why having been explained to him, and so had fallen into the opposite error. CUTHBERT BEDE is most probably aware that our ancestors used the indefinite article much more frequently than we do, as in the following passage:—

"A man's his money, and no more,  
wherein confused is  
An heaven of happs, a worlde of weeles,  
an hunnye bath of blisse."

Drant's *Horace*, 1567, I. iij.

The Authorized Version of the Bible affords numerous instances: "an house upon a rock"; "having an hundred sheep"; "an hundred measures of oil," &c.

Boston, Lincolnshire.

"CHRONICLES OF AN ILLUSTRIOUS HOUSE" (6th S. i. 115).—

"Chronicles | of an | Illustrious House, | or the | Peer,  
the Lawyer, and the Hunchback | A Novel | in Five  
Volumes, | embellished with | Characters and anecdotes  
of well-known persons | By Anne of Swansea | Author  
of *Cambrian Pictures*, *Sicilian Mysteries*, *Conviction*,  
*Secret Avengers*, &c. | 'Homo homini, aut deus aut  
lupus.' | 'Le bonheur de l'homme en cette vie consiste pas  
à être sans passions—il consiste à en être le maître.' |  
London | printed at the Minerva Press for | A. K. New-  
man and Co., Leadenhall Street | 1816."

Under the pseudonym of Anne of Swansea, Mrs. Anne Hutton, sister of John Philip Kemble and Mrs. Siddons, was well known in the literary world as the authoress of several novels and political productions. She was born in 1764, and died at Swansea on December 26, 1839.

WILLIAM PLATT.

A "RUNCIBLE SPOON" (6th S. i. 415).—I hope we shall meet with many replies to this question, as they will be amusing. Perhaps it will at last occur to the etymologists that the word is a pure invention; unless, indeed, they can further favour us with the etymology of *boss-woss* and *quangle-wangle*, and the numerous other amusing compounds in the same delightful volume. It was a prudent step on the part of the author of *Alice in Wonderland* to explain his own method of word-making, else we should have people seriously inquiring for the etymology of *tove*.

CELER.

LOOKING AT YOUNG LAMBS FOR THE FIRST TIME (6th S. i. 393).—In these parts, also, it is commonly believed that the first lamb you see ought to have its head turned towards you. I believe the superstition is pretty general. We also say that you ought to have money in your pocket on these occasions, silver at least, but gold is better still, and that it is very unlucky to be without it, which undoubtedly is so, and on many other occasions also.

R. R.

Boston, Lincolnshire.

SIR CORNELIUS VERMUYDEN (5th S. vii. 429).—He was knighted Jan. 6, 1628/9; he was elected F.R.S. May 20, 1663; he is said to have died Sept. 27, 1665 (Hunter's *South Yorkshire*, i. 160-9; Surtees Society, vol. liv. p. 313; Allibone's *Dict.*, iii. 2519; Vincent's *Dict. of Biography*, 8vo., 1877, p. 601).

L. L. H.

DE TRUEBA (6th S. i. 403) would seem not to have been translated into English. I find no English versions of works of his noticed in the British Museum Catalogue.

R. W. BURNIE.

FARRAR'S "LIFE OF ST. PAUL": "PROSBOL" (6th S. i. 397).—I am indebted to a friend for the following:—

"The legal fiction of *prosbol* (for which I had to refer to Dr. Farrar) is explained in the *Life of Christ*, vol. ii. p. 473, or the one-volume edition, p. 749. It was a dodge to get rid of the return of property, &c., in the Sabbatical year. The debtor professed a personal wish to pay, and then the payment was accepted, as it had been previously arranged between the two."

EVERARD HOME COLEMAN.

71, Brecknock Road, N.

SIRLOIN OF BEEF (6th S. i. 368, 388, 463).—Whenever anything of a merry character is mentioned in connexion with a former king of England, we always seem to jump to the conclusion that it must have been "the merry monarch," King Charles II. The knighting of the sirloin has been attributed to Charles II. and, with even greater reason apparently, to James I. (see "N. & Q.," 1st S. ii. 331), who, according to the old story, said that it deserved to be called not "surloin," as hitherto, but "Sir loin," for it was certainly noble. Another writer has said that this must be an error ("N. & Q.," 3rd S. iv. 472), because Nichols's *Queen Elizabeth's Progresses*, under date March 31, 1573, mentions "a Sorloine of Byfe." This is hardly any evidence. There is no doubt that the joint of meat in question was then called the "sur-loin"; but when was the designation *sur* (upper) changed into a title of knight-hood?

There is a note upon this subject in the *Athenian Mercury*, vol. xiii. No. 9, par. 6, March 6, 1694, which is worth quoting:—

"Answer—King Henry VIII., dining with the Abbot of Redding, and feeding heartily on a Loyn of Beef, as it was then called, the Abbot told the King he would give a thousand marks for such a Stomack, which the King procured him by keeping him shut in the Tower, got his thousand marks, and knighted the Beef for its good behaviour."

This story of the Abbot of Reading and Henry VIII. is taken from Fuller's *Church History of Britain*, 1655, bk. vi. sect. 2, p. 299, where Fuller uses the expression "a Sir-loyne of beef, so knighted, saith tradition, by this King Henry." This evidence most clearly puts King Charles II. wholly out of court; and the statement of Fuller is so respect-



able, that the tradition of the "merry jest" of the king may fairly be deemed to belong to Henry VIII.

EDWARD SOLLY.

LENGTH OF OFFICIAL LIFE (6th S. i. 334, 483).—This subject has been discussed at considerable length in the earlier volumes of "N. & Q.," under the head of "Clerical Longevity," more especially in vols. ix. and x. of the second series, to which it would seem desirable to refer. No more remarkable case has, I think, been adduced than that shown in the short list of rectors of Blisland (since more fully completed in my *History of Trigg Minor*) which I communicated to "N. & Q." in 1861 (2nd S. xii. 141). From that list it appears that there had at that date been only five incumbents of that benefice since the Restoration. The case has now become still more remarkable, for no change has taken place since 1861. The Rev. F. W. Pye is yet rector. As he is not a very aged man and is in good health, carrying on the duties of his parish without clerical assistance, in all human probability he may continue rector as long as his predecessor, viz., fifty-four years. He was instituted in Feb., 1834, so that he has more than completed forty-six years' tenure of the benefice. Taking it, however, as it now stands, five rectors have held the benefice 220 years, or an average of forty-four years each, and the three latest, including the present occupant, 162 years, or an average of fifty-four years each. I may add that there have been but eleven rectors since 1529.

JOHN MACLEAN.

Bicknor Court, Coleford, Glouc.

[See also "N. & Q.," 2nd S. ix. 8, 73, 252; x. 119, 297; 19; xii. 78.]

23RD REGIMENT OF FOOT (6th S. i. 18, 64, 466).—The three English regiments which were in the service of the United Provinces came over with the Prince of Orange in 1688, and were retained on the English establishment; two of them became the 5th and 6th of the British line. There were no *English* regiments in the pay of the Dutch after that.

The 23rd, raised in 1689, embarked for Flanders in 1694, and remained abroad till the Peace of Ryswick in 1697. It was despatched again from England to Flanders in 1701, and returned home at the Peace of Utrecht in 1713. Cannon's records of the regiment are published, but give no nominal list of the officers at that period beyond the colonels.

"Studholmo" (6th S. i. 64) is a misprint for Studholme, as has been already editorially remarked.

S. D. S.

"POTATOES-AND-POINT" (6th S. i. 236, 443).—I have heard this spoken of by my mother, in a comic way, as an ingenious device for supplying the flavour of meat to a meal of potatoes by per-

sons who could only sometimes afford the former. In this inland district the bacon or other meat on the ceiling constituted the "point," or relish, to be seen, but not partaken of, except in imagination. I think "taties-and-point" is mentioned by Anderson somewhat scornfully; and Dickinson's *Glossary* has it as "Tatey-and-point. People too poor or niggardly to buy flesh meat have been said to provide a very small piece of butter or bacon-fat to place in the centre of the table, and the diners were allowed to point, but not to touch the morsel." I think it is a metaphor for a pretentious scarcity, or absence of the main dish. I have not heard of porridge here without its proper and honest "point" in the midst of the saucer or basin—butter, treacle, &c.; but there may have been times when flesh meat, as said above, was not considered a necessity, or not attainable, in every repast with vegetables. The practice implies not only thrift in having, but self-restraint in saving, the "point," whether of fish or flesh, at a safe distance. The amusing lesson recalled by M. H. R. was easily drawn by an ingenious mother. I had no idea the phrase was so extensively known. Carlyle's meaning is that of the border country—a sort of deception, evidently.

M. P.

Cumberland.

[CH. W. has been anticipated by the above.]

In Kerry, in old times, where meat, fish, or anything but potatoes, was seldom eaten by the peasantry, the expression "potatoes-and-point" was taken to mean potatoes with a very little salt, or none at all. The salt was placed in the middle of the cottier's table, when he was so rich as to possess a table—if not, on the mud floor of the cabin, and the potato-eaters pointed the vegetables at it, or touched it so slightly that the action looked like merely pointing. "Potatoes-and-point," in this case, therefore, was generally a mere figure of speech for potatoes only. I imagine the West of Ireland and the Highlands of Scotland must be looked to as the "cradle-lands" of this description of a very bad dinner, which only the Celts would put up with.

MARY AGNES HICKSON.

I have always understood that it meant eating potatoes only and pointing to bacon hanging on the wall. I have heard a variation of it. Four Irishmen, wishing to live frugally, bought a lot of potatoes to eat, and a red herring to rub them on, to give them a flavour; but, finding this used up their herring too quickly, they got another, which they put into a bottle, and rubbed their potatoes on the outside of that. There is another saying, as common as "potatoes-and-point," if not too childish for "N. & Q." To one asking what he can have to eat, it is considered very clever to say, "Bread and pullet." "Let's have it, then," says he. A big lump of bread is set on the table, and he asks for the chicken. "Chicken!—pullet! why, there it

is." "Why, here's nought but bread." "Well, pull it, and then you'll have 'bread and pullet.'" R. R.

Boston, Lincolnshire.

The true explanation of this Hibernian expression is, according to one of the aborigines, with whom I am familiar, and who knew "the manners and customs of the natives" accurately in early life, as follows. The family sat round, eating their "praties," whilst a sheepskin, filled with fat, hung in the wide chimney space. The skin had a small hole in the lower end, through which the grease percolated; and the custom was to catch a drop of mutton-grease on each mouthful of potato, so as to give it a flavour. A painter could easily portray the bare-legged youngsters eagerly "pointing" their potatoes at the end of the bag, awaiting the expected drop of grease.

ADVENTUROUS ANGLO-SAXON.

I think the first explanation given must be the true one, for I find, on inquiry, that all my servants understand the expression in this sense, and one, a Yorkshire girl, tells me that poor people, when asked what they have for dinner, often say "point" (meaning nothing at all), either as a joke or a melancholy fact. The word "point" could hardly have acquired this meaning if the explanation of M. H. R. were the correct one.

A somewhat similar dish, known in the county of York, is "one-hundred-and-one pie," i.e., one hundred pieces of potato to one piece of meat.

J. J. FREEMAN.

WAS SEA-SICKNESS KNOWN TO THE ANCIENTS? (6th S. i. 410).—As one of the contributors and constant readers of "N. & Q." from the commencement, I not unfrequently meet with a subject, cropping up anew, which has already been discussed in its pages. In "N. & Q.," 1st S. xi. 221, I ventured to question the very same statement of Mr. Oldknow to which Mr. BATES has now returned, and my few observations were followed by apt and appropriate quotations alleged by other writers. No doubt he has added, and added most pertinently, to these; but I do not think it is unfair to recall the attention of your readers, and writers also, to the pages of "N. & Q." itself, as well as to other books of reference, when embarking on a new topic.

C. W. BINGHAM.

[See also "N. & Q.," 1st S. xi. 292, 373, 494.]

To the references already given, where mention is made of sea-sickness by the ancients, may be added the following: *Petronius*, c. 103, where one of the passengers on a voyage is described in a position which any one who has crossed the Channel will recognize as equally applicable to sufferers at the present day, "*Adclinatus lateri navis, exonerabat stomachum, nausea gravem.*" Horace, too, tells us (*Epist. I. i. 92*) that the poor

man is no more exempt from the malady than the rich:—

"Conducto navigio aequè  
Nauseat ac locuples quem ducit priva triremis."

G. F. S. E.

I apprehend that Sir John Paston suffered from this malady in 1476, for he writes from "Gynes":

"I pray you recomande me to my moodre. I wolde have wretyn to hyr, but in trowthe I ame somewhat crased, what with the see and what wythe thys dyct heer."—*Paston Lett.*, Gairdner's ed., iii. 161.

EDWARD PEACOCK.

HERALDIC (6th S. i. 357, 523).—Wilson of Kendal does not appear, *eo nomine*, in the last edition of Burke's *General Armory*. But traces of such a family (or families) are to be found in the pedigrees of the Wilsons of Dallam Tower and of Rigmaden in the *Landed Gentry* (1879). A coat very nearly identical with the one inquired for by ZERO, and assigned by B. W. G. to Wilson of Kendal, is ascribed by Sir Bernard Burke to Wilson of Dallam Tower, Westmoreland, and its cadets, Wilson of Redgrave Hall, Suffolk, and Carus-Wilson of Casterton Hall, Westmoreland, viz., Arg., three wolves' heads couped sa., vulned in the neck ppr. (or guttée de sang); crest, a crescent or, issuing flames of fire ppr. I quote the two alternative forms as indifferently used by Ulster. With regard to the Acton coats, Acton of Aldenham is blazoned in the *General Armory* as, "Gules, two lions passant arg., between nine crosses crosslet fitchée or," and the same arms are said to belong to the Actons of Gatacre and of Acton Scott. In these last instances, however, it is evident that the full blazon should contain marks of cadency. The coat of Lord Acton, representative of Aldenham, is given as, "Semée of cross crosslets fitchée or," both in the *Peerage and Armory*.

C. H. E. CARMICHAEL.

SPIRITUALISM: SECOND SIGHT (5th S. xii. 268, 294, 313, 334, 357, 377; 6th S. i. 86).—To the sources of evidence already adduced allow me to add an article in the April number of the *Quarterly Journal of Science* of 1878, entitled "Space of Four Dimensions," by Prof. Zöllner, the eminent astronomer of Leipzig. It is an account of an experiment carried on by the writer, together with two others of the most distinguished men of science in Germany, Profs. W. Weber and Fechner, with the medium Slade, and recorded in the first volume of Zöllner's scientific treatises. Prof. Zöllner knotted together and sealed the two ends of a new string, purchased by himself, and never allowed out of his own custody. In company with his friends and Slade, he sat in a brightly lighted room in his own house, the string slung round his own neck, the knotted and sealed ends placed on the table under his own hands, the loops hanging down below the edge of the table on his lap, Slade's hands on the table throughout, and never touching



the string. Under these conditions four knots were produced in the string, such that they could not be untied without free ends, a phenomenon which Prof. Zöllner believes to be explained by the hypothesis of a fourth dimension, and the new set of movements it would admit of. Prof. Zöllner had many sittings with Slade, always in full light, at which many phenomena of the most marvellous description occurred, and they are recorded by him in later volumes of his *Wissenschaftliche Abhandlungen*. I am now engaged on the translation of these portions for the English public. They are among the most perfect of the evidences of spiritualistic facts, and, indeed, leave no possible loophole to the sceptic who is not sufficiently hardy to impugn the veracity of the eminent witnesses.

C. C. M.

Temple.

"OLD ENGLISH" (6th S. i. 356, 498).—It appears to me that the so-called difference between "Old" and "old" is a distinction without a difference. Language or speech is the art of speaking, and if in *speaking* there can be no discernible difference or distinction between "Old" and "old," why so in *writing*? Besides, if applied to English language, why not to other things English? What would be the distinction between an "Old" English gentleman and an "old" English gentleman? or between the roast beef of "Old" England and the roast beef of "old" England? The habit of writing "Old" *vice* "old" appears to me a servile imitation, recently adopted from abroad.

BRITON.

"READ AND RUN": "RUN AND READ" (6th S. i. 373, 441).—I am pleased to see the interesting replies which my query has called forth, and I thank the writers of them. MR. MARSHALL asks if it is quite certain that my way of understanding the passage is the right one. I think there can be no doubt of it. Literally translated it is, "Write the vision and make it plain, &c., in order that [one] reading it [or in it] may run." I do not see how this can be twisted into meaning, "in order that one who is engaged in running may be enabled to read." The Syriac version confirms my view: "Scribe visionem—ut percurrat eam (d'nerhat beh) qui eam legerit." So does the Arabic: "Ita ut non immoretur legens eam." I had forgotten Keble's lines, but, now they are quoted, remember them well. It was a curious slip for a Hebraist to make, but no doubt he had forgotten the Hebrew words. Adam Clarke's note is excellent. Coverdale's translation I may call an impossible one. The Geneva Bible and the Bishops' Bible seem to translate rightly, and why they should give that perverse gloss in a note is hard to guess. I should infer, from the Authorized Version adopting the rendering of these earlier versions but omitting the note, that the authors

of it accepted the former in its plain meaning, and rejected the explanation, so to call it, of the latter.

E. R.

The Hebrew seems to be patient of either view. The so-called "popular misconception" is supported by the authority of Gesenius (*Speaker's Com. in loco*) and of Dr. Pusey (*Minor Prophets*). The latter well observes, "So Isaiah too was bidden to write the four words, *Haste-prey-speed-spoil*." The reference is to Isaiah viii. 1, where we ought to read, "Take thee a great tablet, and write on it 'For Haste-prey-speed-spoil' [or concerning "Haste," &c.] in a man's style," i.e. the ordinary style of writing known among the people, that they might read *obiter*, in passing, as placards are now read.

J. T. F.

Bp. Hatfield's Hall, Durham.

The reply sent by myself and others, it may be further stated, is in accordance with Dr. Pusey's interpretation (*Minor Prophets*) *ad loc.*:—

"Write the vision, that it may remain for those who come after and not be forgotten, and make it plain upon the tables, whereon he was wont to write; and that in large lasting characters, that he may run that readeth it, that it may be plain to any, however occupied or in haste."

ED. MARSHALL.

Sandford St. Martin.

The current misconception, if such it be, about this verse of Habakkuk would be confirmed in the mind by such a seeming parallel as this from Propertius, iv. 7, 83, 84:—

"Hoc carmen media, dignum me, scribe columna,  
Sed breve, quod currens vector ab Urbe legat."

D. C. T.

THOMAS PHAER OR PHAYER (6th S. i. 18, 84, 505).—If PLYNLIMMON will refer to Fenton's *Historical Tour through Pembrokeshire* (London, 1811), at p. 505 he will find as follows: Thomas Phaer came young into Pembrokeshire; he was the son of Thomas Phaer of Norwich; he died at Kilgerran, and left two daughters. No mention is made of a son. The name is probably Flemish. The Flemings were numerous in Norwich from an early period, and Flemings were planted in Pembrokeshire by Henry I. It is believed that the name Phaer, or Phayer, is still known in Belgium.

A.

"&" (6th S. i. 474, 500).—Strutt (*Sports and Pastimes*, IV. iv. § xiv.) quotes from a fourteenth century MS. (Harl. 1706) alphabet, "XY wyth ESED AND per se—Amen." Two or three generations ago, when children saw an "&" at the end of their alphabet, they were taught to name it "and *per se*," and to add (as its pronunciation) "and." I happened to use the abbreviation "ampersand" quite innocently in "N. & Q." as recently as April 17 last. Lamb's Mr. H— hoped to live

to see his inquisitive servant thankful to "ride behind the sulky of And-by-itself And!"

CHR. W.

"SHAKESPEARE'S PUCK AND HIS FOLKLORE" (6th S. ii. 9) is the title of the book to which A. G. S. refers. Copies can still be obtained from Mr. Russell Smith, Soho Square. Dr. Bell, in his preface, states that his work is "confined to the consideration of that shrewd and knavish sprite call'd Robin Goodfellow." Most of your readers familiar with Shakspearian literature are no doubt well acquainted with this eccentric production.

T. F. THISELTON DYER.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Dictionnaire de l'Ancienne Langue Française et de tous ses Dialectes du IX<sup>e</sup> au XV<sup>e</sup> Siècle.* Composé d'après le Dépouillement de tous les plus importants Documents, Manuscrits ou Imprimés, qui se trouvent dans les Grandes Bibliothèques de la France et de l'Europe, et dans les Principales Archives, Départementales, Municipales, Hospitalières ou Privées. Par Frédéric Godefroy. Livraison I. (Paris, F. Vieweg.)

It is not too much to say that modern French scholars have left all other nations far behind in the science of lexicography. The gigantic work of M. Littré will occur naturally at first to those who consider this important subject, but it would be wrong to omit the excellent glossaries of MM. Grandgagnage, Schéler, Count Jaubert, and the lexicons which terminate the editions of striking authors published by Messrs. Hachette. A striding desideratum still remained, however, and no mediæval dictionary, properly so called, had been attempted since the late Roquefort's well-known, but now superannuated, compilation. It was no doubt this idea which suggested, some years ago, the plan of editing the materials collected by Lacurne de Sainte-Palaye. This publication is now in progress, and it is interesting as showing the spirited efforts of a good scholar and an earnest *travailleur*. Yet it must certainly have been noticed by most critics who have taken the trouble to look carefully at the dictionary we are now alluding to, that it is very much out of date, and that the best plan would have been, by far, merely to make use of Sainte-Palaye's MSS. as elements in the preparation of a new work. In the meanwhile, a distinguished *savant*, M. Godefroy, not deterred by the magnitude of the task, has undertaken to supply a want which had long been generally felt, and he has brought out the first fasciculus of his *Dictionnaire de l'Ancienne Langue Française*. Whether it is advisable or not to leave entirely aside the question of etymology is a detail which we do not wish to discuss, but as M. Godefroy's plan admits nothing conjectural, from his point of view he is evidently quite right. We observe, likewise, that only those words are taken notice of whose modern forms and meanings differ in some degree from the old ones; but even with this restriction the ground covered by M. Godefroy is sufficiently large, and the labour of collecting the materials from thousands, not only of printed volumes, but of MSS., might well have frightened the most enthusiastic antiquary. We are delighted, therefore, to find that the French Government has, by a handsome subsidy, facilitated the bringing out of a work which no publisher could safely have at-

tempted unaided, and that the Académie des Inscriptions et Belles-Lettres has also bestowed upon M. Godefroy, as a well-deserved encouragement, one of the prizes it has at its disposal. It is calculated that the *Dictionnaire* cannot be completed under ten years; one volume per annum is to be expected, published in ten fasciculi. The *livraison* now before us is most satisfactory in every respect; the various meanings and constructions of each word are carefully given and illustrated by a copious selection of examples. The paper is good and the type unexceptionable.

*Edgar Allan Poe: his Life, Letters, and Opinions.* By John H. Ingram. (Hogg.)

WHEN a writer "doubles the parts," to use a theatrical expression, of poet and poetical critic, and especially when, in the latter capacity, he combines the insight of a craftsman with a faculty for saying uncomfortable things, he is pretty sure to make many implacable enemies. This would seem to have been the fate of Poe. The task of presenting him to the public after his death fell to a certain Mr. Griswold, who, having personal grounds for maligning his memory, availed himself of the opportunity with considerable success and some popular sympathy. Faintly-heard expostulations were made from time to time by Poe's surviving friends, but their words had not the publicity of Griswold's slanders, which enjoyed all that special favour attaching to a lie that is half a truth. Nevertheless, as time went on, the apologists increased and grew more audible. The latest of them is the author of these volumes. He is so keen a partisan of Poe that what he admits in his disfavour we may safely take to be true. It is pretty clear, then, that Poe was restless, excitable, and (to ordinary people) eccentric, even in his younger days. During his wife's illness he fell, by his own account, into drinking habits, and drink, owing to some abnormal or diseased cerebral condition, rendered him at intervals insane. He appears, indeed, to have been mentally disordered, more or less, for some time previous to his strange and melancholy death. At his best, he was courteous and honourable, punctual in his engagements, and affectionate to those he cared for. He suffered severely at different periods from poverty, ill health, and domestic affliction, but some of that "unmerciful disaster," to which his biographer so often recurs, was undoubtedly of his own making. At no period of his life does he seem to have wanted friends; indeed, in "ministering angels" of the other sex he was particularly fortunate. With Mr. Ingram's insistent praise of his literary performances we find it hard to agree. It seems to us to have all the defects of that exaggerated "personal estimate" against which Mr. Matthew Arnold has recently uttered a monitory note. Making every allowance for the period at which Poe wrote, and his position as a pioneer in the matter of melody, it is still possible to overrate him as a poet. His best pieces, *i.e.*, *The Raven*, *The Conqueror Worm*, *Annabel Lee*, and a few others, are very good, but they are only a small part of a small, and otherwise unequal, whole. He certainly possessed, in a very individual and original fashion, the sentiment of rhythm and refrain; but he did not always employ it with equal skill. He was primarily a story teller of an exceptional kind, and it is significant that his two most popular poems are characterized by something of the analytic and constructive talent which makes the success of his best tales. As a critic, though he was needlessly personal, he had distinct qualities, and his reprinted articles show that he boldly declared himself for one or two authors whose fame was not so assured as it is now. On the whole, we believe that *The Gold-Bug*, *The Murders in the Rue Morgue*, *The Cask of Amontillado*, and a dozen



more of his stories will be read as long as his poetical successes. We have left ourselves but little space to speak of Mr. Ingram. In some respects his work is final. His industry is plain on every page, and it does him no small credit that he has so fully mastered the history of an American author. Whether the subject really deserved two bulky volumes is open to question.

*Curiosities of the Search-Room.* By the Author of "Flemish Interiors." (Chapman & Hall, Limited.)

JOHN TIMES *redivivus*! An amusing compilation from the columns of the *Times*, *Illustrated London News*, and other journals, law reports, &c. The adjective used is the only one that can be applied to the work, for it is valueless as a book of reference, owing to the almost entire absence of dates and authorities. The title itself is misleading and unmeaning, and seems to have been adopted after the author had been driven into a corner. There are "Search-Rooms," we believe, at the Custom House, Public Record Office, and other public institutions. We learn, indeed, from the introductory chapter, that the Search-Room at the Registry of Probate, Somerset House, is meant, but it is evident that, if the compiler ever visited that locality, she has made no use whatever of its resources. The very few English wills referred to in the volume are not quoted from the originals, but from second-hand sources. The great bulk of the wills cited are those of foreigners, and of all ages, including even those of Sennacherib and Telemachus. Those of American origin are for the most part apocryphal, being the creation of Transatlantic penny-a-liners hard up for paragraphs. Even when passages from wills are placed between quotation marks they are not to be relied upon; e.g., on p. 146, the first sentence quoted as from the will of the Earl of Stafford does not appear in the will in that form at all. "A Collection of Serious and Whimsical Wills" (the second title of the volume before us) of great interest and value could be compiled from the records at Somerset House, but such a book this is emphatically not. Its highest merit is that it may amuse a reader on a railway journey, or enable him to endure a wet Sunday in a country inn.

*Six Life Studies of Famous Women.* By M. Betham-Edwards. (Griffith & Farran.)

FERNAN CABALLERO, the gifted daughter of a German father and a Spanish mother, fitly opens the series of delicate cameos, which the authoress of *A Winter with the Swallows* has here given us, of women whose lives should be held in honourable remembrance. The interest which has been shown in our own columns concerning the story of the most intensely national of Andalusian novelists cannot but be heightened by the perusal of Miss Betham-Edwards's graphic "study" of her life. Superficially, perhaps, Caroline Herschel's is the best-known name of the list. But we could ill have spared any, least of all Alexandrine Tinné, and the writer's own aunt, Matilda Betham. The nobility of Alexandrine Tinné's aims, and the important truth that her brief life was not lived in vain, because of the example she set of devotion to a great cause—the cause of freedom—this and much more is earnestly pleaded by the author of these charming studies. We should have missed a great deal, even in the midst of such high themes, if we had not also been shown the exquisite *genre* picture of Matilda Betham, who would calmly walk the streets of London in crimson velvet slippers, who wrote of Pope and Dryden to her eight-year-old godchild, and who was the friend and correspondent of "Elia," Southey, and Coleridge. All who love books as Matilda Betham loved them should certainly read this book by her niece and godchild.

We have received from Mr. Henry Frowde, Oxford University Press Warehouse, a copy of a special edition of the *Oxford Bible for Teachers*, which has been printed expressly for the Sunday School Centenary celebration. It contains all the additional matter which has made the *Oxford Bible for Teachers* so famous, and which, we may here state, has recently been issued in two forms, under the title of *Helps to the Study of the Bible*.

MESSRS. LONGMANS have just issued a new edition of Bishop Stanley's *Familiar History of Birds*. The work has been carefully revised by a practical ornithologist; and, whilst alterations demanded by the advance of science in recent years have been made, all unnecessary tampering with the original text has been avoided.

MR. R. E. CHESTER WATERS has printed for private circulation "Genealogical Memoirs of the Kindred Families of Chester of Bristol, Barton Regis, Almondsbury, and London, descended from Henry Chester, who died Sheriff of Bristol in 1470; and also of the Families of Astry of London, Kent, Beds, Bucks, and Gloucestershire, descended from Sir Ralph Astry, Kt., Lord Mayor of London 1493." The work, compiled from records and registers hitherto unpublished, and containing full abstracts of about sixty original wills, is illustrated by shields of arms and numerous tabular pedigrees. Applications for copies should be addressed to the author, at Robson & Sons', 20, Pancras Road, London, N.W.

### Notices to Correspondents.

We must call special attention to the following notice:

On all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

K. N.—Mr. Boutell's opinion (*Heraldry*, p. 230) is to the effect that the surname of Plantagenet was "probably formally adopted and recognized about the close of the fourteenth century." Mr. Green, in his *Short History of the English People*, p. 97, speaking of Geoffrey of Anjou, husband of Matilda, uses the somewhat singular expressions that he "had acquired, in addition to his surname, the Handsome, the more famous title of Plantagenet." In his library edition, vol. i. p. 151, he also calls Plantagenet a "title," but the name, as such, does not occur in the index to that edition. The more usual practice with modern English historians has been, in the case of the earlier members, at least, of that house, to discard the name of "Plantagenet" and adopt the territorial designation of "Angvin."

E. S. D. (Oxford).—There does not appear to be any earlier example of the use of "Missa" for the Eucharist than that in St. Ambrose, *Ad Marcellin*. The writer in the new edition of the *Encyc. Britan.*, s.v. "Eucharist," takes "Missa" to mean dismissal, from the concluding words, "Ite, missa est." But the meaning of those words is open to question, and has been very differently rendered. See "N. & Q.," 5th S. iv. 209, 249, 291, 416.

C. F. B. (Birmingham).—Your question is not clearly framed. If you mean as an additional surname, the right at common law to assume a surname has frequently been noticed in our pages. A deed-poll is the ordinary mode nowadays of recording the fact.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, JULY 17, 1880.

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Notices to Correspondents, &c.

## Notes.

## WILLIAM OF TYRE.\*

The publication by M. Paulin Paris of his second volume affords a natural opportunity of drawing once more the attention of your readers to the old historian William, Archbishop of Tyre. There is one point which should not be forgotten, namely, the continual reference which M. Paris makes to collateral authorities, especially to the famous rhymed chronicle entitled *La Chanson d'Antioche*, recast and remodelled, as is well known, by the Trouvère Graindor of Douai. The name of *chanson* must not lead us astray any more than the designation of *roman* applied to the metrical compositions of Robert Wace. In fact, it is not too much to say that the *Chanson d'Antioche* is one of the most trustworthy narratives of the Crusades, so far as it goes, and it is a question whether it is more remarkable by its general accuracy or by the true poetic spirit which prevails throughout. M. Paulin Paris himself published an edition of it many years ago, and we should like to see it reprinted with all the elegance bestowed by the

firm of Messrs. Didot on the works which bear their time-honoured name.

Let us return, however, to the immediate subject of this notice, viz., the second volume of William of Tyre. It begins with the fourteenth book, describing the reign of Foulques, Count of Angers, Tours, and Le Mans, who occupied the throne of Jerusalem in 1130. He was succeeded, twelve years later, by Baldwin III., his son, whose deeds are related in book xvi. Here the narrative derives additional interest from the fact that the archbishop describes events of which he himself has been the eye-witness. "*Quæ sequuntur*," says he in his preface, "*partim nos ipsi fide conspeximus oculata, partim eorum qui rebus gestis interfuerunt, fides nobis patuit relatione.*" It is curious to note as we go along the differences between the original Latin and the French translation; sometimes these little niceties have their importance in settling a point of chronology or illustrating a detail of costume, fashion, &c. Thus, whilst sketching the outward appearance of King Baldwin, the archbishop alludes to him as "*Barba mentum genasque grata quadam plenitudine favorabiliter vestitus*"; the translator says, "*Le visage avoit bien vestu de barbe*," and adds, "*qui estoit une grande avenance en ce tems.*" We thus see that the French version here printed was composed at the time when the wearing of a beard had ceased to be fashionable, that is to say, about the end of the reign of Philip Augustus. In some places the translator modifies considerably the text on which he is working; here his rendering is a great deal more picturesque and striking, there, on the other hand, he aims at effect, and is decidedly inferior to the original. The archbishop is apt to repeat himself; thus at the beginning of the third book he had introduced passages relating to the Ecumenical Council of Nicea, and reproduced them in the twentieth chapter of book xvi.; the French version very properly suppresses the latter of these references, and merely alludes to "*la bone cité de Nique*" without any further detail. The following passage, annotated by M. Paulin Paris, seems to us extremely important, because it shows on the part of the translator an amount of common sense and of judgment for which we were scarcely prepared. After having given the archbishop's account of an act of treason which took place at the siege of Damascus, then beleaguered by the united forces of Louis VII., King of France, the Emperor Conrad, and Baldwin—treason which prevented the capture of the town—he adds: "*Bien est voirs que cil baron [the traitors] furent de la terre de Surie, mès leur nons ne leur lignages ne les terres qu'il tenoient ne nome pas l'estoire; espoir, porcequ'il a encore vis de leur oirs qui ne le souferroient mie empais.*" We know, at any rate, from this phrase that the act of treachery alluded to was not committed by the Christians of Western Europe. It would be

\* *Guillaume de Tyr et ses Continuateurs. Texte Français du XIII<sup>e</sup> Siècle. Revu et Annoté par M. Paulin Paris, Membre de l'Institut. Vol. II. (Paris, Firmin Didot et C<sup>ie</sup>.)* See "N. & Q.," 6th S. I. 69.



almost worth while drawing up a tabular statement of all the differences, in the way of either addition or suppression, to be found in the French version ; as they are carefully indicated by M. Paulin Paris, the task would be an easy one, and full of interest from the two-fold stand-point of history and literature.

Another important fact which our annotator makes perfectly clear is the deplorable insufficiency of M. Michaud's *Histoire des Croisades*, a work long esteemed as a masterpiece of its kind, but which a better acquaintance with historical sources has reduced to its right position in literature. Well written, although too much according to the Voltairean standard, it has no pretensions whatever beyond those of a brilliant rhetorical essay.

The nineteenth book contains two chapters (the twenty-fourth and the twenty-fifth), forming part of one of M. Didot's valuable MSS., and which are now inserted in their proper place. They refer to the events of the years 1160-67, and instead of being translated from William of Tyre they are borrowed from the *Chronique d'Ernoul*, which the author of the present version, Bernard the Treasurer, had previously brought to light (see M. de Mas Latrie's edition, published for the Société de l'Histoire de France, p. 25 and following).

Let me notice, finally, the appendix with which M. Paulin Paris has completed this volume. It is entitled "Descriptions et Traditions Légendaires de la Terre-Sainte," and contains four pieces of varying importance. The first one, already several times printed (*Historiens des Croisades, Partie Législative*, ii. 531; *Historiens Occidentaux des Croisades*, ii. 590; *Les Églises de la Terre-Sainte*, by Count Melchior de Vogüé; M. de Mas Latrie's *Chronique d'Ernoul*), is here given from M. Didot's MS., and will be found to supply new readings of some moment. It is a general description of Jerusalem. The second, more particularly devoted to the localities of the Holy City and its neighbourhood, consecrated, so to say, by New Testament reminiscences, may be considered as a kind of guide for the use of pilgrims. The third and fourth treat of legendary or quasi-apocryphal incidents and characters. The illustrations consist of (1) a plan of Jerusalem as it appeared about the end of the twelfth century, and (2) nine woodcuts copied from contemporary miniatures. *Après* of the pictorial embellishments which Messrs. Didot introduce in their admirable historical publications, I may say that they have all an archaeological character, and that they enable the student to form an accurate idea of the dresses, armour, coinage, &c., belonging to the period treated of in the several works in which they are inserted.

GUSTAVE MASSON.

Harrow-on-the-Hill.

# SAMUEL TAYLOR COLERIDGE.

So far back as 1855 I contributed to "N. & Q." some notes of lectures delivered by S. T. Coleridge in 1811.\* In view of the creditable effort which has been recently made to collect the inedited letters of Coleridge, I have exhumed from the defunct *Courier* of Dec. 21, 1799, the following characteristic, and I trust not uninteresting, relic. This once influential journal was edited by William Mudford, himself an accomplished *littérateur*, and father of the present able editor of the *Standard* :—

"To the Editor.

"SIR,—The following Poem is the Introduction to a somewhat longer one, for which I shall solicit insertion on your next open day. The use of the Old Ballad word *Ladie*, for Lady, is the only piece of obsolescence in it; and as it is professedly a tale of ancient times, I trust, that 'the affectionate lovers of venerable antiquity' (as Camden says) will grant me their pardon, and perhaps may be induced to admit a force and propriety in it. A heavier objection may be adduced against the Author, that in these times of fear and expectation, when novelties *explode* around us in all directions, he should presume to offer to the public a silly tale of old fashioned love: and, five years ago, I own, I should have allowed and felt the force of this objection. But, alas! explosion has succeeded explosion so rapidly, that novelty itself ceases to appear new; and it is possible that now, even a simple story, wholly unspiced with politics or personality, may find some attention amid the hubbub of Revolutions, as to those who have remained a long time by the falls of Niagara, the lowest whispering becomes distinctly audible.

S. T. COLERIDGE.

## INTRODUCTION TO THE TALE OF THE DARK LADIE.

O leave the Lily on its stem;  
O leave the Rose upon the spray;  
O leave the Elder-bloom, fair Maids!  
And listen to my lay.

A Cypress and a Myrtle bough,  
This morn around my harp you twain'd,  
Because it fashion'd mournfully  
Its murmurs in the wind.

And now a Tale of Love and Woe,  
A woeful Tale of Love I sing:  
Hark, gentle Maidens, hark! it sighs  
And trembles on the string.

But most, my own dear Genevieve!  
It sighs and trembles most for thee!  
O come and hear what cruel wrongs  
Befel the Dark Ladie.

Few sorrows hath she of her own,  
My hope, my joy, my Genevieve!  
She loves me best whene'er I sing  
The songs that make her grieve.

All thoughts, all passions, all delights,  
Whatever stirs this mortal frame,  
All are but ministers of Love,  
And feed his sacred flame.

O ever in my waking dreams,  
I dwell upon that happy hour,  
When midway on the Mount I sate  
Beside the ruin'd Tow'r.

[\* See "N. & Q.," 1<sup>st</sup> S. x. 1, 21, 57, 106, 117, 373; xii. 80, 322.]

The moonshine, stealing o'er the scene,  
Had blended with the lights of eve,  
And she was there, my hope! my joy!  
My own dear Genevieve!

She lean'd against the armed Man,  
The statue of the armed Knight—  
She stood and listen'd to my harp,  
Amid the ling'ring light.

I play'd a sad and doleful air,  
I sang an old and moving story,  
An old rude song, that fitted well  
The ruin wild and hoary.

She listen'd with a flitting blush,  
With downcast eyes and modest grace:  
For well she knew, I could not choose  
But gaze upon her face.

I told her of the Knight that wore  
Upon his shield a burning brand,  
And how for ten long years he woo'd  
The Ladie of the Land:

I told her, how he pin'd, and ah!  
The deep, the low, the pleading tone,  
With which I sang another's love,  
Interpreted my own!

She listen'd with a flitting blush,  
With downcast eyes and modest grace:  
And she forgave me, that I gaz'd  
Too fondly on her face!

But when I told the cruel scorn,  
That craz'd this bold and lonely Knight;  
And how he roam'd the mountain woods,  
Nor rested day or night;

And how he cross'd the Woodman's paths,  
Thro' briars and swampy mosses beat;  
How boughs rebounding scourg'd his limbs,  
And low stubs gor'd his feet;

How sometimes from the savage den,  
And sometimes from the darksome shade,  
And sometimes starting up at once,  
In green and sunny glade;

There came and look'd him in the face  
An Angel beautiful and bright,  
And how he knew it was a Fiend,  
This mis'erable Knight!

And how, unknowing what he did,  
He leapt amid a lawless band,  
And sav'd from outrage worse than death  
The Ladie of the Land.

And how she wept, and clasp'd his knees,  
And how she tended him in vain,  
And meekly strove to expiate  
The scorn that craz'd his brain.

And how she nurs'd him in a cave;  
And how his madness went away,  
When on the yellow forest leaves  
A dying man he lay;

His dying words—but when I reach'd  
That tend'rest strain of all the ditty,  
My fault'ring voice and pausing harp  
Disturb'd her soul with pity.

All impulses of soul and sense  
Had thrill'd my guiltless Genevieve—  
The music and the doleful tale,  
The rich and balmy eve;

And hopes and fears that kindle hope,  
An undistinguishable throng;  
And gentle wishes long subdu'd,  
Subdu'd and cherish'd long.

She wept with pity and delight—  
She blush'd with love and maiden shame,  
And, like the murmurs of a dream,  
I heard her breathe my name.

I saw her bosom heave and swell,  
Heave and swell with inward sighs—  
I could not choose but love to see  
Her gentle bosom rise.

Her wet cheek glow'd: she stept aside,  
As conscious of my look she stept;  
Then suddenly, with tim'rous eye,  
She flew to me, and wept!

She half-inclos'd me with her arms—  
She press'd me with a meek embrace;  
And, bending back her head, look'd up,  
And gaz'd upon my face.

'Twas partly love, and partly fear,  
And partly 'twas a bashful art,  
That I might rather feel than see  
The swelling of her heart.

I calm'd her fears, and she was calm,  
And told her love with virgin pride;  
And so I won my Genevieve,  
My bright and beaut'ous bride.

And now once more a tale of woe,  
A woeful tale of love I sing:  
For thee, my Genevieve! it sighs,  
And trembles on the string.

When last I sang the cruel scorn  
That craz'd this bold and lonely Knight,  
And how he roam'd the mountain woods,  
Nor rested day or night;

I promis'd thee a sister tale  
Of Man's perfid'ous cruelty:  
Come, then, and hear what cruel wrong  
Befel the Dark Ladie.

*End of the Introduction."*

W. J. FITZPATRICK.

75, Pembroke Road, Dublin.

[Is not the above an earlier version of the well-known poem entitled *Love?*]

THE FOUR SUCCESSIVE PARISH CHURCHES OF KENSINGTON.—There have been four churches on the site of the parish church at Kensington.

A.D. 1102.—Of this church there are no drawings extant. It belonged, with the manor of Kensington, to the De Vere family, a member of which was cured of a serious illness by Faricius, "a stranger and physician, and a very grave, wise, and learned man," who had been elected abbot of the celebrated abbey of Abingdon, on the Thames, A.D. 1110. In consequence of this cure, the church, with sundry appurtenances, was given by Godfrey de Vere to the monastery of St. Mary the Virgin, in Abingdon, and remained under the rule of its abbots till A.D. 1260, when, the Pope having overstrained his powers, it was decided "that the Bishop of London and his successors shall collate to the vicarage for ever, because the appropriation



was made without his consent." This church was probably dedicated to St. Mary, and when it was annexed to the abbey of Abingdon received the additional epithet of Abbots, and the parish church here has ever since been called St. Mary Abbots, Kensington. Abingdon Road and De Vere Gardens are traceable to the same history.

1370.—In this year the Norman church was wholly or in part rebuilt, doubtless in the Gothic style of this period. A drawing of the interior of this church was exhibited by Anne, Countess of Warwick and Holland, in the year 1686, but no trace of it could be found when Faulkner wrote his *History of Kensington*, in 1820. The Gothic tower, however, remained till 1772; and Bowack, who wrote in 1705, thus describes it:—

"What the church was formerly may be guessed by the old tower now standing, which has some appearance of antiquity, and looks like the architecture of the twelfth or thirteenth centuries, being cut low, and built of flint and rough stone, with little art or order. The old church lately standing (1696) was of the same workmanship, and had little in it worth taking notice of except its age."

Up to the time of the Reformation the Abbot of Abingdon retained a moiety of the great tithes, and "his town house adjoining the church stood where the vicar's house now stands, the remains whereof have been long since buried in its own ruins."

1696.—It having been resolved to take down the mediæval church (after additions in 1683, and demolitions in 1695), an entirely new brick church was then built. It was well described, with its many historical associations, in the *Times* newspaper, Oct. 25, 1866; and when it was pulled down, having been used for the last time on Whit-sunday, 1869, "a few fragments of moulded stonework, apparently of the thirteenth and fifteenth centuries, were discovered built into the walls." These, unfortunately, like the drawings of the earlier churches, were not preserved.

1872.—Tuesday, May 14, the magnificent Gothic church, by Sir Gilbert Scott, R.A., was opened, and on Nov. 15, 1879, the top stone of the highest spire in London was placed by the vicar.

St. Mary Abbots Church is in the Gothic style of architecture prevailing between A.D. 1245 and 1315. Its measurements are as follows: Tower, 112 ft.; spire, 152 ft., angle at apex, 10°; vane, 14 ft. Total, 278 ft. The total length of the church is 179 ft., and its breadth at the transepts 109 ft. The height of the nave is 73 ft. The crosses on the top of the nave outside are at the same altitude as was the brick tower of the old church, viz., 82 ft.

A. O. K.

PROPOSED EDITION OF SHAKESPEARE IN OLD SPELLING (see 6th S. i. 470, 491; ii. 3, 24).—The only use that I see in the present controversy is to record, for the amusement and astonishment of future ages, the fact that, in 1880, some men,

claiming to be "English scholars" as well as Shakspeare students, vigorously contended that English scholarship condemns the self-evident proposition that an Elizabethan author's works ought to be printed in the spelling of his time. Some future De Morgan will have one fresh item for his new *Budget of Paradoxes*. I only wonder whether any art-scholar will ever put forward the parallel paradox, that as clothes have nothing to do with "the life, genius, thoughts, and art" of Shakspeare, it is therefore ridiculous to copy the engraving and bust of the poet in his doublet and gown—he ought to be drawn in a four-button coat of the year 1880. That is what men's eyes are accustomed to in these Victorian days. It is also surely needless for me to comment on Dr. NICHOLSON's new version of "Silence gives consent"—to the question, Yes or No?—namely, "Silence expresses dissent." Dr. NICHOLSON's canon would upset half the votes of each House of Parliament, and of every society and body in the kingdom. If anything is well settled in English public and society life it is this,—that questions referred to the members of any body are decided by the votes of those members who choose to answer, Yes or No. In the present case of the old-spelling Shakspeare, such members of the New Shakspeare Society as cared to answer voted Yes by a majority of nearly four to one. On which Dr. NICHOLSON says, "Ah! but you ought to make all those who didn't vote No, count as negatives," that is, because they have deliberately refrained from saying No, you must put it into their mouths. I can safely leave this theory of Dr. NICHOLSON's, "No answer must, I take it, be counted a negative," to the common sense of the readers of "N. & Q." The reasons why all our members have not answered are not far to seek. Many men shy printed circulars and post-cards into their waste-paper baskets at once. Others are wholly engrossed by business or pleasure. Others say, "Why should I bother to say Yes to a question as plain as 'Have men noses'?" Others are abroad, &c. If half our members vote, that is a good share.

F. J. FURNIVALL.

[This discussion is now closed.]

ERRORS OF AUTHORS (see 6th S. i. 390, 414, 433, 490, 512; ii. 26).—It is most desirable that "N. & Q." should be so correct that its uncontradicted statements may have a sort of *ex cathedra* authority. In regard to the saffron robe of brides spoken of by Mr. Morris, it is not enough to show that Milton uses the same expression in his *L'Allegro* unless, at the same time, it can be shown that Milton was correct in ascribing a saffron robe to Hymen. I think there can be no doubt that the *κροκωτός* was not a marriage garment, but a flaunting licentious robe used in the Dionysiac festivals or Bacchic orgies, and therefore most unsuited to bridal modesty. Suidas (see βαπτω)

tells us plainly the bride's robe was a "dyed" or coloured one, but he does not say yellow. The only yellow worn by a bride, as far as I know, was the *flammeum*, a crocus or flame coloured veil which wholly enveloped her. Lucan, ii. 361, refers to it in the line, "Lutea demissos velarunt flammea vultus" (see also Plin., *Nat. Hist.*, xxi. 22). Indeed, the very word *nupta* means "the veiled one." If by *robe* Mr. Morris means the *flammeum*, or marriage veil, no exception can be made to the line in question, but if "robe" is used in its ordinary acceptation of gown or dress, I own that I should like a better authority than even Milton's *L'Allegro* for its justification. Milton says Cambuscan, but I apprehend most scholars would accent the name Cam'buscan' notwithstanding. E. COBHAM BREWER.

**ANOTHER OLD JOKE.**—A short time ago a member of Parliament made a speech in which he said,—"He remembered being told at Eton a story about Dr. Keate, who was a very famous head master there. He used to say that he governed England, and he proved it in this way: he ruled the boys, who ruled their mothers, who ruled their fathers, who ruled England; and therefore Dr. Keate ruled England." Now this was a very old tale long before Dr. Keate was born. It has been told of Dr. Busby and many others. Here is a version of it of the time of Shakespere:—

"Because I doe see the wisdom of women to be still over-reach by *Tailers*, that can every day induce them to as many new fangled fashions, as they please to inuent: and the wisdom of men againe is as much over-reached by women, that can intice their husbands to surrender and giue way to all their new fangled follies: they are *Tailers* that can ouer-rule the wisest women, and they be women that can besot the wisest men. So that if M. Maiors conclusion be good, that because *Iacke* his youngest sonne ouerruled his mother, and *Jacks* mother againe ouerruled M. Maior himselfe, and M. Maior by office ouerruled the Town, *Ergo*, the whole Town was ouerruled by *Jacke* M. Maiors sonne: by the same consequence, I may likewise conclude, that *Tailers* are the wisest men."—Barnabe Rich's *Honestie of this Age*, 1616, p. 18.

Earlier still, it is found in Lyly's *Euphues*, 1579:—

"*Diophantus*, *Themistocles* his sonne, would often and that openly say in a great multitude, that whatsoever he should seeme to request of the *Athenians*, he should be sure also to obtaine, for saith he, whatsoever I wil, that wil my mother, and what my mother saith that my father sootheeth, and what my father desireth, that the *Athenians* wil graunt most willingly."—Arber's *Reprint*, p. 123.

Plutarch has something very like it:—

"Cato the elder inveighing against the over-much libertie and power which generally was given to women: All other men (quoth he) doe rule their wives, wee rule all men, and our wives rule us."—Plutarch's *Morals*, 1603, p. 428.

From the above it will be seen that it is a very old joke indeed, and one of the very numerous

class which we owe to the old Greeks and Romans. R. R.

Boston, Lincolnshire.

**JOSEPH OF ARIMATHEA.**—The following particulars respecting Joseph of Arimathea, in connexion with Glastonbury, may be read with interest. They are extracted from a Patent Roll (Edward III., Part 1) in the Record Office:—

"De licencia querendi corpus Josephi de Arimathea. Rex omnibus ad quos.....salutem. Supplicavit nobis Johannes Blome de London ut, cum sibi, sicut asserit, divinitus sit injunctum ut venerandum corpus decurionis nobilis Josephi ab Arimathia, quod infra septa Monasterii de Glastonbury in Christo quievit humatum et est ad honorem et multorum edificationem hiis temporibus revelandum, quærat donec inveniat diligenter. Et quia in quibusdam antiquis scripturis dicitur contineri corpus ejus ibidem fuisse sepultum, Nos si sit ita desiderantes monumentum ejus et venerandas ipsius reliquias qui Redemptori nostro morienti tantum exhibebat pietatis et humanitatis obsequium corpus ejus de Cruce deponendo et illud in monumento suo novo ponendo devotis honoribus prævenire, et sperantes nobis et toti regno nostro ex revelatione prædicta gratiam uberiorem provenire, Concessimus et licenciam dedimus, quantum in nobis est, eidem Johanni quod ipse infra precinctum dicti Monasterii fodere, et illas preciosas reliquias juxta injuncionem et revelationem sibi factam querere valeat in locis ubi melius viderit expedire dumtamen absque dampno dilectorum nobis in Christo Abbatibus et Conventibus dicti Monasterii et ruina Ecclesiæ et domorum suarum ibidem id fieri valeat et quod ad id ipsorum Abbatibus et Conventibus licenciam habeat et Assensum. In cujus rei.....Teste Rege."

G. F. BARROW, M.A.

Westminster.

**MARGINAL NOTES.**—At the annual meeting of the Index Society, the American Minister alluded to the value of the library indexes which most readers and all students have compiled for their own use. This observation brought to my mind another subject about which I have been pondering for years, namely, the marginal notes with which very many students annotate their best-loved and working volumes, and which, in point of fact, make a connecting link of great interest, and often of great value, between book and book. Why could not "N. & Q." publish from time to time contributions of marginal notes? I would suggest, to begin with, that some correspondent should communicate the annotations of some famous scholar upon a book in his own library. Of course it would only be necessary to print items of fact, not of comment, except under special circumstances, and these items of fact would invariably refer to additional or parallel evidence from other works. Such collectors as MR. EDWARD SOLLY must have some very curious examples of marginal notes; and when my turn comes I will add my contribution of facts with pleasure. G. L. GOMME.

**BRAZILIAN FOLK-LORE.**—During the journey of the express train from Rio de Janeiro to São



Paulo, on the 18th of last month, a large black butterfly entered a first-class car, and hovered about in such a way as to excite the apprehensions of a lady who was on her way to see a sister who was gravely ill, for it is a common Brazilian superstition that the black butterfly forbodes death. A gentleman in the car sought to quiet the fears of the lady, and laughed at such presentiments. He then attempted to drive the unwelcome visitor out of the car, but the butterfly at once began hovering about him in a most persistent manner. Shortly after he began to feel ill, and in a brief time was a corpse. The man really died of heart disease, hastened probably by his exertions to catch the butterfly; but it will be difficult, says the *Rio News*, to make many people believe otherwise than that the poor insect possessed some malign influence which brought death upon him.

WILLIAM E. A. AXON.

Fern Bank, Higher Broughton, Manchester.

**WEATHER LORE.**—In perusing the *Report of the Historical Manuscripts Commission* I noted the following distichs, extracted from a calendar in the *Norwich Domesday Book*.

July 2:—

"Si pluat in Festo Processi et Martiniani,  
Ymber grandis erit, et suffocatio grani."

July 4:—"Translatio Sancti Martini:  
Sancti Martini Translatio si pluvium det,  
Quadraginta dies continuare solet."

It has rained heavily on both these days in this county (Beds); let us hope the predictions may prove false. In this calendar no notice is taken of the translation of St. Swithin.

F. A. BLAYDES.

Tilsworth, Leighton Buzzard.

**EPITAPHS AT THANINGTON.**—During the course of a brief visit, some months ago, to Canterbury, in the company of a distinguished contributor to the columns of "N. & Q.," I copied in the neighbouring church of Thanington the following epitaphs:

"In memory of Cornelius Harrison Browne, late fellow of the Royal College of Surgeons of England, son of Mr. J. S. Browne of this [sic] city, who departed this life February 13, 1853. C. H. Browne was the first medical student that entered at King's College."

"Sacred to the memory of Jane, the beloved wife of James Sladden Browne of the city of Canterbury, who departed this life on the 10th day of Jan., A.S. 1845, aged 71 years. Also of the above-named James Sladden Browne, many years alderman of the city of Canterbury, who died March 23, 1855, aged 85 years. Requiescant in pace."

The reason that sent the young medical student to King's College is obvious.

P. W. TREPOLPEN.

**CURIOUS EPITAPH.**—In Toddington Church, Bedfordshire, is an epitaph on Lady Maria Wentworth, who died in 1632, aged eighteen years. The following passage, alluding to her early death,

affords a curious specimen of the extravagant mode of expression in that age:—

"Her soul grew so fast within  
It broke the outward shell of sin,  
And so was hatch'd a cherubim."

BOILEAU.

**CURIOSITIES OF TRANSLATION.**—Two volumes entitled "Shakspeariana" were amongst the books of the late Mr. Maidment recently sold in Edinburgh. They consisted of a collection of cuttings, pamphlets, woodcuts, &c. One of the many curious extracts connected with this class of literature to be found in these volumes was a short paragraph to the effect that in a French translation of Shakspeare the well-known line in *Hamlet*,

"Frailty, thy name is woman,"

had been ingeniously rendered in this form:—

"Mademoiselle Frailty is the name of the lady."

ALEX. FERGUSON, Lieut.-Col.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**HERALDIC.**—In the Cambridge University Library is a Book of Hours (Dd. 4. 17), which contains several very interesting but perplexing features. It must have been written about 1315, judging from the armour and dress. The first page of the Hours has in the initial D the blessed Virgin Mary and Child seated, with a small kneeling figure of a woman in a blue gown, and a veil over her head secured by a fillet. The initial V of the "Venite," near the foot of the page, has a shield Gu., a cross engrailed or. The outer border has three pairs of shields, of which the upper outside one and nearly the whole of the other two outside ones have been cut away by the binder. The upper inner shield is England; the second inner one is blue, but defaced—probably France ancient; the second outer one is Gu., three crowns or, for the see of Ely; the third inner one is De Valence, and the portion left of the third outer one shows it to be also a De Valence shield. At the commencement of the book are six sheets, the two inner pages of each bearing illuminations. The first illumination has a figure of an archbishop in a blue chasuble [cope?], with a pastoral staff altered into a crozier. Kneeling before him is a lady with wimple head-dress, enveloped in a red mantle lined with green and charged on the back and front with a gold cross engrailed. In the Calendar on July 4 is an entry, "Obitus alicie de reidon' a<sup>o</sup> d<sup>i</sup> m<sup>o</sup>ccc<sup>o</sup>x..." (the end of the date, which extends to the margin, is cut off).

Can any one throw any light upon the following questions?—(1) Whether any of the Reytons, and

which, bore Gu., a cross engrailed or (perhaps from feudal connexion with the Uffords); (2) who this Alice de Reydon was; and (3) what relation she was to Robert de Reydon, who was presented to the rectory of Eltisle, Cambs. in 1375, by Mary de St. Paul.

I should add that Gu., a cross engrailed or, is the coat of the Maylinghursts of Essex, and that Thomas de Maylinghurst, *temp.* Edw. III., married Catharine, daughter and heiress of Sir Hugh Badewe, and niece of Richard Badewe, Chancellor of Cambridge University, 1326, and one of the founders of Clare Hall.

It is not known how the book came into the possession of the library, but it has certainly been there for more than 130 years.

W. H. ST. JOHN HOPE.

[Two coats of Reydon are in Burke's *Armory*. 1. Arg., a chev. sa. betw. three lions' heads erased gu. 2. Chequy arg. and gu., a cross moline az.]

WILLIAM DUNCOMBE, OB. 1603.—The following inscription is on a mural tablet on the south side of the chancel arch in Battlesden Church, co. Beds. The portions deficient have been chiselled out. There is a tradition current in the parish that the missing words have reference to some bequest. I shall be glad if any one will supply me with the missing words. The William Duncombe here mentioned appears to have had two wives, but I have been unable, as yet, to discover the name of his second wife. The visitations, so far as I have seen, do not mention her:—

"In hope of a Joyfull resurrection lies interred y<sup>e</sup> body  
of William  
Duncombe Esq<sup>r</sup> who dep<sup>t</sup>ed this life y<sup>e</sup> 27 of Mar: 1603.  
He was y<sup>e</sup> 4<sup>th</sup>

sōn to Will: Dunc: of Ivingoe in y<sup>e</sup> Count: of Bucks  
Gent & Alice Wit-  
ton daugh'r to Will. Witto: of Woodstoke in Co. Ox. Esq<sup>r</sup>  
H

..... 92 & had issue by his first wife  
Elle' Saunders da' & heire to Willia' San: of Potesgrave  
gent 3 sonnes  
& 2 daugh. his eldest son was S<sup>r</sup> Edwa' Duncōbe K<sup>t</sup>. . . .  
..... who lived to ye age of 71  
& departed

this life y<sup>e</sup> 1 of Mar. 1638. His seco: sōne is S<sup>r</sup> Sander  
Duncōbe

K<sup>t</sup> who hath bin a gent Pentioner in Ordinary to King  
James  
of blessed mēo: and also to King Charles about ye space  
of

30 yeares. Y<sup>e</sup> 3<sup>d</sup> sōn was Will. who being a March died  
at Stode

in Gēr & lies interred in y<sup>e</sup> chiefe church their (sic)  
The two daugh: died w<sup>th</sup>out issue."

F. A. BLAYDES.

Leighton Buzzard.

"OR'DEAL" OR "ORDÉAL."—What authority is there for placing the accent upon the penultimate of *ordeal*? I have always been accustomed to do so myself, but on being challenged the other day

to produce my authority for so doing, I found that every dictionary I consulted was against me. In no single instance, however, did the lexicographer give any authority for throwing the accent back upon the antepenultimate. I can only at the moment recall two passages from the poets in which the word is used. The one is in the *Troilus and Creseide* of Chaucer, book iii. :—

"Whan so you list by *ordal* or by othe  
By sorte, or in what wise so ye lest."

In Chaucer's day the word appears to have been a dissyllable, and from its derivation this would seem to be the correct pronunciation. The other instance which occurs to me is in Tennyson, *Aylmer's Field*:—

"A Martin's summer of his faded love  
Or *or'deal* by kindness,"

where the Laureate makes the word a trisyllable, with the accent on the antepenultimate. I would ask, Is the word a dissyllable with the accent on the second syllable, as would appear from its original form, *ordal* or *ordal*? is it a trisyllable with the accent on the antepenultimate? or is it a trisyllable with the accent on the penultimate?

WILLMOTT DIXON.

THE DELUGE.—Is there any evidence of the tradition of the destruction of the human race by a great deluge among the Hindoos or among any of the peoples of India or among the Chinese? If so, where is that evidence to be found?

W. F. H.

"PUNCH."—When was "punch" first introduced as a drink, and by whom? Why was the drink called "punch," and of what was it first made?

O. M.

Athenæum Club.

JOHN BROOKES REVIS.—In July, 1839, Mr. J. B. Revis printed and published in Shrewsbury the first number of the *Shropshire and North Wales Standard*, a monthly magazine, at two shillings. The first part contained a portrait of the Hon. Thomas Kenyon, and the well-known "Nimrod" was a contributor. Who was this John Brookes Revis? The question has been asked more than once in the Shropshire newspapers.

A. R.

Croeswylan, Oswestry.

[See *ante*, p. 9, "Albion Magazine."]

FRANCIS GROSE, LIEUTENANT GENERAL.—This officer was acting governor—that is the officer acting during the vacancy between the departure of one governor and the arrival of another—of the colony of New South Wales, from Dec. 11, 1792, to Dec. 15, 1794. He was at that time a major in the New South Wales corps, afterwards the 102nd regiment (which must not, however, be confounded with the regiment of the same name at present on the army list) and died, a lieutenant general, in 1814, aged



fifty-six years. Very little beyond the above facts appears to be known of him, but he is said to have been a son of Francis Grose, the antiquary. The object of my query is to ascertain if such was the case. J. B.

Melbourne, Australia.

REV. CHARLES ALLEN, Vicar of Tugby, Leicestershire, "who married Jane, widow of Robert Bakewell, of Swepstone, and daughter of — Allsop, of Allsop in the Dale, County Derby." Can any one give me any information about his immediate forefathers, or inform me if he is a descendant of the Allens whose pedigree is entered in the Leicestershire Visitation of 1619?

RICHARD HANWELL.—I am desirous of obtaining some information respecting the family and arms of this gentleman, who was sheriff for Northamptonshire in 1789. H. A.

Holloway, N.

BISHOP KEN.—In what early work is the thought, which Bishop Ken set in one of his poems, that Jesus pronounced absolution over the dying St. Joseph, to be found? E. S. D.

SIR RICHARD MUSGRAVE.—This baronet died in 1818. Was he a relative of the Cumberland family; did he leave any daughters; and, if so, were they married, and to whom? DUNELM.

DANIEL O'NEILL, LORD OF THE BED CHAMBER TO CHARLES I. AND CHARLES II.—Can any of your contributors give information as to the names of the male ancestors of the above? This Daniel O'Neill seems to have been of some importance, and to have been in great esteem with these two kings. I should be very thankful for information as to his ancestry. ZANONI.

SHEPHEARD FAMILY.—Charles Ingram, ninth Lord Irwin, married a Miss Frances Shephard, said to have been a lady of large fortune. I should be glad to know the names of this lady's father and mother, and also what arms they bore.

G. W. TOMLINSON.

Huddersfield.

BOOKS ON PHONETIC SPELLING.—I have met with the following, published by James Elphinstone, London, April 6, 1786. The title-page is, "*Propriety Ascertained in her Picture; or, English Speech and Spelling rendered Mutual Guides*. The use of letters is to trezzure words and return dhe depozzit to dhe Reader." Then follow the name of the publisher and date of publication given above. Can any of your readers tell me of any earlier work on the subject? A.

A COFFEE HOUSE IN THE STRAND.—Fielding and Thomson the poet negotiated the sale of *Tom Jones* with Andrew Millar, the publisher. Millar invited

the two to dine at a coffee house, and offered Fielding 200l. "My good sir, give me your hand—the book is yours; and, waiter, bring a couple of bottles of your best port." Is the name and locality of this coffee house known? Also, what is the original source whence this characteristic time-blink is drawn? C. A. WARD.

GEOFFREY PLANTAGENET.—Geoffrey Plantagenet is commonly said to have derived his surname from a habit of wearing a sprig of broom in his cap. Wanted an exact reference to the earliest authority for this account of the origin of the name. K. N.

[See *ante*, p. 40.]

MORICE OF WERRINGTON.—Is it known whether there were any other children of Jevan, or John, Morice and Mary his wife besides Sir William—as in the registers of St. Martin's, Exeter, there is the burial of Dr. Morrice, 1644, and mention is made in *Calendar of State Papers, Domestic*, 1660-1661, of Capt. George Morrice in conjunction with Sir William? Also, is it known whether Humphrey Morrice, M.P. for Grampond, married and had issue? Is there any known motto for this family?

FARNAN FAMILY.—Arms, Per chev. or and az., in chief two horses' heads holding teasels in the mouth, erased azure. In base a golden fleece. Crest, A horse's head as in the arms. Motto, Perseverance. When were these arms granted; and is there any known pedigree of this family? G. P. WINDYER MORRIS.

DACRES OF CHESHUNT.—In the pedigree of Dacres of Cheshunt, as given in Clutterbuck, Chauncey, &c., George Dacres is shown as having married the daughter of Sir John Browne, of Lincolnshire, about 1630-5. Had they any issue? GUILLIM.

THE WHITMORE JONESES OF CHASTLETON (*ante*, p. 13).—Could A. P. oblige me with a pedigree of this family, between 1600 and 1750, or say whether amongst the intermarriages there were any Scotch or Irish names? For instance, does Gordon occur? Whom did Capt. Harry Jones marry? Sr.

AVENELL OF DEVON.—Where can I copy this pedigree? Is Lysons correct in saying that they inherited the Barony of Oakhampton, Devon, from Baldwin de Sap, Baron de Oakhampton, circa 1071?

ELIZABETH, DAUGHTER OF RICHARD MORE (ANCESTOR OF THE EARLS OF MOUNT CASHELL, IN IRELAND).—Did she marry (1) a Mr. Chaster, and (2) Colonel Newcomen? Had Mr. Chaster any family? What arms did they bear?

WM. U. S. GLANVILLE RICHARDS.

Windlesham, Bagshot, Surrey.

AUTHORS OF QUOTATIONS WANTED.—

"A poor thing, but mine own." H. M. P.

## Replies.

## THE "RAM JAM" INN, WHY SO CALLED?

(6th S. i. 414.)

Under A. B.'s query the editor gives a reference to 5th S. iii. 246, which was a note by me, March 27, 1875, concerning the "Ram Jam" and "London Saturday" and "London Sunday," which days were observed, as usual, in this present year. I happened to be staying in a country house, with many other guests, on March 6th last, when the *Illustrated London News* appeared, with its article on "The Folk-lore of March," and I was surprised at more than one guest saying to me, "I have just been reading your article," &c. It seemed that it contained a mention of "London Saturday"; but the article was not written by me, but by a gentleman unknown to me, who had evidently studied his "N. & Q." I have lived for the last nine years very close to the "Ram Jam," and I can see it from the windows at the back of my house. I can testify to the excessive difficulty of being able rightly to answer the question at the head of this note, the ordinary explanations being both erroneous and contradictory. The usual one is that old anecdote—met with in various countries—in which the landlord has to ram his finger or thumb into the hole in the beer barrel while the swindling guest makes his escape. Your correspondent has got hold of another version, in which, to be correct, it would first be necessary to prove that the inn was originally called the "Ram." A writer in the "Notes and Queries" column of the *Grantham Journal*, July 6, 1878, did not go quite so far as this, but, without accounting for the "Ram," says:—

"The neighbourhood, as I have always understood, was much infested with highwaymen a century or less ago; so much so, that it was not safe for a traveller to be on the road after dusk. Hence the necessity for taking refuge at this inn for the night. At times it was so full that many could not get a bed, yet were glad to sit up all night rather than depart at the risk of life and property: and this gave rise to the name of the 'Ram Jam.'"

This is a truly delightful example of making facts subservient to a theory. The twenty-two coaches that daily changed horses at the "Ram Jam" did not leave their passengers there to stay the night, nor did the other twenty-two coaches that changed horses at the Greetham inn, half a mile from the "Ram Jam," deposit their passengers there, but carried them on to Grantham and northwards, in the same way that Mr. Squeers and Nicholas Nickleby were conveyed from London to Yorkshire. Those who could afford to break the journey by staying a night on the road, did so by stopping at Alconbury Hill or Stilton, or Norman Cross, or pushing on as far as the "Haycock," at Wansford, "in England," but no further. There could never be such a plethora of travellers at the "Ram

Jam" as to cause the "jam" of the foregoing explanation, and also of that of your correspondent A. B.

The fact is, that the "Ram Jam" never was the "Ram Jam," but the "Winchilsea Arms." The west side of that portion of the Great North Road is not in the parish of Stretton, the property of Lord Aveland, but in that of Greetham, the property of G. H. Finch, Esq., M.P., Burley-on-the-Hill, and formerly the property of the Earls of Winchilsea. Under the signature "Viator" I wrote, in the "Notes and Queries" column of the *Grantham Journal*, Oct. 26, 1879, the following note:—

"As some notices have already appeared in your columns relative to this well-known and singularly named inn, on the Great North Road, in Greetham parish, but close to Stretton, it may be worth noting that the sign of the 'Ram Jam' has never appeared on the front of the house until September last. The real title of the inn was the 'Winchilsea Arms,' and the old sign, painted with the full coat of arms of the Earls of Winchilsea, remained up till last June, when it was replaced by a new signboard, on which was painted (without the heraldic devices) 'The Winchilsea Arms.' The sign only remained up for a few weeks, when it was repainted with the words 'The Ram Jam Inn,' for the first time in its history. By the way, it was generally known as 'The Ram Jam House,' and not 'Inn.' It is not mentioned in Murray's new *Handbook to Rutland*."

I have been gravely assured by several old inhabitants of the parish that Dick Turpin used to frequent the "Ram Jam." Certainly the inn, at the close of the past century, seems to have borne an indifferent reputation. The most notable person of whom I have ever heard as sleeping a night at this inn, was Molyneux, the black, who made it his headquarters for the famous prize-fight between himself and Tom Crib, at Thistleton Gap, three miles and a half from the "Ram Jam," on the borders of three counties. The easily victorious Tom Crib put up at the "Blue Bull" Inn, two miles further on the Great North Road towards Grantham. This prize-fight, which appears to have surpassed in interest even that between Sayers and Heenan, was fought Sept. 28, 1811. In the previous year Charles Blake, "Gent.," landlord of the "Ram Jam," had been buried in Stretton churchyard, in the vault that he had made for his parents. His father, also Charles Blake, landlord of the "Ram Jam," died March 5, 1791, aged eighty.

As the "Ram Jam" is marked on many maps from which the word Stretton is absent, I had imagined it to be one of the large coaching inns, similar to the Wansford "Haycock," and I wrote a note to the landlord to secure beds for myself, family, and servants. Happily for us, I did not post the letter, as circumstances occurred which prevented our need for stopping there for the night. I should have found it to be a public-house of inferior character, as described by your correspondent A. B. Its reputation was solely attributable to one-half of the stage coaches changing



horses there; and its singular name was a mere nickname, from a something sold there. What was that something? Easy as seems to be the explanation, yet it really took me some years of patient inquiry to discover the why and the wherefore. When an old inhabitant departed from the ordinary track of explanation, and told me that he remembered his father saying that the Ram Jam was a beer sold in bottles, and packed in small hampers for the coach travellers, I then felt that I was on the right scent. By degrees I discovered that the drink was not beer, but a spirit, or liqueur, concocted by the first Charles Blake, who had been a soldier's servant in India. This liqueur could be had in small bottles, or packed by dozens or half-dozens in small hampers, ready for the purchasers who stopped there while the coaches changed horses, and who bought it, as they did the cheeses at Cowper Thornhill's, the "Bell," Stilton. To give the liqueur a name, Charles Blake called it "Ram Jam," two Indian words with which he was well acquainted. And this was how the "Winchelsea Arms" Inn came to be known as the "Ram Jam House."

I have been told that the secret of preparing the Ram Jam liqueur was not revealed by the first Charles Blake, and I have not been able definitely to ascertain whether or no the sale of it was continued by his son. Each possessing the same Christian name leads to a slight confusion in this respect. Charles Blake would appear to have been married about the year 1734-5, after his return from India, but I do not know the precise year when he became "the keeper of the Ram Jam House," as he is called in the Stretton registers. His tomb, a handsome one, is in front of the south porch. The sale of the Ram Jam liqueur may have begun about the year 1740, and had probably ceased before the close of the century.

CUTHBERT BEDE.

PLACE-NAMES OF ENGLAND (6th S. i. 433).—In attempting a collection of place-names I hope it will be borne in mind that what we want is the list of them, with the earliest spellings where they can be ascertained. It was only by unwearied persistence and the most determined and unflinching exposure of mistakes that the principle of abstaining from etymology was established as a leading rule for the English Dialect Society. So also in place-names: unless it be clearly understood that the names must be collected first, and explained afterwards, the attempt will end in confusion and ignominious failure. The etymology of place-names is extremely difficult, and on that account is absolutely revelled in by the guess-makers, because they know how hard it is to confute them. In this age, when at least something like science is known in many departments, it would be a

grievous mistake to make random guesses, and so draw upon ourselves the deserved contempt of continental scholars. The place-names of England are of great interest and value; let us not discredit their value by unworthy associations with modern guesswork. Unless the general rule of admitting no etymology is strictly adhered to, I, for one, hereby undertake to oppose the attempt to the best of my power, whereas there are few things I would more cordially welcome than a thorough and good collection of names, with the addition of the oldest spellings. As special reference is made to Taylor's *Words and Places*, I think it only right to say that we have in that book a very distinct caution against venturing on etymology. Where etymologies are offered, it is impossible to tell whether they can be trusted or not; the supposed etymology is given without any reference to any authority, as if all writers on the subject are equally trustworthy, which is not the case. Wherever Mr. Taylor gives etymologies of his own, he exhibits the strangest ignorance. This is strong language, but let the reader judge for himself from a few examples. I quote from the third edition, 1873:—

1. "The *Quadi* are the speakers. Compare the Sanskrit *vad*, to speak, . . . and the English *quoth* and *quote*," p. 40. Of course *quoth*, *quote*, and the Skt. *vad* are all from totally different roots.
2. "The English *harrow*" is from the root *ar*, to plough, p. 45. Then how is the *h* to be explained?
3. The words *harness* and *hero* are from the same root, p. 45. This is obviously ridiculous.
4. "From the Low Latin *baro*, a male, comes... perhaps the Scotch *bairn*," p. 46. Surely every one knows that *bairn*, found in *Mæso-Gothic*, is from the verb *to bear*.
5. "*Holland* is the fen; from *ollant*, marshy ground," p. 55. Again the Teutonic *h* counts for nothing.
6. "Hence [from the Gothic *bat*, good] comes our word *bad*, which originally meant *good*, just as *black* originally meant *white*," p. 55. Can anything be worse?
7. "The [German] *au*, land, is seen in the word *fall-ow*, the exhausted or failing land," p. 55. Of course it is not, as the A.-S. form proves, and the notion of deriving an English word like *fallow* from the French *fail* is really too much.
8. "The root of *Argos* is seen in the Gk. *ergon*," p. 56. A new fact for Curtius.
9. "In many parts of England the rickyard is called the *barton*, that is, the enclosure for the *bear*, or crop which the land bears," p. 79. Badly put. *Bear* is the old word for *barley* (which is the same word, with the addition of *-ley* for *leek*), and is the mere cognate of the Latin *far*.
10. *Garth* is "from the A.-S. *warian*, to ward or defend," p. 80. It is not; it is the Icel. *garthr*.

11. The *F. chasse* is derived from the *G. hetzen*, p. 94.

12. "The *lathes* of Kent" are connected with the *G. word leute*, people, p. 95. The words have nothing in common but the initial *l*.

The book abounds with similar eccentricities, and perfectly illustrates what we ought to avoid. Where etymologies are obvious they will suggest themselves, and where they are not we have no right to balk future scholars by throwing in their eyes any dust of our own raising.

WALTER W. SKEAT.

The materials for a proper treatment of local names are so scattered that it is high time something should be done to gather them together. At present theories are hazarded upon insufficient data, and it is only necessary to take up any ordinary topographical work to find how wild many of these proposed etymologies are. I for one, therefore, am very glad that my friend MR. GOMME has drawn attention to the matter in "N. & Q." After having considered the subject for several years, I have come to the conclusion that there is no better way of beginning than by taking the index to Domesday Book as a groundwork. To this might be added the still earlier names of the *Codex Diplomaticus*. I would propose that the names should be arranged in counties and districts, and then sent to the vicar of each parish, or other person likely to have access to original documents. He should be asked to give all the subsequent forms of the names as they occur, with the dates. He might add his own suggestions, but these must be kept quite distinct from the facts. The answers received would give the history of the changes in the names and show their etymology. Till such evidence as this is obtained it is useless to attempt any dictionary of local etymology. Much valuable information could thus be obtained with little expenditure in money further than that laid out for postage stamps. But two or three intelligent persons must give up their time to carry the scheme through successfully. HENRY B. WHEATLEY.

The magnitude of the work suggested is enormous. A dictionary of every place-name, from shires down to and including hamlets, could easily be made, for it would be merely a gazetteer, containing, instead of a description of the locality, a list of the various spellings of the name. But when we come to "hills and streams, and other natural places," the vista opens out. It is wonderful how the simplest names may be travestied. I speak from experience, as I have been for some time, though intermittently, engaged upon an index of place-names in Nash's *Worcestershire*. This author, a sad offender himself, gives a list (ii. 318, iv.) of sixteen spellings of Throckmorton and fifteen of Littleton, both hamlets in the county he treats of. A complete index of the kind should take

notice of field-names, road-names, street-names, and house-names; and where is the line between town and country to be drawn? A list of modern streets and villas would be interminable. Yet frequently in the names of these the only reminiscences of a state of things long gone by are now to be found. I fear that four hundred rather than forty workers would be required, and that the collections of each of them would fill a volume.

VIGORN.

"THE LAND O' THE LEAL" (6th S. i. 18, 137).

—There is considerable detailed information as to the authorship, circumstances of composition, and publication of this song, in Dr. Rogers's memoir of Lady Nairne, prefixed to the collection of her songs published (second edition) by Griffin & Co., 1872, and as the writer seems to have had full access to her correspondence, and to be well acquainted with the subject, his information may probably be depended on. The song was written while Lady Nairne was still Caroline Oliphant, and accompanied a letter, written about 1798, to Mrs. Campbell Colquhoun, a dear friend, on the death of a first-born daughter. A long note at the close of the volume deals fully with the form and words of the song, and shows that it was originally written with the name "John," and was first altered to "Jean" in Graham's *Songs of Scotland* (Edin., 1848).

I cannot agree with the view that the Germans attach any specific meaning to *deutsch*, employed as an adjective; indeed, M. P.'s own rendering, "faithful, inviolable, honest, persevering," &c., shows that it has only an arbitrary signification. It is employed chiefly in a generally laudatory sense, and frequently by Arndt and other *Volkshied* writers, e.g. "deutsche Tugend," "deutsche Treue," "alte deutsche Sitten," and so on, and is paralleled by our own common expression (to me redolent of "bunkum"), "un-English," in the sense of unworthy, mean, or inferior. It is not for us to cast stones at this harmless patriotic self-laudation, especially as we speak depreciatingly of "Dutch courage," "French leave," and "German silver."

W. C. J.

The word *leal*, common enough in Early English, is still used in Scotland as synonymous with faithful, true, trusty, reliable, genuine. It does not, however, "correspond exactly in significance with the old word *deutsch*." The latter is the much more comprehensive term, connoting, along with *leal*, each and all of the qualities, good and bad, pleasing and less pleasing, that go to form the ideal German, the typical "deutscher Michel." In Arndt's line,

"Und gieb uns echten, deutschen Muth,"

*leal* translates *echt* rather than *deutsch*, just as we speak of our soldiers and sailors facing danger in



true English style, or with true English pluck. Its association with true is of old date:—

"Which of yow is trewest,  
And lelest to live so,  
For lif, and for soule?"

*Piers Ploughman*, Wright's ed., ii. 349.

The following is the sense that MR. WARD finds himself incapable of perceiving:—"So dear as that joy [the joy of the redeemed in heaven, mentioned in a previous stanza] was bought [the price having been the blood of Christ], So free [without money and without price] the battle [of redemption] was fought [by Christ], that ever brought sinful man to the land [not "of cakes" or "faggots," but] of the *leal*." Those who have been faithful unto death have received the crown of life.\* The "land o' the leal" is no more a national epithet of Scotland than "sinful" man is a personal reference to Mr. Gladstone.

The "halting" in the metre of the third line will not be felt by singers, and songs are made to be sung. It somewhat resembles Horace's

"Labitur ripa Jove non probante uxorius amnis."

A. C. MOUNSEY.

Jedburgh.

The late Rev. James Riddell's beautiful rendering of this song may also be found at pp. 66-7 of the *Anthologia Oxoniensis*, published by Longmans in 1846, the original being ascribed to Burns.† The person addressed is feminine (Jean) and the title, *The Land o' the Leal*, is rendered Μακαρὼν Νησου, though in the song itself it is, as MR. WALFORD notes, εὐδαιμόνων ἐπ' ἀκτῆς. The lines

"Ye were aye leal and true, Jean;  
Your task's ended noo, Jean,"

run thus:—

σὲ δ' εὐσεβῆν, σὲ δ' ἐσθλὴν  
παῦν πόνων μὲν ἄρτι.

X. C.

THE "CAPTAIN-LIEUTENANT" (6th S. ii. 7) commanded the colonel's company or troop, and on all occasions acted as captain, taking precedence as junior of that rank, although he was in fact the senior lieutenant. The office was abolished on May 25, 1772. The establishment of the Royal Horse Artillery, quoted by B. N. from Grose, was issued in 1793, and the captain-lieutenants mentioned therein are of a totally distinct nature from the former. The captain-lieutenants of the Royal Horse Artillery were, in fact, second captains, or,

as they are now, the sole captains of the Artillery, the first captains having become majors.

HENRY F. PONSONBY.

In the twenty-fourth edition of Bailey's *Dictionary* the following definition is given: "Captain-lieutenant, the commanding officer of the colonel's troop or company in every regiment, who commands as youngest captain." C. T. P.

"LEAD, KINDLY LIGHT" (6th S. i. 232, 277, 343, 384, 480).—Some friends have asked me to be their spokesman in sending you a few words supplementary to the protracted correspondence regarding the concluding lines of Cardinal Newman's hymn. They wish me to express their thorough belief that the Cardinal could have intended nothing but the plain meaning of his closing verse, viz., that at death he would meet again the dear ones gone before, and be welcomed by their angelic faces—by the faces of the dear ones now in the company of the blessed. He could have had no *arrière pensée* when so beautifully expressing the Christian hope. Why, then, does he now profess to have forgotten his own meaning? That seems to be the astonishing, but somewhat comical, difficulty in the eyes of ST. SWITHIN and your other correspondents. But there is no difficulty at all if we reflect that Cardinal Newman has, since writing this lovely hymn, changed his point of view of the condition of the dead. The case is simply this. The author of the hymn having now embraced the Tridentine doctrine of a "Purgatorium," a state of altogether indefinite duration—so indefinitely prolonged that masses for the dead are often endowed without any stated period of cessation—has resigned the hope expressed in the hymn, or, at least, would not venture to utter it, and on being unexpectedly asked to define the lines affirming this hope, evades the difficulty. He does not wish to enter into the theology of the matter, even at the expense of advancing the absurd notion that a poet "is not bound to remember his own meaning, whatever it was," (!) after so long an interval of time. This phrase "whatever it was" is no doubt intended to throw a partial discredit on the meaning of the words, and the tenor of the whole letter insinuates that he wrote in that ancient time from temporary vagary. The cardinal might indeed say with Nebuchadnezzar, in a more serious sense than your correspondent supposes, "the thing has gone from me." He has chosen a less direct answer to his question, but do not let us imagine he ever had any arcane or concealed meaning in lines a little rhetorical certainly, but, on the whole, charmingly terminating a composition he would now seem to wish to discredit.

WILLIAM BELL SCOTT.

\* [Cf. Faber,

"Where loyal hearts and true  
Stand ever in the light,"

Sung alike by Roman Catholics and Anglicans.]

† Possibly from some confusion with John Anderson, my jo, John, which is to be found, as an original or adaptation by Burns, among his collected works. In the Globe edition, published by Messrs. Macmillan, I cannot find any trace of *The Land o' the Leal*.

THE JEW OF TEWKESBURY (2nd S. xii. 165, 479).  
—In the *Stroud Journal* for May 1 in the present

year, your frequent and valuable correspondent the Rev. B. H. Blacker has reproduced, in his column of "Gloucestershire Notes," the extracts which I forwarded to "N. & Q." in 1861 respecting the cruel fate of the Jew of Tewkesbury, whose death is said to have been caused by the Earl of Gloucester in the year 1258. It may therefore be worth while to forward a few additional notices which I have jotted down from time to time since then, especially as one of these carries the story back at least a century earlier.

1. The story appears, with the usual verses, in two collections of jokes and anecdotes printed in Germany in the seventeenth century, viz., at p. 118 of *Antidotum Melancholiæ* (Francof., 1668), where the Jew is said to have been of drunken habits, and drunk at the time of his fall; and at p. 144, pt. i., of *Schola Curiositatis sive Antid.*, &c. (n.d.). In both versions the scene of the story is laid in England, but without mention of Tewkesbury, and the Jew is called Salomon.

2. "Ricardus de Clare, Comes Gloverniæ, vir animosus et magnæ probitatis, obiit anno Domini 1262. Tempore hujus Comitû Judeus apud Theukisbury, indutus cultiori veste, die Sabbati intravit diversorium ut purgaret alvum, qui de sedili cadens in profundum volentes deinde extrahere prohibuit, dicens, Nolo hac die hinc extrahi, ne per hoc opus servile sabbatum faciam violari. Cumque hæc Comiti tunc ibidem exeunti relata fuissent, præceptis suis dictum Judæum die...custodire ob reverentiam Dominicæ, ut sicut diem Sabbati celebrem observaret ob ritum Judæorum sic diem Dominicum sabbatizaret ne legi derogaret Christianorum."—Chronicle attributed to Peter de Ickham, Digby MS. (Bodl. Libr.) 168, fol. 195 b.

3. "De quodam Judæo.  
Cum de latrina lapsum Salomona ruina  
Extrahent laqueis, 'Non trahar,' inquit eis,  
'Sabbata sunt'; plaudit populus, plausum Comes audit,  
Plaudit, et ipse jubet cras ut ibi recubet."

Digby MS. 65 (thirteenth century), fol. 68.

4. But now follows a version which gives ground for hoping that, notwithstanding the concurrence of many writers in connecting the Jew's death with the Earl of Gloucester, that "vir magnæ probitatis" was, after all, not the heartless scoundrel the story would make him to be:—

"De quodam Judæo:

<sup>na</sup> <sup>sa</sup> <sup>Samsona</sup>  
Dum de latrinæ lapsu Salomona ruina  
Extraherent laqueis, 'Non trahar,' inquit eis,  
'Sabbata sunt'; plaudit populus; plausum Comes audit,  
Audit, et ipse jubet cras ut ibi recubet."

Digby MS. 53, fol. 15.

This MS. appears to have been written about 1180, and the interlineations above noted are inserted by the same hand. The volume contains many of the verses which are attributed to Archbishop Hildebert of Tours, and printed in his works, as well as some of Serlo of Paris. Who was the Theobald whose name is interlined? Probably some Norman count, perhaps Theobald V. of Blois, who in 1171 burned many Jews at Blois on the charge of crucifying a Christian child. And it

seems impossible that a similar incident, commemorated in identical verses, can have occurred, most likely in France in the twelfth century, and at Tewkesbury in the thirteenth. But it is difficult to account for so circumstantial a repetition of the narrative if there were no basis of fact whatever for the Tewkesbury version.

W. D. MACRAY.

THE PANTILES, TUNBRIDGE WELLS (6th S. i. 435).—The print, to a reproduction of which T. F. refers, appeared originally in *The Correspondence of Samuel Richardson* (6 vols., 1804), and on it is engraved "The remarkable characters who were at Tunbridge Wells with Richardson in 1748, from a drawing in his possession, with references in his own handwriting." The figure, No. 22, is stated to represent "Loggan the artist," and we may take it that the drawing was done by him. So much for the print, now for your correspondent's comments upon it. He says the figure No. 8 "was neither Miss Chudleigh nor Duchess of Kingston," the lady who at different times bore those names being at that date Mrs. Hervey. This is perfectly true, but the writer appears to forget that her marriage with the Hon. Augustus Hervey (subsequently third Earl of Bristol), which took place in 1744, was strictly private, and she is therefore referred to in her maiden name, by which she was still known. When the book was published the Duchess of Kingston was given in brackets, to indicate who she was. I do not remember ever to have seen her anywhere described as Mrs. Hervey. As to the extraordinary assertion that Mr., afterwards (1757) Lord, Lyttelton, was only four years old in 1748, it is sufficient to point out that he was born in 1709, and consequently was thirty-nine years of age at the date referred to.

CHARLES WYLIE.

The Mr. Lyttelton of 1748 was Mr. George Lyttelton, son of Sir Thomas Lyttelton the fourth baronet; he was born in 1709, became M.P. for Okehampton in 1735, was appointed secretary to the Prince of Wales in 1737, and a Commissioner of the Treasury in 1744. He was therefore aged thirty-nine at the time of Richardson's picture; in 1751, on the death of his father, he became Sir George, fifth baronet, and was elevated to the peerage, as Baron Lyttelton of Frankley, in 1757. As regards the lady, it is quite true that Miss Elizabeth Chudleigh married Captain Hervey in 1744, but the marriage was not acknowledged by either party openly, and she continued, as Miss Chudleigh, to be a maid of honour, not even her own mother being aware of her marriage (*Life of the Duchess of Kingston*, 1788, p. 12). Every one called her Miss Chudleigh. Horace Walpole, writing to Mann under date Nov. 29, 1745, says, "The Prince said that Miss Chudleigh, one of the maids, would be fitter to be Secretary at War than



"Pitt." She married the Duke of Kingston in 1769. It is to be noted that the words "Duchess of Kingston," and "afterwards Lord Lyttleton," are not in Richardson's handwriting, but were subsequently added. EDWARD SOLLY.

CRICKETS IN FLORENCE (6th S. i. 495).—Cowper remarks upon the continuity of the life of the cricket in his translation of Vincent Bourne's lyric, *Ad Grillum*:—

"Te nulla lux relinquit,  
Te nulla nox revisit," &c.

"Neither night nor dawn of day  
Puts a period to thy play;  
Sing, then, and extend thy span  
Far beyond the date of man."

Is it not so, that crickets were bought on Ascension Day, to be let loose in houses, as an emblem of life and happiness? In Dumfriesshire, the presence or the return of the cricket is an omen of good.

GEORGE SALT, M.A.

Woodhouse Eaves.

"There is no one in the streets.....all that you hear .....is a chorus of crickets singing, in their little cages, decorated with small glass ornaments, their dissyllabic lament. The people of Madrid have a taste for crickets; each house has one hung up at the window in a miniature cage, made of wood or wire."—*Wanderings in Spain*, by Théophile Gautier, 1853, p. 83.

W. C. B.

ANDREW MOFFATT (6th S. i. 436).—An old complimentary mourning ring, in my possession, bears the inscription, "Andw. Moffatt, Esq., ob. 15 July, 1780, æ. 52." The date may be acceptable to your correspondent. The ancestor through whom I inherited this ring, the Rev. Henry Michell, vicar of Brighton for some forty-five years and until his death in 1789, was of an old Sussex stock. Being engaged on the Michell pedigree, I should gratefully welcome any information relating to the connexions formed by this family in the seventeenth, or earlier half of the eighteenth, century. With their later alliances I am acquainted in all their bearings, and can affirm that no tie, beyond that of friendship, can have existed between Mr. Moffatt and the original owner of the souvenir.

H. W.

New University Club.

"QUI PRO ALIIS ORAT, PRO SE LABORAT" (6th S. i. 436).—I have frequently met with this sentence in fourteenth and fifteenth century MSS., but the only instance I can put my finger on at this moment is at the end of William of Nassington's *Mirror of Life*, several MSS. of which are in the British Museum. Here it is given as a marginal note, in a slightly different form from that printed above, viz., "Qui pro aliis orat pro se ipso laborat." Nassington's text has:—

"Wha so here fore other prays,  
Ffore hym selfe thane traauayles he."

S. J. H.

"MUNDUS EFFUSIS REDEMPTUS" (6th S. i. 435).—This hymn occurs in the *Breviarium Cluniacense*, for the first vespers of the octave of Corpus Christi. A note in the preface of the breviary by the Cardinal de la Rochefoucauld, Abbat of Cluny says, "Hymni novi, veteribus elegantiores, ex variis auctoribus, præsertim Sanctolio Victorino delecti, novum Breviarium exornant." This will probably give a clue to the author's name, which may be found, perhaps, in Daniell's collection of hymns.

H. A. W.

BEE-SWARMING (1st S. v. 498; vi. 288).—At the first of these references allusion is made to the custom "of making a great noise, with a house key or other small knocker, against a metal dish or kettle whilst bees are swarming," and it is added that this is done by farmers' wives and peasants because their fathers did so before them. Inquiry is made, What does the clamour mean, and whence derived? Unfortunately I do not possess vol. vi. of the first series, and perhaps at the page cited there may be some reply to this query. The custom prevails throughout Cornwall, Devon, West Somerset, and West Gloucester, and the cause of the clamour is the belief that it will induce the bees to settle. I wish to ask how far this custom extends. Is it limited to what was the West Saxon kingdom?

JOHN MACLEAN.

Bicknor Court, Coleford, Glouc.

[The answer referred to states that the *real use* of the noise is to warn the neighbours that, a swarm being in the air, the place of its settling should be watched; also, that it serves as a notice that the owner has seen the swarm issue from his stock, and that he intends to claim it if it settles in the territories of a neighbour. But vv. 64-66 of the fourth book of the *Georgics* will recur to many of our readers:—

"Tinnitusque cie et Matris quate cymbala circum," &c. On which the late Prof. Conington remarks: "Another instance of Virgil's magniloquence, curiously contrasting with our use of the key and warming-pan....The ancients were divided on the question whether the bees were frightened or pleased by the sound.]"

WHAT IS A MOUNTAIN? (6th S. ii. 27).—MR. BOUCHIER, in putting the above query, says: "It would accordingly be equally true to say that there are no mountains in Scotland, which seems like a *reductio ad absurdum*." Your correspondent need not, however, fear the application of a *reductio* in this case. There are no "mountains" in Scotland. Excluding tourists, hotel keepers, and poets, the word used in Scotland to denote a Scotch mountain is the modest one of "hill." A Ben Nevis herd would never dream of saying he had driven his sheep over the "mountain," while Bailie Nicol Jarvie's exclamatory description naturally occurs to one in the same connexion: "They're the Hieland hills—the Hieland hills. Ye'll see and hear enough about them before ye see Glasgow Cross again. I downa look at them—I never

see them but they gar me grew" (*Rob Roy*, chap. xxvii.).  
ANGLO-CELT.

SCAIFE FAMILY (6th S. ii. 29).—Caleb Scaife of Gateshead-on-Tyne occurs with his wife in the pedigree of Hawks of Gateshead, and their sons Robert and James Scaife are mentioned in the will of Captain John Hawks, who was Master of the Trinity House at Newcastle-on-Tyne in 1781. See *Genealogical Notes of the Kindred Families of Longridge Fletcher and Hawks*, by R. E. Chester Waters, privately printed, 1872. C. E.

ROWLAND TAYLOR, THE MARTYR (6th S. i. 416).—In Sam. Clark's *Marrow of Ecclesiastical History*, third edit., 1675, folio, is "The Life of Rowland Taylor," pp. 225-228. DUNELM should also consult Cooper's *Athenæ Cantabrigienses*, i. pp. 123-4. He will there find a full list of references. Taylor was born at Rothbury, in Northumberland. J. INGLE DREDGE.

He was rector of Hadleigh, and was burnt on Aldham Common. On the spot where he died was a stone, with a misspelt inscription to the following purpose:—

"Anno 1555,  
Dr. Taylor, for defending what was good,  
In this place shed his blood."

WM. FREELove.

Bury St. Edmunds.

Let me refer DUNELM to the Rev. Hugh Pigot's volume on Hadleigh, the town, the church, &c. The first wife of Bishop Prideaux was a descendant of the martyr, and the Bishop was "wont much to glory in" this relationship.

W. P. COURTNEY.

15, Queen Anne's Gate.

See Wordsworth's *Eccles. Biography*, ii. 407-443; and *The East Anglian*, i. 24, 46-49.

L. L. H.

"PUDDING AND TAME" (6th S. i. 417).—H. K.'s query under this head has reminded me of the following rhyme, kindred to his, which was familiar to me in my schoolboy days:—

"What's your name?"  
"Elecampane."

Ask me again and I'll tell you the same."

WM. PENGELLY.

Torquay.

In Norfolk the second line is "Pudding and cream," provincially "Pudden and crame," infamously pronounced "tame." G. A. C.

HERALDIC (6th S. i. 416).—The arms should be blazoned "per saltire," not "gyronny," &c. They belong to the family of Backhouse, and the impalement is the coat of Nicholson. See Burke's *Landed Gentry*, 1853, vol. i. p. 933, col. i., under Nicholson of Thelwall Hall, Cheshire, where the marriage

represented in this impaled coat will be found. The crest is one not usually borne by the name of Backhouse. J. P. R.

The first coat is probably that of Backhouse, and will be found in Papworth's *Ordinary* under "Per saltire [which is equivalent to gyronny of four] or and az., a saltire erm." The second coat is either Nichols or Nicholson. A. W. M. Leeds.

"MATHEMATOGONIA" (6th S. i. 417).—I cannot give Mr. BUCKLEY the names of poems written by men because they were plucked; but if he also asks after poems written by them in the Senate House during their examination, an admirable translation of Tibullus's *Elegy*, iv. 2, was so written by the late Rev. Arthur Holmes, fellow of Clare Hall. It was first published in the *Eagle*, a St. John's College magazine, and also in the *Athenæum*, May 8, 1875. If Mr. BUCKLEY would like a copy I should be pleased to send him one, if he will give me his address. I dare say such writing has been common enough, for I remember in my own Little-go, after turning into (I dare say very bad) prose my twenty or twenty-five lines of Euripides, I amused myself by putting them into probably equally bad blank verse. However, I did not take this up to the examiner, and though I believe I kept it by me for some time, it has been destroyed long ago. C. F. S. WARREN, M.A.

Farnborough, Banbury.

REV. THOMAS DUNHAM WHITAKER (6th S. i. 435).—The library of this eminent topographer was sold in 1823 by Messrs. Sotheby & Co. The auctioneers' own copies of their catalogues, with prices and purchasers' names, were deposited by them, I believe, in the British Museum, a reference to which might afford the means of tracing some of the more important articles. A copy of the catalogue, with a vast number of others, is preserved in the William Salt Library at Stafford.

W. E. BUCKLEY.

WELSH (6th S. i. 397).—In reply to WELSHER'S inquiry, the substantive *bron* is followed by the adjective *heulog*, quite in accordance with the genius of the Welsh language, which almost invariably places the noun before the adjective. *Bron* is a dictionary word, meaning literally "breast," but also signifying "breast of a hill." The two words, therefore, may be freely translated into "sunny slope." There is no occasion to derive *bron* from *bryn* (a ridge or mount), although a change in a vowel would be no more uncommon in the Welsh language than would be a change in a consonant, the number of mutables of each sort being a strange characteristic of that language. I know instances in the Welsh Testament in which, as regards the initial consonant, the same word is spelt in three different ways in the same verse. It is needless to



observe that *heul* is one of the numerous Welsh words corresponding with the Greek, which Welsh scholars will say are not *derived* from the Greek, but are the older of the two. M. H. R.

In answer to the query of WELSHER, I have only to say that *bron heulog* may certainly mean "sunny mount." *Bron* is properly a breast, and is doubtless cognate with *bryn*, a hill, but not an inflexion of it in the usual sense of the word. *Bron* and *bryn* take the regular plurals *bronau* and *bryniau* respectively. I do not know whether *bron* itself is used in book Welsh for a hill, but its derivative *bronydd* certainly is so applied—the breast of a hill. C. S. JERRAM.

*Bron*, in its primary sense, means breast or brow; *heulog* or *haulog* (from *haul*, the sun), means sunny. *Bryn* is a hillock. *Bryn* and *bron* have now almost become synonymous. TYSILIO.

"OSSIAN'S ADDRESS TO THE SUN" (6th S. i. 454).—In 1825 or 1826 I bought in Holland an edition of Lord Byron's works, then recently published either at Brussels or Paris. I believe it contained, among other imitations, one of Ossian's address, but so many years have gone by since then that I may be mistaken. RALPH N. JAMES.

Ashford, Kent.

"WILHELM MEISTER" (6th S. i. 436).—Besides what is said in Lewes's *Life* and Mr. Hayward's volume of "Foreign Classics for English Readers," the following special articles exist: a review in Lord Jeffrey's *Contributions to the "Edinburgh Review"*; "Goethe as Reflected in his Novel *Wilhelm Meister*," by De Quincey (*Collected Works*, vol. xii.); and "Goethe" (with an extensive discussion of the novel) in the first volume of Mr. Carlyle's *Miscellanies* (Popular Edition). There is also an essay on *Meister* by F. Schlegel.

THOMAS BAYNE.

The two poles of criticism upon this story have been reached by De Quincey in his "Goethe as Reflected in his Novel *Wilhelm Meister*," written in 1824 (*Works*, edition of 1873, vol. xii.), which is an unqualified condemnation, and by Mr. Carlyle in his essay on "Goethe," written in 1828 (*Miscellaneous Essays*, edition of 1872, vol. i.), which is an almost equally unqualified eulogium.

EDWARD H. MARSHALL, M.A.

6, King's Bench Walk, Temple.

"TOKO FOR YAM" (6th S. i. 455).—I have always understood this expression to be equivalent to "whip for dinner" or "flogging for rations." In support of this explanation John Bee, in the *Slang Dictionary*, 1823, gives "Toco for yam.—Yams are food for negroes in the West Indies (resembling potatoes), and if, instead of receiving his proper ration of these, blackee gets a whip (*toco*) about his back, why 'he has caught toco' instead of

yam." The point of the saying—and it is one which the receiver of *toco* would not soon forget—is quite lost in the modern slang dictionaries.

EDWARD SOLLY.

MR. MAYHEW gives the right meaning of this slang expression as used by sailors, but I think he is wrong in his explanation of the words that compose it. *Yam* is certainly the name of an esculent root largely cultivated in the West Indies, at one time—and perhaps still—forming the principal part of the food of the negroes. From this circumstance the word seems to have been used by them in the sense of "food" in general, and also as a verb "to eat." I remember hearing the expression when I was a child and asking what it meant. I was told that *toko* meant a beating, and *yam* to eat. My informant may have been wrong, but the explanation is plausible. What the derivation of *toko* may be I cannot say, but I would suggest that it may come from the Spanish *tocar*, to touch, to beat, or perhaps from another word in that language, *tocon*, the stump and root of a tree left in the ground, a poor substitute for the nourishing root of the yam. The *Slang Dictionary* (first edition) has *toke*, dry bread. May not this explain *toko*?

E. MCC—

Guernsey.

"Toco for yambo" is the form in which this expression was used in this city about sixty years ago. It came from the West Indies, and the meaning of it is correctly given in the note above referred to.

UNEDA.

Philadelphia.

When I was a school-boy, more than fifty years ago, *toko* was the boys' word for punishment. Therefore, instead of saying "He will be punished," the phrase "He will catch *toko*" was used.

WM. FREELOVE.

Bury St. Edmunds.

LORD CRANWORTH (6th S. i. 495).—There is at Holwood, near Bromley, in the possession of his cousin, Robert Alexander, Esq., a large crayon portrait, taken by Mr. G. Richmond many years ago. This has been excellently engraved. About ten years later Mr. Richmond took the Lord Chancellor again, in oils, and this picture is, I believe, at the National Portrait Gallery. There is also an oil painting of the Lord Chancellor, a full-length, in robes, taken by Röting, of Düsseldorf, in 1856. This is a good likeness. It is the property of Mrs. Culling Hanbury, and is at Bedwell Park, near Hatfield, where now are the Murillos and other valuable pictures formerly at Belvedere, in Sir Culling Eardley's collection. Besides these, there was a cast taken by J. H. Jones, in 1857, of which copies are at Holwood, Bedwell, and at 2, Gloucester Place, the Hon. and Rev. W. H. Fremantle's. The best likeness of these is

the crayon portrait. The cast was not, I think, considered a very successful likeness. Watkins, of Parliament Street, had a good photograph.

T. W. CARR.

Barming Rectory, Maidstone.

RABELAIS (6th S. i. 349; ii. 34).—It seems to me a melancholy sign of modern taste that the writings of this obscene buffoon are now being revived and reprinted, instead of being suffered to sink into the obscurity due to their silliness and indecency. It is absurd to adduce Rabelais as "reflecting the advanced views of his time," and by his speculations enlightening Servetus as to the circulation of the blood (*ante*, p. 34).

In the *Athenæum* for Aug. 25, 1877, there appeared a letter to the same effect as that of L., copied by MR. MATTHEWS from the *Nation*, giving the very same quotation from Rabelais. To this letter Dr. Willis, the learned biographer of Harvey, published an elaborate reply; and the editor was kind enough to print at the same time a short note from myself, which, with your permission, I now forward for republication in "N. & Q." :—

"It is now rather late in the day to dispute Harvey's originality as the discoverer of the circulation. The passage which Mr. Weldon quotes from Rabelais is mere nonsense from beginning to end. Panurge is made to say that the blood is sent from the heart by the right ventricle, and so, *through the veins*, to every part of the body; that the left ventricle distributes a more subtle kind of blood, and sends it everywhere to mix with the blood conveyed by the veins. The auricles and the lungs are altogether ignored; and how the blood is brought back again to the heart is not mentioned at all."

J. DIXON.

JEWELL'S "APOLOGY" (6th S. i. 76, 144, 204).—Degory Wheare, Professor of History and Principal of Gloucester Hall, Oxford, died 1647. Was his translation of Jewell first published only in 1685?

P. P.

WEARING HATS IN CHURCH: "SMELLING THE HAT" (6th S. i. 374, 519).—The following passage should be read by those who are for making notes on this matter. It is quite clear that long after the time indicated by Peck men sat at sermon time in church with their hats on. Be it remembered also that Donne was preaching not at Paul's Cross or at any open-air assembly, but in the ordinary course at St. Dunstan's Church :—

".....And is not this the King of kings' house? Or have they seen the king in his own house use that liberty to cover himself in his ordinary manner of covering at any part of divine service? Every preacher will look, and justly, to have the congregation *uncovered* at the reading of his text: and is not the reading of the lesson, at time of prayer, the same word of the same God, to be received with the same reverence? The service of God is one entire thing; and though we celebrate some parts with more or with less reverence, some kneeling, some standing, yet if we afford it no reverence, we make that no part of God's service. And therefore I must humbly

entreat them, who make this choir the place of their devotion, to testify their devotion by more outward reverence there," &c.—Donne, Sermon preached at St. Dunstan's, ed. Alford, vol. v. p. 354.

AUGUSTUS JESSOPP.

A PSYCHOLOGICAL MYSTERY (6th S. i. 57, 201).—I suppose that to each one of us at times a primrose by the river's brim is nothing more than a yellow primrose. We see it, we pass it carelessly, and neither intellect nor heart is stirred. Another day, perhaps, the selfsame flower seems

"To haunt, to startle and waylay";

it quickens our memory, our imagination, our sense of beauty, and, as we closely examine it, fills us with wonder that a thing so delicate, so fair, so marvellously planned, could be nothing more than a yellow primrose to Peter Bell or to anybody else. So much is disclosed to our earnest gaze that is not revealed to a passing glance, that the common flower seems to be almost unfamiliar. Much in the same way do we deal with words, and much in the same way do they affect us. As a rule we say what we have to say without paying the slightest attention to the sound of individual words; and it is only when in some musing moment one of them suddenly attracts our undivided notice that we are struck with its phonic peculiarities, and wonder that we have never been struck with them before. We are for a moment impressed by the mystery of language, we feel it strange that such sounds should convey such meaning, and that we see or hear the word as we have never done before. So dwelt the father in the *Idyll* on his daughter's face, found there what he had never previously found, and thought, "Is this Elaine?"—

"As when we dwell upon a word we know,  
Repeating, till the word we know so well  
Becomes a wonder."

A word sometimes becomes a wonder when it is wrongly accented. "What is ginger bread? I never heard of ginger bread," said a lady who had probably had sundry sweet experiences with *ginger-bread*. I remember being mystified myself by *wicked*, in a verse of the Psalms (Bible version) which had caught a careless eye. *Wick* was at the end of one line, *ed* at the beginning of the next. What could a *wick-ed* man mean? What a remarkable expression! Could it have any connexion with the candle which shall be put out (Job xviii. 6)? How strange that I had never noted the word before! That came of reading the Prayer Book version of the Psalms to the neglect of that in the Bible. All this flashed through my mind, and then the word assumed its usual look, and I recognized our old acquaintance "the wicked man," nor wondered any longer, save at the hallucination of which I had been the sport. It is a little curious (as I think some one has already pointed out in "N. & Q.") that the French *mèche* and



*méchant* admit of the same play as our own *wick* and *wicked*.  
ST. SWITHIN.

"LUBIN" AS A SURNAME (5th S. xi. 449; 6th S. i. 184).—Surely MR. PICKFORD would not have us believe that Lubin, in Prior's *Poor Lubin*, could be a surname, any more than the Cloes, the Celias, the Colins, the Damians, the Strephons, the Phillises, the Florimels, and a host of other evidently Christian names fictitiously used by Matt and other writers of his time—"Lobin (Lubin) Clout" of Gay's *Pastorals*, to wit?  
W. PHILLIPS.

"TREACLE" BIBLES (6th S. i. 140, 202, 308).—No particular Bible has a right to be called the "Treacle" Bible, as "treacle" occurs instead of "balm" in the Great Bible 1541, in the Bible printed at Rouen by Hamilton, 1566, and in the Bishops' Bible, 1561.  
WM. FREELOVE.  
Bury St. Edmunds.

TAILED MEN OF KENT (5th S. xii. 467; 6th S. i. 144).—Probably the peculiarity finally supposed to apply to all Englishmen abroad and to all men of Kent at home, alluded to in Dugdale's *Warwickshire*, was first applied to the family known as Le Chat, and to the Kentish branch of this family alone. To avoid the mockery that attached to the whole family of this name, those belonging to other counties and Normandy, having taken the necessary steps to disprove the assertion as regarded themselves, were henceforward distinguished as "Le Chat dockett," or "Le Chat denu"; the latter became contracted afterwards in England, as in the case of Featherstonhaugh, &c., into Chad, baronets of Norfolk.  
J. B. S.

To authors already named, who have written of the Kentish longtails, add Lambard, in his *Perambulation of Kent*, A.D. 1576, p. 315, under the head of Stroud. He quotes Polydore, "the author of the new Legend," and Boetius, with amusing comments of his own upon their stories.  
R. H. C. F.

THE "MIDGE" SYSTEM (6th S. i. 356, 522).—This name no doubt takes its rise from the Board of Trade ship Midge. I find her functions thus defined by Mr. Thomas Gray, the assistant secretary to the Board, Marine Department, in his very useful handbook entitled *Under the Red Ensign* (London, 1878), p. 52:—

"Every seaman coming to the London river knows the Midge, and nine out of ten hail her presence with delight. She is the little steamer which drives off or takes into custody any criminal who attempts to board a homeward-bound ship to Jack's prejudice, and her commander and crew have full power to deal with the criminals, and, what is of more importance to the wife of many a British sailor, have power to send the sailor straight home and settle his wages for him, and send them after him, without his having to pass a single night in London. Jack fills up a form, receives a railway ticket straight out, and

money for his cab to the station, with something for food on the way, and the thing is done."

C. H. E. CARMICHAEL.

FLY-LEAVES (6th S. i. 289, 519; ii. 17).—Will MR. MARSHALL be kind enough to give the name of the publisher of the book he mentions, *Étude sur les Ex-dono*, &c., by Alexis Martin.  
T. W. C.

"NONE BUT HIMSELF CAN BE HIS PARALLEL" (5th S. iii. 25; x. 15; 6th S. i. 489).—Is not the germ of this idea to be found in Virgil's,—

"Quantum instar in ipso est!"

*Æneid* vi. 865?

I am aware that the passage is supposed by some commentators to bear a different, but is not this the most approved, rendering?

EDWARD H. MARSHALL.

"MEN OF LIGHT AND LEADING" (6th S. i. 515; ii. 17).—The following is the quotation from Burke, sought for by your correspondent DR. CHANCE:—

"The men of England, the men, I mean, of light and leading in England, whose wisdom (if they have any) is open and direct, would be ashamed, as of a silly, deceitful trick, to profess any religion in name, which, by their proceedings, they appear to condemn."—"Reflections on the Revolution in France," p. 419, edition of Burke's *Works*, by Holdsworth & Ball, 1834.

REEDE MARSHALL.

WHEN WERE TROUSERS FIRST WORN IN ENGLAND? (5th S. xii. 365, 405, 434, 446, 514; 6th S. i. 26, 45, 446, 505, 525; ii. 19).—In an article in *Belgravia* for January, 1880, it is stated by Mr. Dutton Cook that "trousers were not tolerated as a legitimate portion of evening dress until about 1816."

E. WALFORD, M.A.

Hampstead, N.W.

A "SEASCAPE" (6th S. i. 416; ii. 31).—The word occurs more than once in a recent work by K. S. Macquoid, *In the Sweet Spring Time*, and is clearly used as though it had a settled *locus standi* in modern English.  
NOMAD.

NEVILLE AND PERCY (6th S. i. 137, 285).—In *Testamenta Vetusta* (p. 84) is a short abstract of the will of Thomas Percy, Bishop of Norwich, in which he speaks of "Sir Thomas and Sir Henry Percy, my nephews; Dame Margaret de Ferrers, my sister; Maud Nevil, my sister; William de Aton, my nephew." According to Sir Harris Nicolas, the father of the bishop (and therefore of Maud) was Henry, Lord Percy, grandfather of the first Earl of Northumberland. The will of the bishop's sister, Margaret Ferrers, will be found on p. 90. She was the widow of Robert de Umfraville, the royal consent to whose marriage settlements is recorded on the Patent Roll, Jan. 20, 1340 (13 Ed. III., part ii.). The mother of Maud was Idonia, daughter of Robert, Lord Clifford, who, under the name of "Idonia,

mater Henrici de Percy le pere," is recorded as living Dec. 28, 1365 (Rot. Pat., 39 Ed. III.). Maud must have died in 1380 at the latest, since John, Lord Latimer, the son of her husband by his second wife, Elizabeth, Lady Latimer, was born at Middleham Castle, June 12, 1381 (Prob. Æt., 5 Hen. IV., 50).

HERMENTRUDE.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Calendar of Treasury Papers, 1708-1714.* Prepared by Joseph Redington, Esq., under the Direction of the Master of the Rolls. (Longmans & Co.)

THE Treasury papers calendared in this volume extend from Jan. 1, 1708, to Aug. 1, 1714, the day of Queen Anne's death. This is the fourth volume of Mr. Redington's editing, and vol. iv. will be found equal to any of its predecessors, both as regards the historical interest of its contents, and the clearness and precision of their description and arrangement. Without reading this *Calendar* no one can form any notion of the scandalous irregularity of the Treasury in the payment of pensions and salaries during the reign of the good Queen Anne. Pensions and places were given freely enough, but it positively required more interest to get the arrears of a pension paid than to obtain the original grant. No consideration was shown for age, length of service, or distress. Mr. Progers, the last survivor of the servants of Charles I., who had served the Crown seventy-six years, and was ninety years old, had still 4,000*l.* due to him in 1712, out of 5,000*l.* given him after the Restoration. Mrs. Christian, the widow of the Customer of Whitehaven, begs for payment of 97*l.*, arrears of salary due to her husband after sixty-six years' service. "She was seventy-two years of age, and not likely to trouble his lordship many years longer"; but the only result of her pathetic appeal was a minute "to put her on the List for 25*l.* on account." The widows and orphans of the officers killed in Marlborough's glorious campaigns in Flanders fared no better. Lieut. Calder was killed at the siege of Oudenarde in 1708, but at Christmas, 1710, no answer had yet been obtained to the appeal to the royal bounty on behalf of his four starving orphans. The widow of Reginald Rowlands, a second lieutenant in Ingoldsby's Regiment, who was killed at the battle of Hochstedt in 1703, was still clamouring for her pension in September, 1712. It was endorsed on her petition, "The fund is exhausted, but the Queen has directed that a man per Troop should be mustered under a fictitious name, whereby the Fund for the Flanders widows will be enlarged and the pensions paid more regularly; when that comes in, she will be paid." The salaries of servants of the royal household were as ill paid as pensions. The *Heralds* complained, in June, 1712, that their salaries were nine quarters in arrear, and that they had not received their waiting money at Court for attendance on the queen and her predecessors at the Chapel Royal for twenty-seven years. When it is gravely asserted every day in the newspapers that the financial mismanagement of the Turkish Government, and the non-payment of their *employés*, would justify a revolution, and calls for foreign interference, it is startling to find that the Turkish exchequer is not worse administered in 1880 than the English was in the golden age of Queen Anne. It will be a relief to the Turks to know that if the English Treasury has got the start of theirs in point of honesty, it is scarcely 170 years ahead.

*The Song of Roland.* Translated into English Verse by John O'Hagan, M.A. (C. Kegan Paul & Co.)

ROMANCE is capricious in its selection of heroes. That the inconspicuous and brief-recorded Hruotlandus of Eginhard's chronicle—the obscure "Prefect of the Breton Marches," surprised and killed in a valley of the Pyrenees by a Basque ambuscade—should ultimately become a portentous champion in fiction—a "Christian Achilles"—is in itself a homily on fame. Yet so it is. This is the Roland, whose exploits, multiplied and expanded by legend and tradition, and methodized in *lais* and *chansons de geste*, made him at last a mighty and unmeasured chivalric presence, a giant whose sword cleft mountain ridges, and the blowing of whose sonorous *olifant* has echoed and re-echoed through the pages of poetry from the *trouvère* Taillefer to the *trouvère* Walter Scott. In this translation Mr. O'Hagan gives us not the later Roland of the Scandinavian and Teutonic bards or the Roland of Boiardo and Ariosto, but the primitive Roland as—to use the phrase of an accomplished French critic—he "sprang full-armed from the helmet of chivalry"; as, in short, he is to be found in the old French *chanson* or epic of Turloius, of which a unique copy is preserved in the Bodleian. The MS., presented to the library in 1634 by Sir Kenelm Digby, is in the *langue d'oïl* of Northern France, and is written in long leashes, or *laissez* of assonant rhymes. The translator has not attempted to reproduce this peculiarity—indeed, its effect to the English ear would scarcely justify the labour of the process—but he has chosen as his medium the "light horseman stanza" of the *Bridal of Triermain*. Taking the poem altogether, he may be said to have succeeded. The old *chanson* is essentially a battle-piece, in which "cleaving to the chine" and the like occupy a considerable place; it has its *longueurs* and its *langueurs*, and its primitive *naïvetés* are not always free from bathos; but at least Mr. O'Hagan has not greatly exaggerated these characteristics, while in the best parts he is thoroughly spirited and effective. Although in work of this kind we share Mr. Arnold's preference for prose versions, as coming nearer to the exact truth, we are, nevertheless, quite willing to admit that these pages will probably be far more attractive to the general reader, and are not likely at any time to be wholly superseded. The book itself, with its hand-made paper and beautifully designed parchment cover, is more than worthy of the taste which generally distinguishes the issues of the publishers.

*English Men of Letters.—Chaucer.* By A. W. Ward.—*Cowper.* By Goldwin Smith. (Macmillan & Co.)

THE new volumes of this capital series succeed each other so rapidly that it is difficult to do them justice in our scanty columns. Neither of the volumes under review, however, requires quite the same attention as some of their predecessors. Mr. Ward's *Chaucer* is well done, and he has shown considerable skill in travelling over the *ignes suppositos cineri doloso* of controversial points, such as the birth, marriage, and disputed works of his author, while he has avoided the sturdy dogmatism upon insoluble questions which seems inherent to modern discussion of the subject. He has accumulated much useful preliminary information as to Chaucer's times; but, as a whole, his book lacks colour and vivacity, and colour and vivacity would seem to belong naturally and of right to any account of the inimitable teller of the *Canterbury Tales*. Mr. Ward has told us much about Chaucer, but his book would have gained in interest had he given us more of Chaucer himself.

Those who possess Mr. Benham's memoir of Cowper in the Globe edition will scarcely need that of Mr. Goldwin Smith, which is longer, but not better. Mr. Goldwin



Smith takes a common-sense view of Cowper's *theomania*, which he holds to have been "simple hypochondria." He writes adequately of his letters, and fairly illustrates them by examples. To his poetry he scarcely does justice. Indeed, there is a want of enthusiasm in the whole book, which makes one suspect that the writer either did not care for the theme, or that he does not regard sympathy as a cardinal virtue in a biographer.

*Bunyan: The Pilgrim's Progress, Grace Abounding, and a Relation of his Imprisonment.* Edited, with Notes, by E. Venables, M.A., Precentor and Canon of Lincoln. (Oxford, Clarendon Press.)

It is a sign of the times that a student's edition of *The Pilgrim's Progress* has been printed at the Clarendon Press, with a biographical introduction by Precentor Venables of Lincoln, and that the editor cordially accepts Macaulay's estimate of Bunyan's literary merits and moral worth. Bunyan's *Relations* of his conversion and of his imprisonment in Bedford Gaol are autobiographical fragments of the highest interest, and will enable students of this famous allegory to read between the lines the personal experiences of the author. The first part of *The Pilgrim's Progress* was originally published in 1678, but before the end of the year a new edition appeared, with additions of so much value that the second edition has completely superseded the first. The editor of the Clarendon Press Series has reprinted the text of the second edition of the first part and of the first edition of the second part, without attempting "to reproduce archaeological curiosities" by a pedantic adherence to grotesque variations of spelling. "The rule has been to adopt modern orthography except in special characteristic cases." The notes in illustration of the text are brief and to the point, and the editor has made good use of the materials collected in the *Book of the Bunyan Festival*; but we could have wished that they had been printed as foot-notes in a somewhat larger type, for this very handy edition specially commends itself to antiquaries, who have, as a rule, no eyesight to spare, and notes are practically lost to the generality of readers unless they are printed on the same page as the text.

*The Liberty of the Press, Speech, and Public Worship.*

By James Paterson, M.A., Barrister-at-Law. (Macmillan & Co.)

THIS volume discusses with considerable learning a variety of subjects which modern society finds of increasing interest. Here intending demagogues can trace the limits within which freedom of speech, mass meetings, and sedition are secure from the interference of law. Public-spirited journalists may learn in these pages how to vilify individuals with impunity in the prosecution of their disinterested crusades against social abuses. Unbusinesslike authors or inventors will find here the means of protecting the fruits of their literary or mechanical skill which are supplied by copyrights or patents. The chapters on the laws relating to public worship will afford to learned divines a useful sedative for that *odium* which is presumably engendered by theological study, and which is fruitful in clerical litigation. All these points are illustrated practically, but not technically, and with the clearness which results not from superficiality of treatment, but from completeness of knowledge.

*Magistrates' Pocket Guide.* By T. Baker, Barrister-at-Law. (Knight & Co.)

This handbook of eighty-eight pages may be of service to the justice of the peace as a compendious analysis of more ambitious works. It is provided with a complete index, and supplies a list and abstract of all the statutes, judicial or administrative, which the magistrate may be called upon to enforce.

THE second annual meeting of the Index Society was held on Friday, the 9th inst., in the rooms of the Society of Arts, when the chair was taken by his Excellency the American minister, Mr. James Russell Lowell. In the course of his remarks Mr. Lowell stated that he should do his best to bring the objects of the Society before his fellow countrymen in the United States, with a view to securing their co-operation in promoting the work which the Society has in view.

THOSE who are still interested in the *pros and cons* of Poe's biography should procure the New York *Independent* for June 24, a copy of which has just reached us. Besides an interesting paper by Mr. R. H. Stoddard, entitled "Some Myths in the Life of Poe," it contains a reprint of the famous "pen-portrait" by the late Mr. Charles F. Briggs. Mr. Stoddard contends, *inter alia*, that Poe could not have been born on January 19, 1809, because his mother was playing at the Boston Theatre on the next day. The argument appears to us to be unanswerable.

### Notices to Correspondents.

We must call special attention to the following notice:

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

A LETTER "FROM POPE JOAN" (6th S. i. 514).—We have received from our correspondent MR. HAMPTON ROBERTS a courteous explanation of the clerical error to which his apparent citation of this fable was due. For "Pope Joan" should be read *Pope Innocent* in the passage *supra*, p. 514, as MR. ROBERTS had originally transcribed it from the Rev. J. W. Cobb's work, his error having arisen in recopying.

H. T.—Lord Chancellor Cowper married, first, Judith, daughter and heir of Sir Robert Booth, by whom he had no surviving issue; secondly, Mary, daughter and heir of John Clavering, Esq., of Chopwell, by whom he had William, second earl, with other issue. The chancellor's second wife died in 1723.

J. S. A.—The "White Knights" Library (see "N. & Q.," 5th S. xii. 333) was sold in June, 1819, by Evans, of Pall Mall. A copy of the auction catalogue, with prices and names of purchasers, is in the Library of the British Museum.

C. S. ("The bitter end").—See "N. & Q.," 4th S. vi. 340, 427, 516; vii. 23, 85. At the third of these references you will find the actual substance of your note.

C. E. D. asks for the title of the best book on the method of blending teas.

WILLIAM J. BAYLY should apply to some picture dealer.

J. E. B.—Certainly not. We will try for the week after next. The shorter paper next week.

OSTIARIUS (Cowper's riddle).—See p. 506 of our last volume. What was the subject of your former reply?

A. L. M.—Many thanks. The most recent communication will be found in our last volume, p. 79.

G. B. ("Bold infidelity," &c.).—See "N. & Q.," 6th S. i. 340.

### NOTICES.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, JULY 24, 1880.

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Notices to Correspondents, &c.

## Notes.

## THE "COCK" AT GREAT BUDWORTH, CHESHIRE.

The village of Great Budworth, which was one of the resting places of "Drunken Barnaby" when he made his second journey, about the year 1638, is pleasantly situated upon a gentle slope overlooking Northwich and Marbury, and between the two lakes called Budworth Mere and Pickmere. A pretty view of these places is obtained from the turret of Arley Hall, over the window in which turret these words are inscribed:—

"While Budworth Bells are ringing free,  
May every peal the echo be  
Of joy and mirth at Marbury."

In the time of Barnaby the church was in the hands of the Rev. John Ley, the sub-dean of Chester, who became a well-known member of the Assembly of Divines. The weather-beaten erection is picturesquely situated with respect to the quaint streets made up of many old houses. The prettiest exit from the village is that leading to Warrington. About half a mile down this road is the "Cock" Inn, where Barnaby was entertained. It lies so as to be in the way of the traffic between Northwich and Warrington. The inn of the village proper bears the sign of the "George and Dragon," and

a spirited representation of that old combat, by some able artist, cut out of a piece of metal and carefully coloured, hangs from the corner of the building. Within the porch of the new portion of this hostelry Mr. Warburton, of Arley, the author of the well-known *Hunting Songs* of Cheshire, has placed the following rhyme, dated 1875, in which the moral of the legend is thus turned upon tippling Barnabies:—

"As Saint George in armed array  
Doth the fiery dragon slay,  
So mayest thou, with might no less,  
Slay that dragon Drunkenness."

Over the door of the hinder or older portion of the house are the words

"Nil nimum cupito,"

which may thus be rendered,—

"Be not like such  
As want o'er much."

Braithwaite approached Budworth from Warrington, where there was a flood, and where he stayed taking his ease at his inn until the waters subsided. Then he travelled to the "Cock," as he sings in his *Journal*:—

"Veni Budworth usque Gallum,  
Vibi bibi fortem allam,  
Sed ebriate captus,  
Ire lectum sum coactus;  
Mihi mirus affuit status  
A duobus sum portatus.

Sed amere captus grandi  
Visitandi Thomam Gandi,  
Holmi petii Sacellum,  
Vbi conjugem & puellam  
Vidi pulchras, licet sero  
Has neglexi, mersus mero."

"Thence to Cock at Budworth, where I  
Drunk strong ale as browne as berry,  
Till at last with deep healths felled,  
To my bed I was compelled;  
I for state was bravely sorted,  
By two Poulterers well supported,  
Where no sooner understand I  
Of mine honest Hoast Tom. Gandi,  
To Holme-Chapel forthwith set I;  
Maid and Hostesse both were pretty;  
But to drink tooke I affection,  
I forgot soone their complexion."

The present "Cock" Inn is not the erection with which "Drunken Barnaby" became familiar, the latter having replaced an older structure. In one of the rooms of the inn is a somewhat rough picture, which was, it may be, painted about sixty years after Barnaby's time, representing the hero being carried off to his chamber by a countryman and perhaps the host. The scene is laid outside the house, which is evidently a wood-and-plaster erection, the upper portion projecting over the lower. The cock swings on a painted board, as yet it does outside the present inn, and both representations bear the motto upon the sun-dial:—

"Sol motu gallus cantu moneat."



It may thus be rhymed:—

"Twain monitors for day's career  
Be rising sun and chanticleer."

The landlord's name is added on the painting in these terms: "Tom Gandhi sells brown ale, wine, and Brandy. N.B. Good entertainment for man and beast." Down the road is seen a spired church. The figures have not been very happily executed, although the conception of the painter is good. As descriptive of the two persons who carried Barnaby there is another reading of the English version, given thus in the 1778 edition:—

"By two porters well supported."

The first reading of "poulterer," which perhaps has a punning reference to the sign of the inn, is that adopted by Haselwood and Hazlitt. "Tom Gandhi" was a real personage. In 1666 there was living in Over Lynn Booths one John Gandy, and Hugh Gandy lived in Nether Whitley at the same time. In 1736 the inn was in the hands of a family named Willatt, for in that year died John Willatt of the "Cock," according to an old gravestone.

JOHN E. BAILEY.

Portinscale, Keswick.

#### A VOLUME OF MANUSCRIPT SERMONS FORMERLY BELONGING TO CHARLES I.

I have lately purchased, at Mr. Salkeld's, in Orange Street, Red Lion Square (where many a curious book may be picked up at a very moderate price), a little volume of manuscript sermons. The interest of the book, so far as I am concerned, lies mainly in the fact that it once belonged to Charles I., and that it bears the royal arms stamped in gold on each of the covers. I should like to know who was the author of the sermons and how the volume came into the king's possession. Unfortunately the materials for discovering the authorship are but very scanty. Six of the sermons are marked as having been preached at South Morton; six have "Br. Coll." affixed to them; and two were preached at "S. Maries." If "Br. Coll." means Brasenose College, then I suppose that "S. Maries" is the University Church at Oxford. And hence one may be right, perhaps, in concluding that the author was a member of Brasenose College, Oxford, and was connected in some way with South Morton. I have looked into Ashmole's *Berkshire*, hoping that I might find a list of rectors of South Morton (which is situated, by the way, near Wallingford), but his notice of the parish is exceedingly brief and little to my purpose. In his account of the adjacent parish of North Morton he gives, however, an inscription to the memory of one James Leaver, who died in 1629, and on a fly-leaf of my manuscript is this note:—

"The visitation at Illesley die mercurii 20 Apr.

"April 6. Edw. Leaver sheepe remooued to Thrupp about 80. 16 or 18 lames."

I have searched in Darling's *Cyclopædia* to see if any of the sermons had been printed—the textual index being very useful for that purpose—but without success. The little book, which measures 6 in. by 3½ in., contains eight sermons, of which I subjoin the texts and the places where they were preached:—

S. John ix. 1-3. S. Moreton, Jan. 3, 1640. Br. Coll.  
S. Matt. ii. 3. South Moreton, December 25, 1640. Br. Coll.

S. James i. 19, 20. S. M., Aug. 30, 1640. Br. Coll.

1 Cor. xv. 20. S. M., April 10, A° 1642°. Br. Coll.

1 S. John ii. 15. Att South Moreton. Br. Coll.

1 Tim. vi. 20, 21. Br. Coll. S. Maries, Aug. 23.

Acts xxiv. 25. S. Maries.

S. John ii. 13, 19. S. M., Maj 25, 1641.

The handwriting, though very small, is clear and distinct; the occasional Greek words which occur are very well written. The shortest sermon is seventeen pages long, the longest is twenty-six pages. Amongst the former possessors has been one who signs himself "W. Grossmith, 1761," and he has placed his initials, "W. G.," at the end of one of the sermons and of one or two sentences.

Can any one tell me from these faint indications who the author can have been? Very possibly a royal chaplain, which might account for the volume passing into the king's hands. The sermons seem to be of fair average ability. I should not feel justified in occupying so much space about my little book had it not belonged to Charles I.

W. SPARROW SIMPSON.

#### ON THE EARLY USE OF "DO" AS AN AUXILIARY VERB.

It has been said that Lydgate is the earliest writer in whom this construction is found. On first meeting with this statement, some years ago, it occurred to me that I had often seen the same construction in Chaucer, but I was not then aware that several of the poems commonly attributed to him (and even to this day included in all editions of his works) are not of Chaucer's composition. No wonder, then, that it is to be found repeatedly in *The Court of Love*, now well known to be of much later date, and in *The Complaint of a Lover's Life*, now proved to be Lydgate's. It occurs also twice (vv. 245, 572) in *The Flower and the Leaf*, twice (vv. 15, 16) in the *Virelai*, and once (v. 1907) in *Chaucer's Dreame*. These three are also no longer acknowledged as genuine. In Chaucer's own undisputed works there are a few, but only a few, passages in which the construction is open to doubt, e.g., *Miller's Tale*, 224,—

"But doth ful softe into his chamber carye  
Both mete and drink,"

where the meaning may be either "carries" or "causes to be carried" (=Germ. tragen lässt), although even here I think it can hardly be denied that the former is more in accordance with the

rest of the story, as it is more likely that Nicholas would lay in his store of provision for the coming deluge secretly ("ful softe") with his own hands than employ any one else. But there is one passage about which there can be no doubt, viz., *Monkes Tale*, 442,—

"Fader, why do ye wepe?"

and this is the only unquestionable example in all Chaucer's works; while in the next line but one,—

"Is ther no morsel bred that ye doone kepe?"

although from coming so closely after the other one might be inclined to claim this also, yet as the verb following is transitive it cannot be insisted on any more than the line I have quoted from the *Milleres Tale*. So also, in Minot's *Bataile of Halidon Hyll* (A.D. 1352),

"In haly kirk thay *dide* him *quell*"

is for the same reason doubtful. On the other hand, there can be no doubt about an example which I find in a writer full half a century earlier, viz., Robert of Gloucester (p. 16, ed. Hearne, 1724),—

"Corineus with hys company as heo *dude* honte there,"

where *honte* is clearly a neuter verb, just as it is a few lines further, where Corineus is asked

"How heo so hardi were

To *honte* up the kynges londre bute heo hem leue gaue,"

in answer to which

"Corineus saide that he nolde noman arche leue

To *honte* and to wyne hys mete," &c.

The best authorities have decided that *The Romaunt of the Rose* is not Chaucer's work; but no one has yet ventured to doubt its being at least as old, and one whose judgment on such a point is not lightly to be called in question seems not unwilling to allow that it may be some years earlier than the earliest of his productions. "At a first glance," says Prof. Skeat (*Academy*, August 10, 1878), "it obviously belongs to the fourteenth century, and it would not surprise me if it should hereafter be considered as having been written as early as A.D. 1350" (i.e., when Chaucer was not more than ten years old), and yet I find in it no less than fourteen instances certain, without reckoning v. 3107,—

"In me fue woundes *dide* he *make*,"

which I nevertheless rather incline to think may be taken as another, inasmuch as it thereby corresponds more closely to the original,—

"Il m'a ou cuer cinq plaies *faites*,"

as also v. 3162,—

"And thurgh the haie he *did* me *chace*"

("par la haie m'a fait tressaillir," literally "made me start"); while, on the other hand, a comparison with the original tells equally against a few other passages in which the sense is equally

good whether *do* and *dide* are taken as causative or simply auxiliary, according to modern usage.

FRED. NORGATE.

7, King Street, Covent Garden.

### SOME WORDS FROM TREVISA.

The references in the following are to Trevisa's version of Higden, finished A.D. 1387, and to the Harleian translation of the same, 1432-50, both of which are printed in the Rolls Series, No. 41:—

*Acres* (ii. 345), acorns. Cp. Du. *aker*, G. *Ecker*, cogn. with English *acre*, a field, and so lit. fruit of the field. See Skeat's *Dict.*, s.v. "Acorn."

*Alkmayne* (vi. 41). Harl. tr. r: "an ydole of auricalke or *alkmayne*" = "de auricalco" (Higden). Trevisa translates "ymage of latoun." With *alkmayne* Cp. Wel. *alcam*, tin, a word which Prof. Rhys tells us is a form of *alchymy*. As an illustration of *alchymy* in the sense of a metal Prof. Rhys quotes "the sounding *alchymy*" of Milton (*P. L.*, ii. 517). See *Lect. on Welsh Philology*, second ed., p. 414.

*Blewemen* (i. 157, vi. 379; also *Blomen*, i. 45, 131), black men, Ethiopians. Cp. O.N. *blá-menn*, lit. blue-men = Ethiopians. See Vigfusson's *Dict.* It is interesting to note that in Welsh *blewmon* = blackamoor (Spurrell).

*Bread*, to give white (v. 427): "to 3eve hem white brede" = "panem candidam [sic] dare" (Higden). A phrase meaning to admit to Holy Communion.

*Campnerole* of gold (iv. 65) = "bulla aurea" (Higden), a Roman's contribution to the treasury. *Campnerole* is lit. a football. Cp. *campar*, player at football (see Halliwell, s.v. "Camp"). Cogn. with A.-S. *camp*, O.N. *kapp*, contest, race.

*Carabum* (vi. 389), a ship, Low Lat. *carabus*. Cp. O.N. *kari*, Russ. *korabl*, fr. Byzant. Gr. *kápaβos*.

*Cokebelle* (i. 219), a little bell = "nola" (Higden). Cp. *cockbell*, *cogbell*, icicle (Kent); Wel. *cwg*, a knob.

*Cold water*, to take out of the (v. 309; vi. 451; vii. 57) = "de fonte levare, suscipere" (Higden). A phrase meaning to stand as sponsor for any one at baptism.

*Dog*, *dogges* (i. 55; Harl. tr. very often). This word is never used by Trevisa, who always translates *canes* by "houndes."

*Durre* (i. 45; Harl. tr.), door, the mouth of a river. Cp. O.N. *Egis-dyrr* (n. pl.), Oceani ostia, the river Eider.

*Dwelf* (iv. 301), dwarf = "nanus" (Higden).

*Glade*, to go to (v. 189): "when the sun *yede* to *glade*" = "sole occidente" (Higden). In the Caxton ed. "wente to reste." Query meaning of *glade*?

*Gleyme*, *gleyemed*, with the Arian heresy (v. 197) = "infecta" (Higden). Is the verb from *gleyme* = limus, gluten (*Pr. Parv.*), or connected with A.-S. *glemm*, a blemish (Bosworth)?

*Heel*: "to know no more than one's left *heel*" (ii. 161).

*Is-piles* (i. 339) = "hericii" (Higden), hedgehogs. Prop. the quills of the hedgehog. Cp. A.-S. *igil*, *il*; O.N. *igull*, hedgehog. See Stratmann's *Dict.*, s.v. "il."

*Jordan* (i. 77), a man's Christian name. Evidently one of the most common names in Trevisa's time. He speaks of "a worldly man *Jordan* or John" (i.e. any mere human being) as being "never so good as Christ."

*Lyster* (vi. 257) = "lector" (Higden). One who read aloud at meals.

*Magel* (v. 337, 339, three times): "a *magel* tale," "mad men tell *magel* tales." Cp. *mag*, to chatter? For the suffix Cp. A.-S. *sprec-ol*, fond of talking.

*Malschave* (vi. 19) = "eruca" (Higden), caterpillar, cankerworm. Cp. *malshragges*, *malishags* (Halliwell). Can *malschave* be connected with *mask*? Cp. Sw. *mask*,



(1) a mask, (2) caterpillar. The two meanings are found also in A.-S. *grime* and Lat. *larva*.

*Maskynge* (ii. 219), wandering. Of Adam, "man fel out of hous into *maskynge* and wayles contray" = "homo cecidit de domo ad deviam." Also iv. 29 = "errabundus." Query, is the *k* a fragment of the O.N. *sk* = *skil*, oneself, as in *bask*?

*Midwinter day* (v. 19, 41, 409) = "dies Natalis Domini" (Higden).

*Mone* (vi. 29): "he was born of Mary without manny's mone." Mid. Eng. *mene* = communion, connexion.

*Neulinge* (ii. 193, 203) = "resupini" (Higden), lying on the back.

*None* (i. 249) = "hora nona" (Higden), 3 P.M., the hour of cessation from business in Rome. The term came to be applied to mid-day through the influence of the Church (see Skeat's *Dict.*, s.v.).

*Orped* (i. 175; ii. 373, 405; iv. 449; v. 231), "strenuus," brave, strong, manly. Query etym. ?†

*Pantry* (i. 77, 273, Harl. tr.) = "promptuarium, pincerna" (Higden). "Paradise the *pantry* of all pulchritude"; "Paris the *pantry* of letters."

*Pee* (v. 371, bis; vi. 471, Harl. tr.) = "scyphus, crater" (Higden), a drinking bowl. Query, cognate with Gr. *kykion*?

*Pop holy* (Caxton), *Papholy* (v. 165): "Julianus made him ful *papholy* under monk's wede" = "magnam religionem simulanti" (Higden). Cp. Fr. *papelard*. See Prof. Skeat's very full note on *popcholy* in *Notes to Piers the Plowman* (E.E.T.S.).

*Real (royal) spekyng* (iv. 219, 221) = "facundia, eloquentia" (Higden).

*Ryvel* (i. 257) = "folliculus," of an ox-like animal (Higden). Cp. *rivelis*, "rugæ" (Wiclif, Job xvi. 9).

*Scene*, suggested by editor for MS. reading *seen* (ii. 207) = "Aquarius," in the zodiac (Higden). Aquarius was Ganymede, the cup-bearer. *Skinker* was one of the names of Aquarius in England. See Halliwell.

*Scheltrom*, *scheltrom* (iii. 61, 231; iv. 195, bis) = "acies" (Higden), an army drawn up in battle array.

*Scheverede*, in Caxton ed. *clered* (iv. 69): "when it *scheverede* and was faire weather" = "serenitate reddita" (Higden); "it *scheverede*," i.e. there was a break in the clouds. Cp. *scheyyr* = "fissula" (Pr. Parv.).

*Seyne* (v. 363; vi. 97) = "Synodus" (Higden).

*Syhte* (vi. 239, Harl. tr.): "a noble *syhte* of booke" = "nobilissima librorum bibliotheca" (Higden); *sight* here a great quantity.

*Syhty*, Vertigern's daughter *wonder* (v. 269) = "viris spectaculum" (Higden).

*Telynges* (iii. 265) = "carmina" (Higden), charms: "the first system of medicine is called Methodica, and uses *telynges* as old wives do." Query etym. of *telynge* ?†

*Undermete tyde* (v. 373; vi. 257) = "post meridianum tempus cibum" (Higden).

*Underne* (v. 19) = "hora tertia" (Higden), i.e. 9 A.M.

*Water* (v. 263), "water bowes" = "lascivientes arboris ramusculi" (Higden). Query etym. ?

*Wynde-waggers*, *A hundred* (i. 189). Trevisa's explanation of the word *Centauri*, "for they *wagged* the wind well fast in their riding."

*Yuels, usesles* (iv. 431) = "favilla" (Higden). A.-S. *ysle*. A. L. MAYHEW.

[\* Cf. *mask* = bewilder, Coleridge, s.v., *Dict. Old English Words*, 1862.]

[† Herbert Coleridge, *op. cit.*, gives the etymology s.v. "Orpedship," which occurs in *Kyng Alysavander*. *Orpian*, participle of O.N. *verpa*, to warp or throw. Hence *orped* = headlong, daring, or valorous.]

[‡ Query *tel* = deceit? Coleridge.]

## OLD SCOTCH KIRK SESSION RECORDS.

(See "N. & Q.," 6th S. i. 393.)

One or two more examples may be acceptable of old Scotch words in common use a century or two ago, which seem to me to bear evidence of being corruptions or adaptations of French. A common word found in Church records, i.e., Kirk session minutes, applied to the treasurer, is being made "comptable" for certain moneys. Is not this "comptable" French? Again, the minutes contain that such an individual did so-and-so "contrare" to orders. Surely this is a corruption of the French *contraire*. Again and again is the word "parochine" used: "A member of a certain church in the *parochine* of —." If this is not *paroissien* it is very like it.\* An individual is said to be "notour" (well known) as an evil-doer, an adaptation, I imagine, of *notoire*. A building is said to occupy a certain "stance" — position or particular spot of ground. Will it be too much to suppose this also has its origin in French?

Mention is made in Col. Stewart's *Highlanders of Scotland* (second ed., 1822) of a "freebooter commonly called Alister Breac, from his being marked with smallpox." Is not this "Breac" a corruption of *brèche*, hole?†

It is pretty evident that the Kirk sessions in Scotland, for a very considerable period, were the religious, moral, and civil governors of the parishes, over which they wielded a rather tyrannical authority. As an indication of what was charged in the shape of birth, marriage, and death fees in 1644 I will give the exact words of the minute: —

"The qlk day the Sessiounne continues Johne Howat, Kirk officer, ordaineing y<sup>e</sup> he sall have 6ss. of each buriall in the Parochie, 4ss. of each baptism, and four ss. for giueing up of ye names of pairties to be procleamed."

Doubtless morality was at a very low ebb; in fact, the state of moral degradation that existed, at the time I speak of, in many country parishes in Scotland, is hardly to be credited. It is no stretch of imagination to suppose that the strong Sabbatarianism which lately existed in Scotland (for it is not so marked now as about twenty years ago) was a natural falling from one extreme to another. From a minute we find (1645) a woman is brought before the Kirk session "accust for ordiner breck of the saboth in making of butter and cheisis, confest the samen," &c. And yet one would imagine the sacredness of the Sabbath was watched with a keen eye; thus: —

"The qlk day Jonet Dicki compeired, and being accused of breck of ye Saboth [she stayed away from the kirk on a previous Sabbath], is found guilty conforme to the said

[\* *Paroissien* is either a parishioner or his book of devotions — never a parish.]

[† Certainly not. The word means *spotted* in the Gaelic, and is found in Celtic place-names, e.g. Auchinbreac, composed before the French language existed.]

delati<sup>o</sup>ne, for w<sup>h</sup> and for her gross miscariage to y<sup>e</sup> sessione one is ordained to stand twa severall lordes dayes befor y<sup>e</sup> congre-gation."

The people of Scotland live under a well-known Act as regards the opening and closing of public-houses, and there are not wanting those who see in it an interference with their personal liberty; but it is a mild measure compared with the following:

"The qlk day it is statut and ordained that gif any be found dreinking in any change house w<sup>h</sup>in this parochie after nyne hour at nyt they sall acknowledge y<sup>e</sup> same publicly befor the congregati<sup>o</sup>ne and paye ane mark as als y<sup>e</sup> seller of y<sup>e</sup> dreink to give satisfacti<sup>o</sup>ne in Lyk maner."

ALFRED CH. JONAS.

Kilmarnock.

**WEATHER PREDICTIONS.**—However imperfect astro-meteorology as a science may be, that it is a system more or less verified, and not merely guess-work, on which the predictions of almanacs are based, may be shown by reference to Ramesey's *Astrologia Munda*, ch. x., and other works. The following should form a guide to the weather during the coming August, judging from the effects of the planetary aspects as given by Ramesey, and in respect to Uranus (as Ramesey wrote A.D. 1653) by later authorities. 2nd, Mars in conjunction with Uranus; warm, close air, thunder. 5th, Sun in conjunction with Mercury in the sign Leo, and aspected by Jupiter; serene air, heat. 8th, Jupiter stationary, and 10th Saturn stationary, a few degrees apart in the sign Aries; heavy rains and thunder. 20th, Venus in conjunction with Uranus; showers, hail, and some thunder. 28th, Mercury in aspect with Jupiter; fine and warm. 29th, Sun in parallel of declination with Uranus, and 31st with Saturn (nearly as potent as a conjunction); sudden squalls of wind, hail, rain, and thunder. It is said that when either Uranus, Saturn, Venus, or Mercury is stationary, the thermometer falls; and when Jupiter or Mars is stationary the thermometer rises. In August Jupiter is stationary on the 8th, Saturn on the 10th, Mercury on the 14th, and Neptune (influence unknown) on the 17th. On the whole the month should be hot and stormy, and the latter part cool. The aspects generally act most potently the day they are formed, but their effects may be felt both before and after. The effect of Mercury stationary lasts one day, but that of the more ponderous planets three or four days, and sometimes more.

B. A. H.

**PUBLISHERS' BLUNDERS.**—Something has been said lately about authors' blunders. The following is a remarkable instance of a publisher's blunder. In "A new edition," published by Chapman & Hall, without date, but I fancy some six or eight years ago, of "The Works of Henry Kingsley," is included *Leighton Court*, which is upon the title-

page stated to be by "Charles Kingsley, author of *The Hillyars and the Burtons*," &c. I take it the cover is right, the title-page wrong. C. S.

**PRINTERS' ERRORS.**—The greatest blunder ever made by any printer is probably the following. In *Men of the Time*, the edition of 1856, p. 608, is the following:—

"Oxford, the Right Reverend Samuel Wilberforce, Bishop of, was born in 1805. A more kind-hearted and truly benevolent man does not exist. A sceptic as it regards religious revelation, he is, nevertheless, an out-and-out believer in spirit movements."

The late bishop was so amused at this description of himself, that he took some trouble to get a copy of the work, which he secured by giving a later and completer copy for one which contained the blunder. The error is easily explained: the lines belonged to the account of the famous Robert Owen, of Lanark, a sketch of whose life was just before that of the bishop and on the same page.

ESTE.

Birmingham.

**A CURIOUS NOTE.**—In looking through some papers sent over by a relative from Mogador in 1836, I find on a strip of dirty grey paper the following note in eleven lines, written in a very good hand:

"The Bearer of this, returning to England, will have to fabricate 500,000 Ls. in Bank Notes of England, for to contribute to the Liberty of 15 grand Majesties grand Sultans of the East, and to retake from every one, who opposes their Liberty 1,500,000 Cetrillionardes Guineas in Gold, Silver, Property, and to have them arrested.

Cars x or tens

please to send me a  
Pasport.

King of both of the Indies  
grand Duke of Germany  
Hungary Bohemie."

There is no water-mark on the paper, but it looks like the Dutch paper imported into Morocco. I should like to know what this MS. can mean.

NEPHRITE.

**OF VESTMENTS NOT IN THE ENGLISH CHURCH, 1603.**—The following extracts from S. Harsnet's *Declaration of Egregious Popish Impostures*, entered in the Stat. Registers, March 16, 1603, are not given with any view to controversy, but as historical facts. He was afterwards archbishop, and the book is against the doings of Edmunds the Jesuit and his associates:—

"[They were] afflicting of the devil not only with the body, breath, smel, touch, but with the ordinary apparel, as hose, gloves, girdle, shirt, and as you shal now hear with the exterior ornaments of a sacred [R.C.] priest as his amice, his albe, his stole, and the like."—P. 88.

"[R.C.] priest accomplished in his holy geare, in his albe, his amice, his maniple, and his stole."—P. 94.

"Approaching into the holy celebration like *Bacchanal* priests, with a stole, an albe, maniple, an amice, a tunicle, and such phantasticall attire."—P. 158.

It may be worth remarking that the *cope* is not mentioned among "such phantasticall attire," and I am told that Harsnet's effigies, in Chigwell Church, bears a cope.

B. N.



UPPING-STOCKS OR UPPING-BLOCKS.—Some of these remain on the high roads, having formerly been much in use for the convenience of travellers who dismounted at the hills, when long journeys on horseback were so much more common. It may be of interest to notice that these, like the milestones, have a long ancestry. Plutarch, in his *Life of Caius Gracchus*, relates the care which he took of the public roads, and says :—

“ Besides, he divided all the roads into miles, of near eight furlongs each, and set up pillars of stone to mark the divisions. He likewise erected other stones at proper distances, on each side of the way, to assist travellers, who rode without servants, to mount their horses.”—The Langhorne's trans., vol. v. p. 243, Lond., 1819.

ED. MARSHALL.

Sandford St. Martin.

“MACARIZE.”—The following paragraph is part of a note (p. 473) in Archbishop Whately's edition of Bacon's *Essays*. I do not remember to have met with the word anywhere else.

“ The word ‘macarize’ has been adopted by Oxford men who are familiar with Aristotle to supply a word wanting in our language. ‘Felicitate’ and ‘congratulate’ are in actual usage confined to *events*. A man is congratulated on his marriage, but not on having a good wife. And sometimes ‘I envy you’ is used, when it is understood that there is no envy in the bad (which is the proper) sense. I believe the French sometimes say, ‘Je vous en fais mes compliments.’ It may be said that men are admired for what they *are*, commended for what they *do*, and macarized for what they *have*.”

J.

Glasgow.

#### NAMES OF PLACES IN ENGLAND AND WALES.—

It may be useful if I call attention to a volume, compiled under the direction of the Treasury, a revised edition of which has been published by Messrs. Knight & Co. In it will be found a list of every parish, township, hamlet, and place in England and Wales; and from personal knowledge as to the careful mode in which the materials have been collected, I have no doubt it is the most accurate and the fullest list of place-names now published, and, though avowedly for the use of the county courts, that it will prove of the greatest value to all who take an interest in this subject.

JOHN BOOTH.

Shotley Bridge.

FAMILIES OF BURGH, BURROUGHS, MOTT, AND THOMPSON.—I have just become possessed of an album containing memoranda respecting these families, including extracts from registers, &c. It apparently formerly belonged to a Mrs. Anne Sewell Smith, of Leicester, and afterwards (1851) of 23, Devonshire Place, Brighton. As the family would probably be glad to have the volume restored, perhaps you will kindly insert this note.

J. S. ATTWOOD.

1, North Street, Brighton.

#### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

AN EARLY TRACT ON THE POOR LAWS.—Can any one supply the title to the treatise which is mentioned in this note, or assure me that it ever had a title, or a different one from that with which each page is headed, namely, “The Maner of subuetyon of poore people”? Am I wrong in supposing this black-letter treatise to be of the rarest, or in drawing to it the attention of the gentlemen occupied with the catalogue of early English imprints of the fifteenth, sixteenth, and seventeenth centuries? This black-letter tract has, with four others of respectively the sixteenth and seventeenth centuries, been recently presented to the William Salt Library, Stafford, by the kindness of a gentleman who received it from his father. The five tracts are bound up together in a small volume 5½ in. by 3¼ in. The book appears to have been bound in the last century. It is without date, but the time is nearly fixed by the dedication to the “Quene,” and the preface speaking of the “lady princes Elyzabeth,” and by the name of the printer, for the colophon is as follows: “Printed at London by Thomas Godfray. Cū privilegio Regali.” The title seems gone, but the tract begins with these words :—

“The Preface

To Ye Queenes most noble grace.

[“vizt. Queene Ann Boleine,” written in MS. of perhaps the seventeenth century].

“Albeit most gracious quene that it hath ben dysputed/ reasoned/ and debated/ of a longe tyme and season/ amongst men of great wysdome/ learynyng/ and experience/ by what wayes and means most commodious/ so great a multytude of poore and neddy folkes (the whiche in every strete and chyrche/ and at every man's dore/ yea/ and in every place within this realme/ idely/ lascyuyously/ and dissolutely ar wonte/ and have ben accustomed to go/ ronne/ and wander aboute lyke vacaboundes) shuld be scouered/ releved and holpen and although it hath ben provyded/ not only by divers and sondry wayes/ but also i many places/ for the comfort/ helpe/ and relefe of the same (yet in my poore co'seyt and judgement,) &c.

The writer calls himself the queen's “dayly Orator and most boud'en bedeman Wylliam Marshall,” and begs “her grace to vouchesafve to take in good parte/ this treatise (although lytle) yet holsome and profytable/ brought to light and into thenglyshe tonge/ for the conferte/ relefe/ subventyon/ and helping of the poore people of this realme.” The preface concludes thus :—

“Nowe most gratiose and of God electe/ and most worthy quene (who of very meryte and deserte/ I may call the floure of all quenes) I beseeche almighty God to gyve unto our sayd souerayne lorde/ to your grace/ and to the lady princes Elyzabeth/ daughter and heyre to you bothe/ the contynnall and euerlastyng habundance of his infynite grace and fauoure. So be it.”

The last paragraph fixes the printing of the book to some date between the birth of Elizabeth and the arraignment of her mother, 1533-6, which is as well ascertained a date as that of any of the books printed by this early printer, T. Godfray. The stroke / is used for the comma. T. J. M. Stafford.

**BELL-RINGING TERMS.**—Thomas Adams, in a sermon called *The Soul's Sickness*, published in 1616, says that Security must be rung awake by a peal of five bells :—

"Conscience is the treble, and this troubles him a little....Preaching is the stint or certen to all the rest... Another bell in this ring is the death of others round about him...The oppressed poor is a counter tenor...The tenor or bow-bell is the abused creatures."—Nichols's "Puritan Divines" ed., ii. 449.

In another sermon, *Faith's Encouragement*, published 1618, he repeats the same conceit in almost the same words (ii. 193), but "certain" is spelt "certain," and the third bell is called the "mean." I have no acquaintance with bell-ringing, but I should be glad to know what is meant by the "stint" or "certain"; also whether those terms and "bow-bell"—tenor are still in use.

T. LEWIS O. DAVIES.

Pear Tree Vicarage, Southampton.

**THE FEAST OF PURIM AND THE CARNIVAL.**—Has the attempt ever been made to prove an historical connexion between the Jewish feast of Purim and the Carnival of Italy? Both the similarity in the character of the festivals and the season of the year at which they are celebrated seem to indicate such a connexion. Dr. Prideaux thus describes the Jewish festival :—

"This feast is the *Bacchanals* of the Jews, which they celebrate with all manner of rejoicing, mirth, and jollity, and therein indulge themselves in all manner of luxurious excesses, especially in drinking wine even to drunkenness, which they think part of the duty of the solemnity, because it was by means of the wine banquet, they say, that Esther made the king's heart merry, and brought him into that good humour which inclined him to grant the request which she made unto him for their deliverance, and therefore they think they ought to make their hearts merry also when they celebrate the commemoration of it...This is the last feast of the year among them, for the next that follows is the Passover, which always falls in the middle of the month which begins the Jewish year."

R. M. SPENCE, M.A.

Manse of Arbuthnot, N.B.

**A PRINCE ERRANT.**—A prince lost his way in a forest, and fell in with a charcoal-burner, whom he persuaded to show him the way back to the neighbouring castle. As they went along, the peasant, ignorant of his companion's rank, and taking him for a simple knight, let himself be drawn into conversation on sundry matters, including a frank criticism on the character and conduct of the local reigning sovereign. To his

horror, on arriving at their destination, the welcome given by the anxious courtiers to the returning wanderer, suddenly disclosed to him that "Snow-doun's knight was Scotland's king." I have an idea that this story, with slightly varying details, has been told of more princes than one. What is the earliest version of it? K. N.

**CHRIST'S HOSPITAL, LONDON.**—I wish to learn the names of well-known persons who have been educated at this school, other than the following : Richardson (the novelist), Lamb, Coleridge, Leigh Hunt, White (author of *Falstaff's Letters*), George Dyer, Sir E. Thornton, Sir T. Duffus Hardy, John Timbs, Thomas Barnes (editor of the *Times*), Dr. Middleton, Admiral Troubridge, Rev. Joshua Barnes, Sir Henry Cole, Sir Louis Cavnari, and Rev. Dr. A. Trollope. Camden, the antiquary, is traditionally believed to have been a Blue, but there does not appear to be any evidence extant on the point.

**CHRIST CHURCH, NEWGATE STREET.**—Can any reader of "N. & Q." give the history of this inscription on the outside wall of Christ Church, Newgate Street, City : "R. M. Interred 4 March, 1831. 6 feet north of this spot"? J. H. I.

**THE CYMMRODORION SOCIETY.**—In September, 1751, some gentlemen interested in the welfare of Wales formed a society, which went by this name, in London. Its character appears to have been charitable, for in its constitutions the fact is mentioned that a great many children had been educated and placed out advantageously in the world. My object is to find out whether this society is still in existence, or whether it has been assimilated by another. T. W. EVANS.

**RICHARD SAMUEL**, the historical and portrait painter, and author of *Remarks on the Utility of Drawing and Painting* (1786), was twice presented by the Society of Arts with their gold palette for the best original historical drawings. Where can I see any of this artist's works? I believe he painted the *Fair on the Thames*, when that river was frozen over. R. T. SAMUEL.

**MODERN CHURCH ARCHITECTURE.**—Can any reader of "N. & Q." furnish me with a list of the churches in and about London built by the following architects : the late A. W. Pugin, the late Sir Gilbert Scott, George E. Street, R. Norman Shaw, J. L. Pearson, and Alfred Waterhouse? M. CARMICHAEL.

"So LONG."—This is a queer expression, used in the sense of "good-bye," often heard in the United States, but always by uneducated people. Sailors, on bidding you good day, say "So long." Coloured people in the Middle States employ these words. It is not of recent adaptation, being fully seventy-five years old. Is there any word or com-



bination of words sounding like *so long*, meaning "good-bye," in use on the African coast or in the East Indies? Do English sailors use these words?

B. P.

New York.

[The expression is common in some parts of England.]

THE CLATCH-HOOKS, CHESHIRE.—Helsby Hill is a bold precipitous sandstone rock, close to the village of Helsby, in Cheshire, and is a conspicuous and picturesque object as one travels by rail from Warrington to Chester. Near the top of the hill there is a cleft in the rocks resembling, though in a very humble manner, the Devil's Kitchen in Wales. This fissure is locally called "the Clatch-hooks." Can any one give me a clue to the meaning or derivation of the name? At present I have been unable to hear of any legend connected with the place. ROBERT HOLLAND.

Norton Hill, Runcorn.

MONWOOD LEA.—Can you give me some information in regard to Monwood Lea, a hamlet in Warwickshire, two miles and a half from Atherstone, and half a mile from Ansley? There are some ruins at Monwood, those of a monastery, according to local tradition, but the county histories, guide books, &c., are silent on the subject.

C. WORLEY.

New York.

COIN-EDGE INSCRIPTIONS.—I have a silver punch ladle which has evidently been hammered out of a coin or medal about the size of a five-shilling piece, and which has been so carefully made as to leave the inscription still on the edge of the vessel, but unfortunately in a mutilated state, viz., "DOMINE . . . SALV . . . FAC . . . REG." Can any one tell me what the coin originally was, and the inscription in full?

HENRY T. WAKE.

Wingfield Park, Derbyshire.

REV. LEMUEL ABBOT.—This minister published a volume of poetry in 1765, which was dedicated to a Leicestershire gentleman. Where was Mr. Abbot born, and when did he die?

REGINALD SPOFFORTH.—This professor of music was a native of Southwell, died at Brompton, Sept. 8, 1827, and was buried at Kensington Church. Further particulars are wanted.

S. F. R.

EDWARD SPENCER.—I have been unsuccessfully endeavouring to find the baptismal register of Edward Spencer, born either in Worcestershire or Warwickshire in 1685. Can any one help me?

JOHN SPENCER.

Bradford-on-Avon.

AUTHORS OF BOOKS WANTED.—

"*The Tempest*, a Poem written at Sea," and (as the preface states) "a few days after a violent storm we met with in latitude 37, about 100 leagues from the Capes of

Virginia." The poem is in good blank verse, and with the title and preface occupies thirty-four quarto pages. The date is 1741.

JOHN WILSON.

AUTHORS OF QUOTATIONS WANTED.—

"Man's plea to man is that he never more  
Will beg; and that he never begged before;  
Man's plea to God is that he did obtain  
A former suit, and therefore sues again;  
How good a God we serve, that when we sue  
Makes His old gifts the example of His new."

D. M.

[Asked in "N. &amp; Q.," 5th S. vi. 69, but not answered.]

"Oh, I do pray thee, Lord, to lead thy child—  
Safe from this doubt, this anguish, and this pain:  
Whatever way thou pleasest through the wild,  
So it but take me to thy home again."

These lines are inserted in a note to Bunyan's *Holy War*.  
W. C. DRUMMOND, Major.

"Then I think the stony hands will open."

The poem relates how a sculptor hides his high message in his carving over the cathedral porch, and at last he poet passes by and reads it. Is it by Mrs. Browning?

ALBERT FLEMING.

In which of the English comedies is this sentence:  
"I consider that a marriage for money is but little better  
than legal prostitution"? B.

"A state is generally vicious in proportion to the  
number of its laws." A passage to the above effect  
occurs in Tacitus. NEMO.

"God grant him there some noble nook,  
For, rest his soul, he'd rather be  
Genteelly damned beside a duke  
Than saved in vulgar company."

EDWARD PEACOCK.

### Replies.

"MAIDEN" IN BRITISH PLACE-NAMES:  
MAIDEN CASTLE.

(5th S. xii. 128, 214, 498; 6th S. i. 14, 184; ii. 18.)

The inquiry into the meaning of *maiden* as applied to numerous place-names in England possesses considerable interest to philological antiquaries,—of whom, alas! there are but few who bring anything of system or science to the investigation. Too often fancied resemblances, without the slightest relevancy or proof, are put forward as demonstrations. Such, it may fairly be stated, is the suggestion of Dr. MACKAY that "*maiden*, as a prefix to British names of places, . . . is the Celtic or Gaelic *meadhon*, the middle, centre, or midst, and has no connexion whatever with the Anglo-Saxon . . . *maid*," &c. Maiden Castle, then, is the "middle castle." Middle of what? Every castle is in the middle of the ground about it. We are asked to believe that our English forefathers, when they wanted to express so simple an idea as that of the middle or midst, had to travel to the Highlands of Scotland for a word! Did the writer never hear of Middleton or Middlesborough or Middlewich?

To ascertain the real meaning we must adopt a very different course.

This discussion arose out of an inquiry respecting the epithet *castrum puellarum*, or maiden city, applied to Edinburgh in the *Polychronicon* of Higden, of which I suspect the alleged Welsh term given by Spurrell in his dictionary, "Castell y Morwion," is merely a translation. There is no doubt that the epithet *maiden* or its equivalent was applied both in England and on the Continent to fortresses which had never been taken. Thus Edward Hall in his *Chronicle* relates that it was engraved over the gates of the city of Tournay, "Jammes ton ne a perdu ton *pucellage*," that is to say, "Thou hast never lost thy maidenhood." The city of Magdeburg is supposed to derive its name from the same cause—*magd*, maiden, the maiden fortress. To come nearer home, London-derry is called the "maiden city" for the same reason. There is no record of a similar epithet being applicable to Edinburgh, since it has been taken and retaken many times from the earliest period.

The Maiden Castles in England are comparatively obscure prehistoric structures, to which such a tradition could not apply, and, if it did, the explanation would not cover the ground of inquiry, since the term *maiden* applies to many localities besides castles, such as *ways*, *fords*, *acres*, and other suffixes.

Now the first inquiry which naturally occurs is this, Is there anything in common which would apply generally to the localities with this prefix so as to bring them all under one generic term? I think there is. It is a remarkable fact that, with one or two exceptions which it is not difficult to account for, all the localities with the prefix *maiden* are situated upon, or in the immediate vicinity of, the old Roman roads. The great Maiden Castle in Dorsetshire\* lies close upon the road leading from Sorbiodunum (Salisbury) to Isca Dumnoniorum (Exeter). Maiden Castle near Durham lies near the Roman way from Cataractonium (Catterick) to Vindomona† (Eborchester). Camden, describing Rerocross on Stanmore in the North Riding of Yorkshire, says, "Just by the Roman military way was a small Roman fort of a square form, which is now called Maiden Castle."

The Maiden way in Westmorland is a Roman road leading from Brovonacæ (Kirkby Thore) to Aloné (Alston).‡ Maiden Newton in Dorsetshire is on the Roman road to Exeter already cited. Maiden Bradley in Wiltshire is on the Roman way from Salisbury to Wells (*ad Aquas*). Maiden Bower in Bedfordshire lies on the Watling Street. Maiden Well near Louth lies on the continuation

of the Foss way from Lindum (Lincoln) to the coast. Maidford, Northamptonshire, is near Towcester on the Watling Street. Maiden Acre is on the Port way from Winchester to Silchester (Calleva Atrebatum). Maidenhead, Berkshire, is not on a Roman road, but is not far distant from the Devil's Causeway, leading south-west from the passage over the Thames at Staines. It may not, however, derive its appellation from the same source.

Next as to the language to which the prefix *maiden* belongs. It has been claimed for the Cymric or Welsh, and, if it only applied to castles or strongholds, it might not be difficult to derive it from Cym. *madiain*, glorious, splendid, but this term would scarcely be applicable to fords, wells, and roads. Considering also that the suffixes are in all cases simple English or Saxon words, it seems certainly most probable that the prefix is from the same source. Now, in all the Teutonic tongues, and especially in A.-S., *mægen*, a maiden, and *mægen*, power, military strength, are very closely connected. *Mægen-scipe* is supremacy, *mægð* is also a term for a province, a military district. We find in Bede, "Thæt seo *mægð* West Seaxna on-feng Godes word"—"That the province [or kingdom] of the West Saxons should receive God's word." *Mægen*, then, meaning the supreme power, when applied to castles, public ways, and works, would have much the same meaning as *royal* or *imperial* in modern times. It must also be taken into account that *mægen* in this sense is a word lost in our English tongue, whilst *mægen*, in the form of *maiden*, has been preserved. It seems, therefore, very natural, when the word has lost its meaning in the original sense, that a cognate word of similar sound with a different meaning should take its place.

I have no wish to dogmatize. If any one can find a more satisfactory solution I shall be quite ready to adopt it.

One or two words as to Maidenhead and Maidstone. Maidenhead may not come under the above category, as scarcely being sufficiently near a Roman road to give it a claim. The bluff promontory round which the Thames sweeps in a bold curve from Great Marlow, by Cookham, to Taplow, sufficiently accounts for the suffix *head*. Whether the prefix *maiden* is the original Saxon appellation or one of subsequent application I have no means of knowing. Maidstone is simply a translation of the original Cymric name of the town *Caer Medwig*, the castle on the Medway. J. A. PICTON.

Sandyknowe, Wavertree.

I shall be obliged if DR. MACKAY will kindly state his authority for the derivation of *Maidenhead* from the Gaelic *Meadhon Aite*. Whatever the *maiden* may be, the *head* is generally supposed to be a corruption of *hithe*, and I believe the old

[\* Itself the Roman Dunium, according to Prof. Brewer; plainly a Celtic name.]

[† Episcopus? Brewer.]

[‡ Ambleside? Brewer.]



spelling was *Mayden-hithe*, which would almost decide the question. But I need not say that all etymologies must be historically supported to be of any value, else we are reduced to mere guessing from the sound of words, than which nothing can be more fallacious. Thus, in the present instance the first element of the word might as well be *maduinn*, morning, or even *maighdean*, maiden, if we must go to Gaelic at all for it. I question (though here I am open to correction) whether *meadhon àite* is good Gaelic for "middle place"; this I think ought to be *àite meadhonach*, as we seem to require an adjective here, not a substantive, as in *meadhon-là*, *meadhon-oidhche*, which are compound nouns. In Ephesians ii. 14, the "middle wall" is certainly rendered *balla meadhonach*, and necessarily so, I presume. C. S. JERRAM.

THE GRAHAMs OF NETHERBY AND THE CROWN VALLERY (6th S. i. 396).—DR. BROOKE has incidentally raised some questions of considerable heraldic and genealogical interest, which cannot, I think, all be disposed of under the heading of this particular query. I may observe, *in limine*, that the descent of the Grahams of Esk and Netherby from the Earls of Strathearn (not Stathearn, by the way, as it appears by an odd misprint, *suprà*, p. 396) and Menteith is far from being set forth with that precision which is eminently desirable in genealogy, and where, as in the case under consideration, the claim of descent involves the history of a palatine earldom, such precision is more than ever to be desired. These remarks apply, of course, only to the accounts printed in the peerages and county histories, and I am far from wishing to imply that a fuller pedigree could not be drawn up. On one point DR. BROOKE is at issue with the usual and, I believe, more correct version. It is not Malise, Earl of Strathearn and Menteith, but John, his second son (from whom the Grahams of Gartmore and the Border Grahams claim descent), who bears the epithet "with the bright sword," or "brand." This John is designed of Kilbride, and is stated to be the ancestor from whom are "lineally descended the Grahams of the Borders, both of the English and Scottish side, but chiefly the houses of Netherby and Plomp, co. Cumberland" (Burke's *Peerage*, s.v. Graham of Esk, Bart.). At first sight, it seems somewhat curious that such prominence should be given to the line of Netherby, instead of to that of Esk, which is now assumed to be the chief of the Border clan. I incline to think that this arises from the fact, which I hope to prove on a future occasion, of there having existed an earlier line of Grahams of Netherby, some of whom, with a number of their kinsfolk, were removed from the Debateable Land and planted in Ireland, *temp.* Eliz. and Jas. I. The pedigree in Burke's *Peerage* passes from Richard, son of Sir John "with the bright sword," to "Fergus Gra-

ham, Esq., of Plomp, who m. Sibill, dau. of William Bell, Esq., of God's Brigg, in North Britain, and had four sons, the second of whom, Richard Graham, Esq., Gentleman of the Horse to James I., was created a Baronet, 20 March, 1629, by the style of Sir Richard Graham, of Esk, co. Cumberland." Here, of course, we are on firm ground, but I cannot say that I feel any assurance as to the ascending links between Fergus of Plomp and Richard, son of Sir John of Kilbride. In Hutchinson's *Cumberland* (1794) the pedigree of Graham of Esk and Netherby, though miserably meagre, fills up the blank left in Burke by the insertion of one generation, occupied in solitary grandeur by the name of Matthias, who is only a name and nothing more, not having even a pair of dates. Hutchinson, unfortunately, is quite above giving any authority whatever for the existence of this Matthias Graham. Earl Malise, it should be remembered, had the earldom of Menteith allowed him in lieu of that of Strathearn, in 1427. From his son Hutchinson's account gives only two generations before it brings us to the father of a baronet of 1629. I leave genealogical readers of "N. & Q." to draw their own conclusions as to the historic value of such a pedigree, unsupported, moreover, by dates or references.

Sir Bernard Burke does not, indeed, supply us with so connected a pedigree as Hutchinson, but, on the other hand, he does not make any statements which are in themselves impossible. Practically, the descent of Esk and Netherby in Burke commences with Fergus Graham of Plomp. How or when the crown vallery came to be adopted as a crest by any of his descendants, I cannot as yet say. But although assigned to Netherby in Burke's *General Armory*, it is certainly not the crest by which the Esk and Netherby line is best known, nor is it that given in the *Peerage*. As a matter of fact, "two wings addorsed or" is the crest blazoned in the *Peerage* alike for Esk, Netherby, and Norton-Conyers, and it is also that which most readily connotes the Grahams of the Debateable Land. I do not think too much stress ought to be laid upon the theoretical origin of the crown vallery. It would probably be quite as difficult to prove that the direct ancestor of all the numerous families which carry escallops on their shield was a pilgrim to the Holy Land, or even to St. James of Compostella, as to prove the storming of an enemy's camp by the ancestor of those who carry a crown vallery. Could we ascertain the date when this crest was first borne by the Netherby family, it might throw some light on the history of the Border Grahams, and help us to carry their descent back more satisfactorily than we can at present to Sir John "with the bright sword."

C. H. E. CARMICHAEL.

New University Club, S.W.

P.S.—I am obliged to the kind thoughtfulness

of the editor for allowing me to see a proof of DR. BROOKE's interesting further communication before the publication of our respective replies. I do not see that I have anything to retract from what I had already said on the subject, but I see several fresh lines of inquiry opened up to me by some of the details concerning Sir Richard Graham furnished by DR. BROOKE. I must say, however, that I am by no means convinced that the seal ring described is properly an armorial one. If there is no heraldic wreath or torse under the crown vallery of Sir Richard's seal, it is not a crest at all, but simply an emblem, like the sword, of his military services. I should like to know what is the distinguishing peculiarity of a "Templar's sword," since I am not acquainted with it as a heraldic charge. I may add that Sir Richard Graham's arms are not to be found in the last edition of Sir Bernard Burke's *General Armory*, unless he be identical, as I believe him to be, with "Sir Richard Greames, of Lynamstown, ob. 1626," and in that case his crest is blazoned as "two wings endorsed or." This crest, though given by Sir Bernard, in the case of Sir Richard Greames, as identical with that of Sir George Greame, of Castle Warning (ob. 1619), and also with that of "Greame of Sewerby, co. York," really connotes the Grahams of the Debateable Land, from whom, probably, the Sewerby family descends. I am not yet persuaded that proof has been given of the crown vallery as the crest of two branches of that line. How to account for it at all in the present Netherby family I do not see. Their baronetcy is, comparatively speaking, modern, and there is no pretence of any exploit in their line similar to that of Sir Richard at the "Fastnesse of Arloe." Guillim (Lond., 1724) blazons no crest at all for Graham of Netherby, or of Esk. But it should be noted that the baronet whom he calls (p. 243) Sir Richard of Netherby would have been better described as of Esk, though in fact, I believe, possessed of both estates, now two separate properties. I may as well add that Lysons, in his *Magna Britannia* (Lond., 1816), in the volume on Cumberland (vol. iv.), both engraves and blazons the "demi-vol or," as the crest, apparently, alike of Esk and of Netherby. Netherby seems to have been the original residence of the earlier baronets of Esk.

C. H. E. C.

As my query does not yet seem to have elicited a reply, perhaps I may be allowed to furnish some additional particulars. In the year 1600 Richard Græme commanded a troop of horse in the Irish wars under Sir George Carew (Queen Elizabeth's "Trusty George"). This officer won his gold spurs and the vallery crown by his conduct at the "great Fastnesse of Arloe," near Kilmallock, when he attacked the "Sugan Earl of Desmond," who was marching with a force

of six hundred soldiers and "a large camp following." Græme had but sixty horse and a few foot soldiers, but he at once rode at the enemy, charging them four times, the last time up to their very camp, and so desperately that he broke and scattered the whole battalion, and seized on the entire baggage, &c., with valuable spoil. The account of this fight is in the *Pacata Hibernia* of Stafford. The old knight's signet seal is in the possession of his lineal descendant and sole representative, the Right Hon. William Brooke of Dublin. It is a ring of heavy silver, containing a red porphyry stone, on which is engraved a small shield divided by a Templar's sword, the initials R. G. being on either side of the blade; a wreath of wild laurel, the Graham badge, half surrounds the shield, emblematic of victory, as the sword is of military service, while the letters serve the purpose of identification; the whole is surmounted with the vallery crown as a crest. Now this Sir Richard Graham had at least a local connexion with Netherby, being fourth in descent from "Fergus Graham, Gentleman, of The Mote, Lydesdale, Cumberland." This "Mote" in Camden's map of 1620 is quite close to Netherby. Fergus had from Queen Mary a grant of augmentation of arms, to him and his heirs for ever, for military service done under Henry VIII. and Edward VI. A copy of this grant has been furnished to me through the courtesy of Sir Bernard Burke. Neither Sir Richard Graham nor his descendants ever returned to Cumberland, where their ancestors had lived, which increases the difficulty of accounting for two vallery crowns in the one name.

R. S. BROOKE, D.D.

Dublin.

JOHN AND EDWARD GEE (6th S. i. 416).—John Gee and Edward Gee, called by your correspondent "anti-Roman writers," were separated by a generation. They belonged to the family of the Gees of Stretford and Manchester. The first named was descended from "Mr." Ralph Gee of Manchester (he was buried at the collegiate church of that town, May 30, 1598), whose three sons, Edward (of Tedbourne St. Mary, co. Devon, a born Devonian, Prince asserts, though of Lancastrian origin), John (of Dunsford, co. Devon), and George (of Leigh and Newton Heath, co. Lancaster), became ministers of the Church. This John, the vicar of Dunsford, who died in 1631, aged sixty-three, was the father of John Gee now inquired after. He entered Brasenose College in 1613, aged sixteen, was B.A. Feb., 1616/7, and M.A. Oct., 1621. Between the two latter dates he was curate of Winwick, near Warrington, where his instability of faith was a source of trouble to his rector, the Rev. Josias Horne. At length he joined the Roman Catholics, and was present at the "doleful vespers" at Blackfriars, Oct. 26, 1623.



Reconverted by his aged father and Archbishop Abbot, Gee penned his experiences and dealings with his quondam friends in a series of tracts which were very popular. The most remarkable was *The Foot out of the Snare*, Lond., 1624, 4to., of which there were no less than four editions in the same year. It was reprinted in the *Somers Tracts*, ed. Scott, 1810, vol. iii. pp. 50-94, with an introduction, pp. 49-50, the second edition of the tract being followed. More recently portions of it have appeared in *Foley's Records*. John Gee is placed in *Dodd's Certamen*, &c., as No. 87 of the Protestant writers, his antagonist being Gregory Musket, and it is noticeable that he is called there "Curate of Winwick," which he was not at that date, nor is the date of his death given correctly. He was again in Lancashire about 1633, acting as a kind of rural dean to Bishop Bridgman, and creating great dissatisfaction by his proceedings. About the same time Archbishop Abbot gave him the vicarage of Tenterden, co. Kent, where, as Col. Chester lately informed me, he was buried July 20, 1639. A characteristic sketch of him is to be found in Wood, *Athen.*, ii. 390.

The Gees were still persons of consequence in Manchester in 1641, the head of the family then being Mr. Edmund Gee, who lived in Deansgate. The occurrence of the name Sanctus Gee, living at the same time in "Houlme," near Manchester, has relation to the remarkable number of persons in the family who dedicated themselves to the Church.

Edward Gee, the writer against Popery in the reign of James II., was the son of a shoemaker of Manchester named George Gee, and was born there in 1659. After receiving his education at the grammar school of his native town, he became a sub-sizar at St. John's College, Cambridge, May 9, 1676, under his tutor Mr. Leech. There are frequent references to his controversial pieces in Jones's *Popery Tracts*, and his family and preferences are set down in Col. Chester's *Westminster Abbey Registers*, pp. 327-8. Cf. Wood's *Fasti*, ii. 388. JOHN E. BAILEY.

Stretford, Manchester.

Edward Gee, the author of *The Jesuit's Memorial*, was the son of a shoemaker of Manchester, where he was baptized August 29, 1657. After taking his M.A. at Cambridge he became rector of St. Benedict's Church, Paul's Wharf, London, and chaplain to William III. There was another Edward Gee, who was born at Banbury in 1613, and was Presbyterian minister at Eccleston in Lancashire, and the author of *A Treatise of Prayer, The Divine Right and Original of the Civill Magistrate*, and other works.

I am inclined to credit the minister of Eccleston with the authorship of a book entitled *Steps of Ascension to God; or, a Ladder to Heaven*, of which the twenty-seventh edition was published in London

in 1677; but Anthony à Wood (*Athenæ Oxon.*) states that it was written by an Edward Gee who was born in Lancashire in 1665, and died at Tedbourne in 1618. For other particulars, see *The Lancashire Library*, p. 391; "N. & Q.," 4th S. xii. 501; 5th S. i. 16; and Watt's *Bib. Brit.*

H. FISHWICK, F.S.A.

John Gee, "son of a minister in Devon," entered at Brasenose College in 1613, wrote against the Jesuits in 1624, died, and was buried at Tenterden. A. Wood (*Ath. Oxon.*, col. 427) says that John Gee, minister of Dunsford, Devon, "was perhaps father to the aforesaid John Gee"; and that Edward Gee, of St. John's College, a "learned divine, who is of the Gees of Manchester...hath written and published several books against Popery" (*Fasti Oxon.*, ad an. 1683). Another Edward Gee, "a Lancashire man born," was author of the *Steps of Ascension to God*, of which the twenty-seventh edition was published in 1677 (Wood, *Ath. Oxon.*, vol. i. col. 377). Another Edward Gee was born at Banbury in 1613, and is also mentioned as a writer, but not of anti-Roman works (Wood, *Ath. Ox.*, 1692, vol. ii. p. 163).

ED. MARSHALL.

MEDAL OF QUEEN ANNE (6th S. i. 515).—This medal was struck to commemorate the failure of the Count de Forbin's attempt to invade Scotland in 1708. The French fleet set sail from Dunkirk on March 8, and arrived in the Firth of Forth on the evening of the 12th, and anchored opposite to Crail, intending to proceed further up the river in the morning for the purpose of landing. In the morning, however, they found that Sir George Byng with the English fleet was in sight, upon which "they immediately cut their anchors, and having a good breeze of wind, stood out to the ocean, and the French fleet, consisting of lighter and cleaner ships than the English, soon outsailed them; only the Salisbury (formerly taken from the English), during the chase, which lasted all day, fell into Sir George Byng's fleet, and was taken" (Lockhart's *Memoirs concerning the Affairs of Scotland*, 1714, 8vo., p. 371). The Chevalier de St. George, who was with the French admiral, was most anxious to land, but the latter would not permit him, and, after three weeks' absence, the expedition arrived again at Dunkirk. Forbin, in his *Memoirs*, gives a pretty full account of how, after twenty-four hours' hard sailing, "he found himself out of sight of the enemy." It can hardly be said that there was any fight, but the invading expedition was a complete failure, and Burnet (*History of His Own Time*) says that from disease, want of water, and other causes, 4,000 men died. Byng was received by the Queen with great favour, and the medal in question was struck in honour of the "delivery of Scotland." Engravings of this, and also of the various other war medals of the

time, are to be found in A. Boyer's *History of Queen Anne*. A great deal of discussion arose subsequently as to whether the action of the Government was judicious, and it was asserted that Byng might easily have taken or destroyed the whole French fleet, and that his not doing so arose either from private instructions or from the unseaworthiness of the English fleet (see Campbell's *Lives of the Admirals*, 1817, vol. iv. p. 32; Boyer's *Queen Anne*, folio, p. 330, and the *Mercur Historique et Politique* for May, 1708, p. 527). In the end thanks were voted to Prince George, Lord High Admiral of England, and to Sir George Byng, Admiral in command, for what had been done (Admiral Byng was created Viscount Torrington in 1721). The event which this medal was struck to commemorate was the failure of the third attempt to replace the Stuart kings. The first was terminated by the battle of the Boyne in 1690, and the second by the victory of La Hogue in 1692. It is worth observing that the failure of this third attempt was caused chiefly by loss of time in starting from Dunkirk, a delay being rendered necessary because the Chevalier de St. George fell ill of the measles when the expedition was ready to start, and in consequence the English Government knew all and had time to prepare.

EDWARD SOLLY.

This must refer to the naval expedition sent from Dunkirk to Scotland which nearly reached the Firth of Forth, but, after encountering English ships and heavy storms, returned in a very disastrous manner to France. The force was under the command of the Chevalier de Forbin. I think Marshal Saxe had the offer of being employed, but, foreseeing failure, declined. Some English troops were sent from Flanders to pursue the fleet, and the account of J. Deane, of the First Guards, who was included in this detachment, is in the library of the United Service Institution.

HENRY F. PONSONBY.

See Lord Stanhope's *History of England*, 1701-13, p. 339. I do not know of any other occurrence that can be referred to, although the date does not tally exactly.

EDWARD H. MARSHALL, M.A.

The naval fight, which is not worthy of the name of a battle, is noticed in Burnet's *History of His Own Time* (Oxon., 1823), vol. v. p. 354.

ED. MARSHALL.

Sandford St. Martin.

KING'S OWN BORDERERS (6th S. i. 516).—The 25th Regiment was formerly the Edinburgh Regiment, but, in consequence of a disagreement with the Corporation of that city when stationed there, the then lieutenant-colonel, Lord George Lennox, obtained permission to change the name to the Sussex Regiment. In 1818 the title of the King's

Own Borderers was conferred on the corps, which is popularly known in the Army as the King's Own Bothersers.  
SEBASTIAN.

In A. K. Murray's *History of the Scottish Regiments in the British Army* (Glasgow, J. Murray & Sons, 1862), pp. 145-68, is a full description of the services at home and abroad of the 25th Regiment (King's Own Borderers or Edinburgh Regiment) from the time of its being raised in the City of Edinburgh, by the Earl of Leven, in 1688, to the year 1825.

WILLIAM PLATT.

115, Piccadilly.

BENEFIT OF CLERGY: BURNING IN THE HAND (6th S. i. 37, 160).—Benefit of clergy was thus obtained at York in former days. The prisoner was called on by the Clerk of Arraigns with due formality—instead of the present curt, "You have been convicted of murder"—thus: "A. B., you stand indicted by the name of A. B., late of the Castle of York, labourer, for that you, the said A. B., with force and arms," &c.—stating the charge at length. "Upon your indictment you were arraigned, upon your arraignment you pleaded not guilty, and for your trial did put yourself upon God and your country, which country have found you guilty. Have you, or know you, anything to say why judgment of death should not be passed on you?" This was very terrible, and impressed the hearers with awe, and, as you see, the words remain in my memory. But if the felony were "clergyable," the Clerk of Arraigns added, "You pray the benefit of the statute." Whereupon Sammy Holgate, the principal turnkey, clapped his hands on the prisoner's shoulders, and forced him to genuflect, and this was done to twenty men in succession. At the end of the bar was an arrangement in brass-work for confining a prisoner's hand for the purpose of being burnt. If this were ever actually done in this century, I suspect it was done with the cold iron.  
W. G.

By the statute 4 Hen. VII. c. 13, all persons not in holy orders who claimed "benefit of clergy" were to be burnt with a hot iron in the brawn of the thumb of the left hand, to distinguish them from clerks to whom the same benefit had been allowed. This distinction was abolished by 28 Hen. VIII. c. 1, and 32 Hen. VIII. c. 3, but was reintroduced by 1 Edw. VI. c. 12, although this Act takes away the burning in the hand in the case of peers. Burning might, at the discretion of the court, be commuted for transportation by the statutes 4 Geo. I. c. 11 and 6 Geo. I. c. 23. Burning in the hand was finally abolished by 19 Geo. III. c. 74. See Mr. Commissioner Kerr's *Student's Blackstone*, ed. 1865, p. 585. The brand was in the form of a capital T.

EDWARD H. MARSHALL, M.A.

6, King's Bench Walk, Temple.



AMERICAN SPELLING (6th S. i. 16, 161, 204).—I beg to tender my best thanks to UNEDA for his excellent advice, and am ready to beg his pardon if my remarks have hurt his feelings in any wise. But allow me to say that he has a little misunderstood me. I was not offering any objection to Americans spelling as they thought proper in America, but to the introduction of American spelling into England. With respect to his illustration drawn from *tousjours*, he will probably think me a perverse, unreasonable woman if I say (as I think) that it would have been better had it remained *tous les jours*. If *traveller* sound to him like *travèller*, *traveler* sounds to me like *traveeler*. I might urge also a slight want of consistency. The same book which furnished me with *traveler* presents me with *especially*. Why should one of these have more (or less) of the letter *l* than the other?  
HERMENTRUDE.

E. McC— is, I think, mistaken in supposing that the division of syllables quoted "originated on the other side of the herring-pond." It may be found in the late Dr. Donaldson's *English Grammar*, and, as it is based on the intelligible principle of separating the root of a word from its termination, or a compound word into its component parts, it is surely preferable to any mere arbitrary or fancy division. Some of the divisions instanced by E. McC— are, however, incorrect; *prog-ress, ref-orm*, should be *pro-gress, re-form*.

X. C.

HERMENTRUDE, generally so correct and loyal in her defence of good English, is, I think, wrong as to *wagon*. The two *g*'s are a comparatively modern innovation, and cannot be defended on etymological grounds. The same applies to *traveler*. I agree, too, with UNEDA as to *bagage*, and would add *lugage* instead of *luggage*.

HIC ET UBIQUE.

HERMENTRUDE is quite wrong in saying that *wagon*, with one *g*, is an Americanism; it occurs in Gen. xlv. 27 (a recent Sunday evening proper lesson). In France railway carriages are termed *wagons*, probably borrowed from the German *wagen*. The *Times* the other day had an article on *fagot* votes.

E. LEATON BLENKINSOPP.

"PACOE" (6th S. i. 455).—Having transcribed and sent to the Bodleian for verification the verses quoted from *Cynthia*, &c., I am favoured with this brief yet courteous answer: "In the original edition [Bodl. Malone 436 (3)] it is *Pacoe*.—F. MADAN." It is therefore singular that *Parcoe* should have been published as the true reading, without comment, in a fac-simile of the London edition of 1595, reprinted at the Beldornie Press, at Ryde,\* in 1841, from a transcript made by the

editor, Edward Vernon Utterson, from the Malone copy.

WILLIAM PLATT.

115, Piccadilly.

ABP. WHATELY: "HISTORIC CERTAINTIES RELATIVE TO THE EARLY HISTORY OF AMERICA" (6th S. i. 516).—MR. BELL's question is answered in "N. & Q.," 5th S. ix. 206. The author of *Historic Certainties* was Dr. Will. Fitzgerald, Bp. of Killaloe, who first issued the work in 1851. *Historic Doubts* was published first in 1819. I may add that a somewhat similar work to the above was published anonymously by Messrs. Parker (Lond., 1862), bearing the title, *Suggestions for the Application of the Egyptological Method to Modern History*, illustrated by *Exemples*, 8vo., pp. 32.

FAMA.

Oxford.

VOCABULARIES (6th S. i. 436).—An essay on "The Science of Language" (by myself), printed in the *Anthropological Review* for 1863 (No. 2), contains the approximate number of words in several languages.

R. S. CHARNOCK.

Junior Garrick.

LOUIS NAPOLEON PREVENTED FROM LEAVING ENGLAND FOR ITALY (6th S. i. 457).—The mistake is obvious. When a prisoner in Ham, Louis Napoleon asked from Louis Philippe's Government leave to go to Italy to his father, who was dangerously ill. Although he pledged his honour to come back as soon as he should be requested to do so, he was refused. Having made his escape, he went through Belgium to England, and was then prevented from going to his father's death-bed by the Duke of Tuscany, who was afraid to displease the *Roi des Français*, and obstinately refused to authorize the fugitive to stay in his dominions.

HENRI GAUSSERON.

THE FRENCH STANDARDS CAPTURED AT THE BATTLE OF RAMILIES (6th S. i. 457).—J. H. M. wishes to know what became of these standards. In *British Battles on Land and Sea*, vol. i. p. 508, the following will be found:—

"The City of London having requested that the standards taken at Ramilies might be hung up in Guildhall, they were carried thither from Whitehall with great ceremony by detachments of the Horse and Foot Guards. On the same day, the 19th of December, 1706, the Dukes of Marlborough, Ormond, and Somerset, with all the great officers of State, received a banquet from the Lord Mayor and Aldermen (Ormond's *Life*)."

C. H.

PUBLICANS (6th S. i. 471).—The common name in the East is tithe farmer, *fermier des dîmes*. A Turkish name is *ushruji*, titheman.

HYDE CLARKE.

COWPER'S MISTAKES ABOUT BIRDS (6th S. i. 472).—Anent the migration of swallows, this appeared lately in the *Victoria Magazine*:—

\* Sixteen copies only were printed.

"When the swallows homeward fly," it still remains a mystery how they disappear during the cold season, which has caused many speculations and beliefs from accidental occurrences. They have been found in a dormant state in caves, clinging to the roof, and sometimes even in the water and under the ice, but only in isolated instances, and experiments have always failed to satisfactorily prove their capability of remaining in such a state. Spalanzani\* believed that they retired under the water. That they sleep under the ice during the winter is an opinion held in Sweden."

And Cowper seems to have held the same opinion, as in the verse following the one quoted by Mr. DIXON the poet writes :—

"The keenest frost that binds the stream,  
The wildest wind that blows,  
Are neither felt nor fear'd by them,  
Secure in their repose."

"Cowper's ornithology," says one of his editors, the Rev. Mr. Willmott, "was only poetical," and possibly it was not a nightingale which warbled on New Year's Day, though the poet certainly believed that it was, as he writes thus to his friend Mr. John Johnson :—

"You talk of primroses that you pulled on Candlemas Day, but what think you of me, who heard a nightingale on New Year's Day? Perhaps I am the only man in England who can boast of such good fortune."

FREDK. RULE.

Ashford, Kent.

Mr. J. DIXON asks, "How was it possible that an insectivorous bird should sing on through an English winter?" The robin and the wren are both insectivorous birds, yet they sing through the winter. Has the nightingale ever been heard later than July in England? WILLMOTT DIXON.

Cowper may have heard tame nightingales sing on New Year's Day. I have done so in county Durham. I have a *Cowper* without this poem, and cannot therefore tell whether the contents might justify this supposition. Insectivorous birds do sing in the winter. Redbreasts are insectivorous. In White's *Calendar* (Jardine's edition) we find, under Jan. 1-12, "redbreast sings"; Jan. 2-14, "missel thrush sings"; Jan. 5-12, "hedge sparrow sings." These birds are insectivorous.

H. F. W.

"BEN JONSON'S HEAD" (6th S. i. 432).—There are no less than seven "Ben Jonson" Taverns in London at the present moment, six of them east of Temple Bar and one west, in the Harrow Road. Mr. BAILEY is correct in stating that there is a "Ben Jonson's Head" Tavern in Shoe Lane, Fleet Street, but the portrait is a myth. Some twelve or fourteen years ago, when the tavern was a resort of journalists, the then landlord very obligingly took the portrait down and dusted it for my inspection, and then I found that it was no more like Ben Jonson "than I to Hercules." The

canvas is so blackened by age and dirt that it is not easy to distinguish the features when it is hanging up, but on subjecting the portrait to a near scrutiny it will at once be seen that the person whose "counterfeit presentment" it is had nothing whatever in common with Ben, so far as personal appearance went. The face is that of a lean, sallow man with dark hair, and, if I remember rightly, a peaked beard, whilst Ben, it is well known, was the very reverse of lean and sallow, and his hair was red. Messrs. Hotten and Larwood must have taken the authenticity of the portrait from hearsay, for no one who had ever examined it could imagine that it represented Ben Jonson, and I cannot conceive how it ever came to be accepted as a portrait of the great dramatist. A relic of the "Devil" Tavern, to which Mr. BAILEY also refers, was for a long time preserved in Child's Bank, viz., the bust of Apollo which stood above the chair of the president of the Apollo Club (an office generally held by Ben Jonson) and the poetical "Welcome" to the club, supposed to be in Ben's handwriting. Perhaps some one can inform me whether those interesting souvenirs are still in the possession of the bank.

WILLMOTT DIXON.

There is a tavern bearing this sign at the further end of the still extensive parish of Stepney. The board has been displayed for many generations on a post in front of the house, the kind of old sign-post much more frequently seen in former days than now. The panel has painted on either side of it what professes to be a portrait of the poet, of apparently about the Hogarthian era, with the well-known inscription from the tomb underneath each face, "O Rare Ben Jonson." The tavern in my young days stood in the midst of fields, called from the inn's sign "Ben Jonson's Fields." The name of the locality is crystallized in that refined record *The Newgate Calendar*, for it was from the waters of the Regent's Canal, where it passed through those meadows, that the lockman, one morning in 1837, finding his apparatus would not work, fished up an impediment in the shape of a human head, shortly afterwards recognized as that of one Mrs. Hannah Brown, who had been murdered and dismembered at Kilburn by the notorious James Greenacre. The gentleman had carried the ghastly relic on his knee, enclosed in a bag, in a Mile End omnibus, one Sunday afternoon, from Hyde Park Corner, right through London from one end to the other, to the New Globe Bridge at the north-eastern corner of Ben Jonson's Fields. Students of our criminal records and a good many others are aware that the murderer expiated his crime with his life in front of Newgate. S. P. Temple.

I have a good specimen of a token of the tavern in Shoe Lane, which existed in 1672, as follows :

\* Qy. Spallanzani.



Obverse: BEN. JOHNSONS. HEAD. IN; in the field, 1672, very bold. Reverse: SHOE. LANE. 1672; in the field, full face bust of Johnson. It is very perfect, of the penny size, and is not mentioned in Akerman's or Boyne's *London Tokens of the Seventeenth Century*. It is singular as also having the date on it twice. CHARLES GOLDING.

Heathcote House, Romford, Essex.

[He is called *Johnson* on the original gravestone in Westminster Abbey, as also in Clarendon's *Life*.]

BIRDS AND CATERPILLARS (6th S. i. 435).—The slender-billed, insectivorous birds will certainly eat the smaller kinds of caterpillars, and I have seen finches do so occasionally, but, in the main, the charge brought by the gardener against HERMENTRUDE's feathered clients must, I am afraid, be pronounced "a true bill." I do not think that any birds—of the garden-haunting species, I mean—will feed upon caterpillars when there is more tempting and toothsome food at hand in the shape of peas and fruit. Small birds are no doubt "valuable members of society," as HERMENTRUDE says, but unless one holds communistic views on the subject of fruit, a considerable portion of their value is discounted by their partiality for the fruits which the ordinary gardener is most anxious to preserve. For my own part, I look leniently upon this weakness of HERMENTRUDE's feathered clients, and am pleased to find that they possess at any rate one taste in common with myself. I cannot expect every one to share this view, and indeed I find it hard myself sometimes to maintain this philosophic equanimity when I discover that a whole row of my best peas has been cleared off in a single morning by those most cunning and rascally of all garden thieves, the jackdaws. But the chief beauty and joy of a garden are its flowers, and there the small birds are unquestionably our friends, for they prey upon the parasitic insects which would otherwise play havoc with our choicest plants.

WILLMOTT DIXON.

"BANALITY" (6th S. i. 456).—Taking our editor's hint, I found both the words *banalité* and *banal*. The latter appears to mean common, quite a usual thing, and the former a commonness, commonplaceness, &c.

G. S. B.

BERNARD LINTOT, BOOKSELLER (6th S. i. 475).—For an interesting account of the Lintot (or Lintott) family, from the pen of the late Mark Antony Lower, see *Sussex Archaeological Collections*, vol. viii. p. 275, and for an equally interesting notice of the famous publisher himself, written by the late Peter Cunningham, see the same volume, pp. 276-77. In the "Stapley Diary" (*Suss. Arch. Coll.*, vol. xviii. p. 158), under date Nov. 26, 1732, occurs this entry: "Henry Lintott died, aged thirty-two, and was buried at Bolney. He was the largest man that ever was seen." In vol. xxiii.

of the same collection, p. 68, is another Stapley memorandum: "John Lintott the elder gave me a Ring to wear in remembrance of Henry Lintott, lately departed. He was an unusually tall and stout man." Much information concerning the Lintotts will be found in a paper entitled "Shermanbury Letters" in vol. xxii. pp. 160-77 of the *Sussex Archaeological Collections*. Bernard Lintot was succeeded in his business by his son Henry in Feb., 1735/6, but this Henry was not the above-named Henry the giant, who, as will be seen, died in 1732. Other volumes of these valuable collections contain incidental notices of, or references to, the Lintots.

HENRY CAMPKIN, F.S.A.

112, Torriano Avenue, N.W.

In Knight's charming *Shadows of the Old Book-sellers*, p. 100, will be found a chapter headed "The Tonsons, Lintots, Curll," wherein is contained many curious anecdotes and references to the Lintots, some of them not entirely complimentary.

CORNELIUS WALFORD.

For interesting information, more particularly with reference to the sums paid to Pope for some of his works, see Timperley's *Dictionary of Printers and Printing*, 1839.

EVERARD HOME COLEMAN.

71, Brecknock Road, N.

There is a life of "Bernard Lintot, or, as he originally wrote his name, Barnaby Lintott," in H. Curwen's *History of Booksellers*, pp. 33-8 (Lond., Chatto & Windus, 1873).

ED. MARSHALL.

TOOTHACHE FOLK-LORE (6th S. i. 473).—I well remember my mother, who was a native of Kent, saying that she had been told in her childhood that it was very unlucky to cut one's nails on a Friday; but that if by inadvertence one had the misfortune to do so, one should on no account think on a fox's tail. In this instance, as in Sir T. More's cure for the toothache, the caution is evidently meant to throw ridicule on the superstition.

E. McC—

MAIGRE COOKING (6th S. i. 474).—J. T. F. will find the *Cooking Manual for Days of Fasting and Abstinence* the sort of book he requires. It has gone through more than one edition. My wife's copy is dated 1863, and was published by Burns & Lambert.

K. P. D. E.

J. T. F. may be referred to *A Lenten Cookery Book, being nearly Two Hundred Maigre Recipes*. Edited by Mrs. Sidney Lear. Published by A. R. Mowbray & Co.

C. H. MAYO.

"THE SUICIDE" (6th S. i. 457).—Not long since I came across a pamphlet entitled *Manchester Slaughter!* which purported to be a "Critical Review" of "The Suicide and other Poems, by

the Rev. Charles Wicksteed Ethelston, M.A., Rector of Worthenbury." Mr. Ethelston's *Poems* were published in 1803, and the critical pamphlet in 1819, by "Thomas Dolby, No. 299, Strand." The critic, who signs himself "An Old Radical," has no mercy upon the reverend author (who, by the way, was one of the magistrates concerned in the Peterloo massacre), but "slates" him savagely. I cannot tell from the quotations given in the pamphlet whether this is the poem to which Mr. DAVIES alludes or not, but perhaps the following extract may enable him to settle the point:—

"My Muse turns pale, and with dejected eye  
Turns from a wife stretch'd on polluted earth,  
Besprinkled with a dying husband's blood,  
Oh! that her soaring wing she could appear!" &c.

WILLMOTT DIXON.

THE STUKELEY MSS. (5th S. xii. 487).—The present depository of these MSS. is the Rev. J. F. Stukeley Vavasour, of Brazenose College, and Rector of Snelland, Lincolnshire, through the St. John family a descendant of the celebrated antiquary.

HANDFORD.

FEMALE SEXTONS (6th S. ii. 18).—There was a female sexton—I forget her name—at Isleworth, towards the end of the last century. An account of her, with a portrait, will, I think, be found in Wilson or Caulfield, or both. And, for the matter of that, I have at this moment a female sexton, Ann Hoare by name, in my own parish, but I regret to observe that she digs her graves by deputy. However she tolls the passing bell for us, which is something.

A. J. M.

GILCHRIST'S "LIFE OF WILLIAM BLAKE" (6th S. i. 493).—As I see Mrs. Gilchrist is engaged on a new edition of this work, I should like to answer the following question, asked in the first edition (vol. i. p. 386), viz., What has become of the late Serjeant Thomas's collection of Theodore von Holst's sketches? The reply is that they were sold at the sale of the Serjeant's pictures soon after his death, which occurred on Jan. 12, 1862. May I suggest that the index to the *Life of Blake* be placed at the end of the second instead of the first volume? I went right through the first volume before I found out that there was an index to it, having, of course, previously looked for it at the end of the second volume. The index might be considerably improved in various particulars if the compiler or reviser of it would first read Mr. Henry B. Wheatley's *What is an Index?*—a work that would alone justify the existence of the Index Society, even if it never published anything else.

RALPH THOMAS.

"PRUDENT"—VIRTUOUS OR CHASTE (6th S. i. 293, 480).—Since writing my note, I have tumbled on a passage in *The School for Scandal* (I. i.), which, I think, aptly illustrates this usage of *pru-*

*dent*. The people talking are, Crabtree, Mrs. Candour, Sir Benjamin Backbite, and Lady Sneerwell. The passage runs as follows:—

Crab. But, ladies,.....have you heard the news?

Mrs. C. What, sir, do you mean the report of—

Crab. No, ma'am, that's not it; Miss Nicely is going to be married to her own footman.

Mrs. C. Impossible!

Crab. Ask Sir Benjamin.

Sir B. 'Tis very true, ma'am; everything is fixed, and the wedding liveries bespoken.

Crab. Yes—and they do say there were pressing reasons for it.

Lady S. Why, I have heard something of this before.

Mrs. C. It can't be—and I wonder any one should believe such a story of so *prudent*\* a lady as Miss Nicely.

Sir B. O Lud! ma'am, that's the very reason 'twas believed at once. She has always been so cautious and so reserved,† that everybody was sure there was some reason for it at bottom.

It may be said that *prudent* here is not precisely = virtuous or chaste; but, if not, it seems to me uncommonly nearly so, and at all events the passage shows us *prudent* on its way to the acquisition of this new meaning; and I must say that the way it follows appears to me rather that pointed out by me than Mr. E. H. MARSHALL's, though Mr. MARSHALL directs his attention rather to the use of *prudencia* among the Romans, and of *prudent* in old English, than to the use of *prudent* in our own time, which is what I was considering.

F. CHANCE.

Sydenham Hill.

THOMAS PHAER OR PRAYER (6th S. i. 18, 84, 505; ii. 38).—The will of Thomas Phaer, as given in the *Shakespeare Society's Papers*, vol. iv. p. 1, is silent on all the points of interest to your correspondent. There is no mention in it of a son, only of his wife, daughters, son-in-law, &c.

R. F. S.

ANECDOTE OF BYRON BY COLONEL NAPIER (6th S. i. 276, 383, 426).—I am sorry to have left JAYDEE so long unanswered. The facts are these. *Byroniana*, to which the poet Moore alludes, never had any existence. Shortly after Byron's death Mr. John Wright, formerly well known as an editor of Byron's works, proposed, at the suggestion (I presume) of the late Mr. John Murray, to publish a collection of anecdotes relating to the poet, under the title above given. These anecdotes were compiled and shown to Moore in MS.; but, for some sufficient reason, the book did not see the

\* These are my italics; the others in the quotation are not mine.

† The first meaning given by Johnson to *reserved* is "modest, not loosely free," and this is the meaning it seems to have here. Compare the expression so frequently heard among females of the lower classes, "She keeps herself to herself"—she is modest, virtuous, or chaste, and which expresses very much the same idea. Is *reserved* still used in this sense in any county or counties?



light. It is probable that the materials employed by their able compiler were not deemed of sufficient importance. But Moore, writing in 1830, had no reason to suppose that so much careful labour would be relegated to the waste-paper basket, and quotes from the MS. with the most complete confidence. The anecdote related by Colonel Napier appeared in MS., and would never have been generally known but for Moore. Whether we be losers or otherwise is a moot question, but from the samples I have seen I am inclined to regret the decision of those most concerned. RICHARD EDGCUMBE.

33, Tedworth Square, Chelsea.

"WHITTLING" (5th S. xii. 248, 412; 6th S. i. 205).—Brochett, in his *Glossary of North-Country Words*, *sub voce* "Whittle," says:—

"*Whittle*, s., a knife: generally a clasp-knife. Sax. *whytel*, and that probably from Goth. *huet tol*, a sharp instrument. A *whittle* was a knife such as was formerly carried about the person by those whose quality did not entitle them to the distinction of a sword. Long knives were forbidden to be worn in the City of London or Westminster in 1351 during the sitting of Parliament. 'An harden sark, a guse grassing, and a whittle gail,' were all the salary of a clergyman not many years ago in Cumberland; in other words, his entire stipend consisted of a shirt of coarse linen, the right of commoning geese, and the more valuable privilege of using a knife and fork at the table of his parishioners."

"There are schools in this parish [Bewcastle] supported by public subscription: the masters are hired for about 10*l.* a year, and they go about with the scholars in rotation for victuals, a privilege called, in many places, 'a whittle gate.'"—Hutchinson's *Cumberland*.

E. LEATON BLENKINSOPP.

AUSTRALIAN HERALDRY (5th S. xi. 484; xii. 63).—MR. SIM'S articles on Australian heraldry having come to an end, a note calling attention to the reason for the adoption of two of these armorial bearings may not be without interest to readers of "N. & Q." I allude to those of the city of Fitzroy and of the town of Hotham. Both these places, now independent municipalities, were formerly wards of the city of Melbourne, known as Fitzroy and Hotham wards respectively. The first was named after Lieut.-Col. Sir Charles Augustus Fitzroy, K.C.B., K.C.H., the Governor of New South Wales (in which Victoria was included before its erection into a separate colony in 1851) from 1846 to 1855. He was a grandson of the third Duke of Grafton. The latter was named after Captain Sir Charles Hotham, R.N., K.C.B., the Governor of the colony of Victoria from 1854 to 1855, and a grandson of the second Lord Hotham. Upon municipal government being given to such localities as chose to avail themselves of the provisions of our Local Government Act, these two places sought separation from the city of Melbourne, and became distinct municipalities under the same name as they originally bore as wards of the city; and in choosing their arms they

adopted those of the two noble families of which the gentlemen in whose honour they had been named had been cadets—in one instance, however, with a difference which has not been noted by MR. SIM, for in the case of Fitzroy the crest of the Grafton family has been discarded, and for it has been substituted the full display (arms, garter, supporters, motto, and crown) of the royal arms of England. As the readers of "N. & Q." may possibly imagine, we see some curious heraldry in Australia, so that it will scarcely surprise some of them to learn that the state flag of the city adopting the original crest, and which is displayed on high days and holidays from the tower of its town hall, bears not simply the quarterings of the shield transferred to the flag, as in the royal standard, but the full display of the armorial bearings, shield, supporters, crest, &c., on a red field. J. B. Melbourne.

[We gather from our correspondent's statement that not only the crest of the Grafton family has been discarded, but their entire coat, the object probably being to get rid of the baton sinister. This is certainly a specimen of "curious" heraldry on the part of Fitzroy city.]

A COFFEE-HOUSE IN THE STRAND (6th S. ii. 48).—I doubt if MR. WARD will obtain any reply to the former of his queries. In the mean time it may be worth while to point out that this anecdote cannot refer to *Tom Jones*, for which Millar paid 600*l.*, afterwards adding 100*l.* on account of the ready sale (Walpole's *Letters*, by Cunningham, ii. 163). Moreover, Thomson the poet died Aug. 27, 1748, and *Tom Jones* was published Feb. 28, 1749. It may (if not apocryphal) refer to *Joseph Andrews*, for which, by the original agreement, preserved in the Forster Collection at South Kensington, Millar paid 199*l.* 6*s.* It is dated April 13, 1742.

AUSTIN DOBSON.

"THE SONG OF ROLAND" (6th S. ii. 59).—Your reviewer of *The Song of Roland* has made a slip in stating that the Oxford MS. of the *Chanson de Roland*, Digby MS. 23, is unique. There are four other copies, but none nearly so old. A very full account is given of them in Dr. Schleich's *Prolegomena ad Carmen de Rolando Anglicum*, 1879, pp. 29-37. S. J. H.

"HE THAT WILL TO CUPAR MAUN TO CUPAR" (6th S. i. 236, 265).—I have never heard but one origin given to this saying, and it is different from both of those already given by correspondents. That explanation which would make it refer to the Cistercian monastery in Cupar seems utterly without point or meaning, and that which introduces the sheep-stealer has too much the appearance of being made to fit. The explanation which I have always heard given is a very simple one. Cupar is the county town of Fife, and contains, or did contain, an extraordinary number of lawyers con-



considering the smallness of the population. The reason of this congregation of lawyers in the little burgh was simply due to the circumstance that it was the headquarters of all the judicial business of the county, and that consequently when any man quarrelled with his neighbour, or his neighbour with him, and the intervention of the lawyer became necessary, he had to "go to Cupar." The older and cooler heads, knowing how many go to law to shear and come home shorn, would naturally advise the hotter-headed disputants to settle the matter at home, and, all their good advice failing of its purpose, would retort, "Well, he that will to Cupar maun to Cupar." J. RUSSELL.

AUTHORS OF QUOTATIONS WANTED (6th S. i. 437, 527).—

"Suaviter in modo, fortiter in re."

This well-known expression, which is attributed to the Jesuit Aquaviva, and referred to as occurring in his treatise *Ad Curandos Animæ Morbos*, appears worthy of being recorded in the exact words of the alleged author, as when a quotation appears in the pages of "N. & Q." it becomes an authority and reference for future inquirers. Besides this the work itself is probably rather rare and difficult of access. The second chapter of his strange production bears as title, "De Suavitate et Efficacia in Gubernatione Coniungendis." It commences as follows: "Rationem gubernandi, eos præsertim, qui voluntarium sese Deo sacrificium obtulere, et spontanei, ac spiritu alacres per mortificationis quidem et abnegationis studium ad perfectionis plenitudinem dirigendi, et urgendi sunt; fortem ac suavem debere esse, non modo conatus sanctorum Patrum ubique docet auctoritas, sed nostræ etiam Constitutiones, Beatique Patris nostri et monita et exempla copiose docent." Then, near the commencement of the fourth paragraph, will be found these words: "Nec difficile erit videre, quomodo efficacia cum suavitate coniungi debeat, ut et fortis in fine consequendo, et suaves in modo et ratione assequendi simus."

W. FRAZER, F.R.C.S.I.

(1st S. ii. 71, 102, 156; 3rd S. i. 398; v. 114; 4th S. i. 400; xii. 8; 6th S. i. 77, 127, 166, 227, 267; ii. 19.)

"It's a very good world that we live in," &c.

Just thirty years ago, in the second volume of "N. & Q." a question was asked as to the origin of the well-known epigram, which several authors have quoted as an old truism, and which begins,

"'Tis a very good world to live in."

In all the above replies there is no evidence as to the date of the first publication of this saying; but MR. WALTER (1st S. ii. 102) says that he had read it in a book published prior to 1800. Recent correspondents seem to have lost sight of this statement, and appear to think that it was written by an eccentric gentleman who lived in the early part of the present century near Gad's Hill. It is quite certain, however, that the lines in question are much older, for they are to be found in *A Collection of Epigrams*, London, printed for J. Walthoe, 1737, 2 vols., 12mo. (vol. ii. No. 437):—

"This is the best world, that we live in,

To lend, and to spend, and to give in:

But to borrow, or beg, or to get a man's own,

It is the worst world that ever was known."

As this collection purports to be a selection of good and well-known epigrams, it is plain that these lines are to be sought for in books published before 1737.

EDWARD SOLLY.

(6th S. ii. 48.)

"Touchstone.—A poor virgin, sir, an ill-favoured thing, sir, but mine own."—*As You Like It*, V. iv.

W. F. R.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Caroline von Linsingen and King William the Fourth.* Unpublished Love-Letters discovered among the Literary Remains of Baron Reichenbach. Translated, with the German Editor's Introduction and Baron Reichenbach's Account of the Letters, by Theophilus G. Arundel. (Sonnenschein & Allen.)

WHEN we read the lengthy title-page of this little volume, we involuntarily repeated Snee's words, "No scandal against Queen Elizabeth, I hope," for we anticipated that in it we should find an addition to the mass of Georgian scandals which now cumber the shelves of those who are curious in such unsavoury details. But it is not so. Beyond the fact that there really did exist the two persons whose names give title to the work, and whose love-making and alleged marriage form the staple of it, we doubt if there is a particle of truth in the book. We are much inclined to doubt whether the prince and the lady ever met; most certain we are that they were never married. The translator leaves "others to develop or to destroy what germ of truth may seem to underlie the whole romance"; while the German editor, who does not give it the sanction of his name, says that when these materials were placed in his hands, he "instantly recognized that, apart from their historical worth, the form in which these unknown facts presented themselves was one which would lend them an added importance. For here we have a *romance*, one which it would be hard for the most fertile imagination to excel in points of interest: moreover, this romance is history; it is truth." He confesses afterwards that all his "researches in printed books yielded no reliable data . . . as to some of the persons alluded to in the letters." We sympathize with the editor, for we too have looked in vain into "printed books" for some particulars of the suite who attended the Duke of Clarence on his visit to Hanover, when "he brought Caroline a letter from his royal mother, and also a diamond shawl-pin, with her monogram set in brilliants." The duke went to Hanover accompanied, according to the book, by General von Linsingen, a younger brother of Caroline, and also a Lord Dutton, and some other English and Hanoverian nobles. The name of Lord Dutton was new to us, so we looked to the *Royal Kalendar* for 1790 to see if he was attached to the duke's household. No; nor could we trace in that book the existence of a nobleman of that name. We next turned to Mr. Solly's most useful *Index to Hereditary Titles of Honour*, but with little better success; for the only barony of Dutton mentioned in it is that which had been years before merged in the dukedom of Hamilton and Brandon. We next referred to that treasure-house of courtly and fashionable gossip for the latter half of the past century, Horace Walpole's *Letters*, in hopes of learning something about Lord Dutton, but our search was in vain. It then occurred to us that Walpole might have something to say about the Duke of Clarence's visit to Hanover, and the result exceeded our hopes, for we found more than we looked for. Writing to his correspondents, the sisters Berry, on Sept. 4, 1789, Walpole tells them "the Duke of Clarence has taken Mr. Henry Hobart's house [at Richmond], point blank over against Mr. Cambridge's"; "and to divert lonesomeness has brought with him Mrs. Jordan." This curious contemporary statement does not prepare us for the breaking out of his violent and



romantic attachment for Caroline, whom he met for the first time little more than six months afterwards, namely, on April 13, 1790, or impress us with any favourable opinion as to Reichenbach's knowledge of the man or of the times of which he was writing, when he describes Caroline's princely suitor (p. 33) as "an uncorrupted youth." But this is not the only light which Walpole throws upon this strange eventful history. He tells us—what we were little prepared to learn—that the day on which this romantic marriage took place, the particulars of which Caroline details so minutely, was Sunday (a fact which she has omitted to notice), and this in a letter dated August 23, 1791: "On Monday [i.e. 22nd] was the boat race at Richmond. I was in the great room at the Castle, with the Duke of Clarence, Lady Di, Lord Robert Spencer, and the house of Bouverie, to see the boats start from the bridge to Thistleworth and back to a tent erected on Lord Dysart's meadows, just before Lady Di's windows, and where we had breakfast." To meet an objection which may possibly be urged, that this is only Walpole's statement *versus* the fair Caroline's, and that possibly we have no proof that Walpole's letter is correctly dated, we have referred to a file of the *London Chronicle* for 1791, and there, under date August 22, we read, "Yesterday being the birthday of the Duke of Clarence, who entered the twenty-seventh year of his age, his Royal Highness, being rather indisposed, did not leave Petersham Lodge, but gave a grand dinner to a select party of his friends." Strangely enough, too, the *London Chronicle* for 1790 contradicts just as decisively Caroline's story of her first meeting with the prince on April 13 in that year; for it states distinctly in the paper for April 13-15 that the Prince of Wales, the Duke of York, and the Duke of Clarence were at a masquerade at Mrs. Broadhead's, on Tuesday, the 13th.

*Cadit questio.* Surely our doubt whether the prince and Caroline ever met is fully justified; but whether they met or not, we have proved beyond all question that there is not the slightest foundation for believing that any marriage took place between them. If, after this, we are asked what the book is, we answer, A psychological romance, written by a lady whom her German editor describes as of marked individuality, "whose poems are surcharged with the Klopstock spirit, whose letters are full of soul and full of spirit, harking back to the Werther period, whose strange illnesses, somnambulism, and trance furnish materials for a most interesting psychological study," which story is believed by Baron Reichenbach, an eminent German man of science, whose devoted attention to mesmeric phenomena is the key to its publication. Those who read this little volume will agree with us that it is a veritable curiosity of literature, and, in recognizing the ability with which Theophilus G. Arundel (the *nom de plume*, we have just learnt, of Mr. Percy E. Pinkerton) has rendered it into English, also share our hope that we may soon meet with him again as the translator of a work more worthy of his powers and of the pains he has taken on the present occasion.

*Our Own Country: Descriptive, Historical, and Pictorial.* (Cassell & Co.)

OUR own country is often less known to its inhabitants than it is to strangers. What is true of prophecy is true sometimes of nature, and nothing is beautiful in its own neighbourhood. There is abundant material in almost every corner of Great Britain for architects, historians, artists, and antiquaries. Each of these will find something to please him either in the letter-press or the illustrations contained in this volume. But the arrangement is inexplicable, and depends on neither alphabetical nor geographical contiguity. The traveller is suddenly

transported from Bedford to St. Andrews, from Lichfield to Skye, from the Wye to Londonderry, or from Exmoor to Cork, and back again to Hatfield.

*The Marriage in Cana, and other Verses.* By John Haldenby Clark, M.A. (Simpkin, Marshall & Co.) THE Vicar of West Dereham is a valued contributor to "N. & Q." The little quarto of devotional verse which he has here published contains many evenly-wrought and pleasing stanzas, and may be safely recommended to our readers. A series of sonnets on St. John the Baptist are of special interest, although they are not all equally strict in form. The volume also includes a few translations.

THE following Record publications, under the direction of the Master of the Rolls, will shortly be issued:—*Calendar of State Papers, Foreign Series, of the Reign of Elizabeth.* Vol. X. 1572-1574. Edited by Allan James Crosby, M.A.—*The Chronicle of the Reigns of Stephen, Henry II., and Richard I.* By Gervase, the Monk of Canterbury. Vol. II. Edited by Prof. Stubbs, Canon of St. Paul's.

THE study of folk-lore continues to be actively prosecuted in Italy. Nerucci, the collector and editor of the *Sessanta Novelle Popolari Montalesi*, will shortly publish an appendix to that collection. In this appendix will be contained also a vocabulary of the Montalese vernacular, a rustic poem explanatory of country customs, and thirty songs, lullabies (*ninne nanne*) and riddles of the district. Prof. Compareschi, of Florence, has in the press two volumes of *Sardinian Tales* and one volume of *Tales from Certaldo*, Boccaccio's birthplace. The same distinguished professor will shortly, it is hoped, issue his long-expected *Studio sulla Novellistica*. Very shortly, also, will appear, in two volumes, *Novelle e Canti della Campagna Romana*, in the Roman dialect.

THE British Archaeological Association announces its thirty-seventh annual meeting for the present year, with Devizes as its headquarters, from August 16 to 21, under the presidency of Earl Nelson. The provisional programme contains the promise of many interesting excursions, including the megalithic circles of Stonehenge, Avebury, and Silbury, and visits to Bowood, Lacock Abbey, and many churches, castles, and camps within easy reach of Devizes.

### Notices to Correspondents.

We must call special attention to the following notice:

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

E. L.—Aymer de Valence, summoned as Earl of Pembroke, 1 Edw. II., was son and heir of William de Valence, by Joan, sister and heir of William de Montchensy, and grandson, paternally, of Hugh de Lusignan (le Brun), Count of La Marche, by Isabel, his wife, widow of King John, and mother of King Henry III. of England.

C. J. P. (Great Yarmouth) is thanked. See "N. & Q." 5th S. xi. 140.

F.—It = recipe.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, JULY 31, 1880.

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## Notes.

## GURNEY'S SHORTHAND.

Thomas Gurney was born near Woburn in 1705. Having learned Mason's shorthand when a boy, he went up to London in 1731. It is said that he was appointed shorthand writer to the Old Bailey in 1738, and that he edited for many years the *Sessions Paper*, containing accounts of the trials there. The first edition of his system, based upon that of Mason, appeared in 1750 under the following title:—

"Brachygraphy, or swift writing made easy to the Meaneest Capacity. The whole is founded on so just a Plan, that it is wrote with greater Expedition, than any yet invented, and likewise may be read with the greatest ease. Improv'd after upwards of 30 years Practice and Experience. By Thomas Gurney.

Good or bad sense are wrote with equal speed,  
No need of Grammar Rules to write or read;  
Let wise or foolish with their Words abound,  
The faithful pen shall copy every sound;  
Ages unborn shall rise, shall read, and say  
Thus! thus! our Fathers did their minds convey.

Publish'd according to Act of Parliament October 16, 1750." 12mo., pp. 34, all engraved.

The work rapidly attracted public notice. The dates of the *second* and *third* editions are wanted. Both probably contain the commendatory verses, thus signed and dated, and showing that an edition

appeared in 1752: E. D., Cambridge, St. John's, May 14, 1751; C. H., Feb. 2, 1752; H. B., Dec. 13, 1751; and W. B., Sept. 17, 1751. The verses were repeated in all the subsequent editions. The writer of the first was the celebrated Dr. Erasmus Darwin, then aged twenty. His lines, in the metre of *The Botanic Garden*, are as follows:

"To the Author. On his Book of Short-Writing.

*Culpentur frustra calami.*—HOR.

By intuition is the Seraph taught  
To read the mind, and interchange the thought?  
Does on his breast the living language lie,  
And quick ideas circle at the eye?—  
—Nor has mankind an art unequal found:  
And taught the eye to catch the letter'd sound:  
While thus the dumb exulting tell their care,  
And deafness sees the sound he cannot hear.  
—But slow the speaking hand till GURNEY sprung,  
And formed the finger rival to the tongue.

Tale-licens'd travellers are wont to boast  
Amazing converse in the realms of frost;  
Lips move unheard, each sound in ice entomb'd,  
Stagnate his current, and his wing benumb'd,  
Slumbers inactive, till a warmer sky  
Unbinds the glebe, and bids the accents fly—  
Thus Gurney's arts the fleeting word congeal  
And stay the wanderer to complete his tale,  
When the quick eye-ball thaws the letter'd plain,  
Calls out the sound, and wakes the dormant strain.

Taught by thy rules, while panting hearts indite,  
Obedient hands with equal ardour write;  
And distant friends rejoicing know to speak,  
Wrap in a sheet, the converse of a week:  
Go further, Gurney, and thy wond'rous toil  
Shall print the sigh, and imitate the smile.  
Whate'er the tongue or trembling strings commands  
Shall live obedient to the echoing hands,  
Each air & grace the faithful letter bring  
If Silvia lisp, or soft Amelia sing."

Lewis and the other authorities on shorthand are thus in error when they state that Gurney's system was first published in 1753. The third edition names the author's house "in Christ Church parish, Surry." The fourth edition was published in 1760, and the fifth appeared soon afterwards. Mr. Gurney died June 22, 1770. The seventh edition has no date, but perhaps appeared in 1770. It is announced that all inquiries are to be made of Joseph Gurney (son and successor to the author), bookseller in Holborn, opposite Hatton Garden. A *Shorthand Dictionary*, based on Gurney's method, was published anonymously in 1777. The eighth edition of the system is said to belong to 1772. The ninth edition, upon new plates, was thus entitled:—

"Brachygraphy: or an Easy and Compendious System of Short-hand, Adapted to the Various Arts, Sciences and Professions; Improved after more than Forty Years Practice & Experience. By Thomas Gurney: and brought still nearer to Perfection upon the present Method By Joseph Gurney. The Ninth Edition. Printed for J. and M. Gurney; sold by M. Gurney, Bookseller, No. 34 Bell-Yard, Temple-Bar. London. Published as the Act directs, March 1<sup>st</sup> 1778. Price half a Guinea. W. Palmer, sculp."

There is a dedication to the king by Joseph



Gurney, without date. Some of the former editions had been inscribed by Thomas Gurney to John, Earl of Buckinghamshire. Two of my copies of this ninth edition are numbered 4430 and 4733. A new preface by Joseph Gurney, dated London, April 23, 1777, was added.

The early editions contained an oval portrait of T. Gurney, who is depicted with a plump, good-humoured face, and he wears a wig. This portrait appeared for the last time in the eighth edition. Another, of Kit-cat size, the hand holding a quill, was also issued, and was used by the celebrated stenographer to prefix to MS. copies of sermons, &c., which he wrote out in longhand from his notes. Two of these transcripts, dated 1762, are in my hands, one being a sermon preached at Luton, Bedfordshire, Dec. y<sup>e</sup> 30, 1736 (*sic*). The ninth edition of the *Brachygraphy* contained a new portrait in an oval of smaller size, signed "J. Collyer sculp.," which was repeated in all the subsequent editions up to 1835. Underneath this as well as the Kit-cat portrait were Mr. Gurney's arms, Per fesse or and az., three pallets counter-changed (these were the arms of Sir Richard Gurney, Lord Mayor of London, 1642).\* Crest, out of a ducal coronet a lion's (?) head. In Evans's *Catal. Portraits*, pt. ii. 151, a portrait of John Gurney, eminent shorthand writer, is noticed, large 4to., 2s., drawn by Holl and engraved by Harlow.

The tenth edition of *Brachygraphy* belongs to the year 1785, my copy being No. 4810. The eleventh was dated 1789 (Nos. 5151, 5473). This edition mentions Mrs. Gurney as a bookseller, No. 128, Holborn Hill, where were published books of trials (twenty-three in number, from 1773 to 1787) from Mr. Gurney's notes. The twelfth edition was dated 1795 (Nos. 5778, 6063). The dedication to the king in this and subsequent editions was dated London, July, 1772. The thirteenth edition was dated 1803 (Nos. 6086 and 6734). About 1804, under a recent Act, Mr. W. B. Gurney was appointed shorthand writer to the Houses of Parliament. Joseph Gurney died at Walworth in 1815. The fourteenth edition was "printed for W. B. Gurney," 1817. In this edition "the preface to the ninth edition" is dated 1772, like the dedication. At p. 76 is W. B. Gurney's signature. The fifteenth edition, 1825, with a new title-page, and preface dated Essex Street, London, Nov., 1824, is thus described: "Improved by Joseph Gurney, and now practised by William Brodie Gurney, shorthand writer to both Houses of Parliament." Underneath Thomas Gurney's portrait the arms are altered as follows, Paly of six, or and az., often attributed to the Gurneys of Norfolk, as in *The Memoirs of the Earls of Warren*, i. 76.

The sixteenth edition, dated 1835, was perhaps the last issued by the Gurney family. Up to this impression all the editions were in neat calf bindings of good durability, the usual price being half a guinea a copy.

In 1843, according to the *Eng. Catal.*, W. B. Gurney's *System of Shorthand Simplified and Improved*, sixteenth edition, 12mo., was published by Benning. In 1869 an octavo edition, called the seventeenth, was issued in London, in which it is said that the system was first published in 1740.

In 1789 a 16mo. edition of Gurney's system was published in Philadelphia. In 1824 C. J. Green, late principal assistant to W. B. Gurney, Esq., issued an edition which he had "methodized and arranged," and which is still the form of it used by the official stenographers of Parliament. It was dedicated to Mr. Gurney, who is told that the editor would not have issued it "had I not firmly believed that your time was too much occupied in your official duties to enable you to publish those improvements which have been made from time to time in your grandfather's system, with so much advantage." In 1831 and subsequently *Plain Instructions for acquiring Gurney's Shorthand* was issued by Robert Shorter & Co., shorthand writers, teachers, &c., 29, Lombard Street; and Robert Shorter in 1840 issued a larger manual of it. In 1843, 1846, &c., Simpkin, Marshall & Co. published an edition at 1s. 6d., entitled *The British Shorthand: Gurney's Popular System Simplified and Improved*, 8vo.; and in 1852 William Oliver put forth the same method at Birmingham, 12mo. Mr. Thompson Cooper's excellent *Parliamentary Shorthand*, 1858, was based upon the lines laid down by Mason and followed by the Gurneys.

With the exception of some of the early editions of the *Brachygraphy*, which I wish to obtain, and one or two of the recent modifications of it, all the copies here noted are in my own shorthand collection. JOHN E. BAILEY.

Stretford, Manchester.

#### THE GREEK PAPYRI OF HERCULANEUM.\*

We hasten to call the attention of English scholars to this long expected report of Prof. Comparetti. It was read by him to the Academy of the Lincei in 1878, on the occasion of the second series of the Herculanean publications being completed. It is interesting to Englishmen to know that the first public mention of the papyri of Ercolano, discovered in 1752, was made in our *Philosophical Transactions* of the following year, in a letter of Paderni therein published of the date of Nov. 18, 1752.

[\* For Gurney, Lord Mayor of London, the *General Armory* gives as crest, "A lion's head erased or, gorged with a palisado coronet, composed of spearheads az."]

\* *Relazione sui Papiri Ercolanensi, letta alla reale Accademia dei Lincei dal Socio Domenico Comparetti.* (Roma, coi tipi del Salviucci.)

The MSS. were found in three different parts of the same villa, identified last year by Signor Comparetti as the residence of L. Calpurnius Piso (see "N. & Q.," 6th S. i. 29, "The so-called Head of Seneca"). Their history, already a long one, is not yet completed. All are not yet unrolled, and all those that have been unrolled have not yet been published. After the escape which these papyri at first had of being treated as charcoal only and thrown away, the difficulties in dealing with them as MSS. were for a long time insurmountable, but Italian skill and perseverance finally overcame them. Their state for some time forbade all hope. They were carbonized through chemical action, and, to make fracture of their fragile texture more certain, they were enclosed in a shell of tufa, which had to be broken through before they could be got at. Piaggio's method for their unrolling was eventually adopted, and is still in operation. No one out of Italy has been able to suggest a better. Italy does not now possess all the MSS. discovered in Piso's villa. The many which were lent by the Bourbons to foreign countries have never been returned. One lot even entrusted comparatively recently to the chemist Liebig has shared the same fate.

The first series of publications of papyri commenced in 1793 and ended in 1855. Of the works printed in the eleven volumes composing this series the merits are far from uniform. The works themselves are good, bad, and indifferent, the bad and the indifferent predominating. The unrolled papyri, edited and unedited, are 350 in number, and there remain to be unrolled 1,806. The Latin papyri are only twenty-four, amongst them being a poem believed to be by Rabinus. This is well known by its being printed in Riese's *Anthologia Latina*.

From what has been ascertained of this library, it appears to have been devoted to the Epicurean philosophy and to works of its inferior teachers. Of the great masters there are but scanty traces. Mere fragments only have been found of Epicurus's leading work, *Περὶ φύσεως*. Of his ethics, Signor Comparetti has been able, out of some few leaves without title or name, to recover part, at least, of his equally leading discourse, *Περὶ αἰρέσεων καὶ φυχῶν*, and has edited it separately. Of Chrysippus's *Περὶ προνοίας* only the title has been traced, a sad instance of the irony of fate. Of the second-rate Philodemus, who most abounds, we find nothing of the only work of his that we should care to have, his *Σύνταξις τῶν φιλοσόφων*, which would be valuable for its historical notices.

Prof. Comparetti warmly, but justly, defends his country against the accusation of German scholars that the Italian learned have not made the most of their advantages. This is a curious charge to make (and it was made even by Ritschl), considering how completely it can be retorted. Though the Bourbons were liberal of the papyri to foreigners, nothing, from 1806, has been done by

the latter, with the solitary exception of the English. In 1824-25 the Clarendon Press, out of transcripts obtained through the Prince Regent, published two volumes of papyri. To the modest, but kindly, interest which England has taken in the subject Prof. Comparetti bears courteous testimony.

To such a report as this, considering the detail into which it enters, justice cannot be done with any particularity in "N. & Q." Readers must consult the report itself. This, as might have been expected in a work by Signor Comparetti, is exhaustive of its subject; replete with well-arranged learning, it is set off with all those graces of style of which the distinguished professor is so great a master.

**THE PUBLICATION OF GENEALOGICAL STATE PAPERS.**—The Record Commission many years ago began their publications of the records of the kingdom, but what has been printed contains much less of general genealogical information than royal letters, State documents, &c., and but a very small proportion of the former in comparison with the immense quantity that remains unpublished, and only to be understood by those practised in reading the old handwritings.

These records are insensibly, but too surely, fading from us. They are in some cases decayed, and the writing in them faded; so much so that one inquisition post mortem on an ancestor, *temp.* Henry III., is in many parts quite untraceable. And now that the Record Office is open to the public, and the number of readers is on the increase, the wear and tear of these priceless old treasures is considerably greater; besides which there are other contingencies, needless to mention, which should be guarded against.

Could not a subscription be got up to publish, under the supervision of the Master of the Rolls, (to make them receivable as evidence in the absence, from any accident, of the originals), those records bearing more upon general genealogy? The labours of the Record Commission having been chiefly directed to the publication of matter only incidentally touching upon genealogy, it may be a century before such documents are printed, if not then too late.

There are, I am sure, quite a hundred thousand people in England who would give a guinea each for such a project as I have mentioned, and a twentieth part of this sum would rescue from all chance of loss some of the principal records bearing on what is of most general interest, genealogical information.

I wish some one of literary reputation would agitate the matter. ANTIQUITY.

[The Record Commission, which lasted from 1800 to 1837, published no inconsiderable number of important documents of genealogical interest, such as the *Great Rolls of the Pipe*, the *Inqq. post mortem*, *Hen. III.*—



*Ric. III.*, the *Nonarum Inqg.*, &c. And the Master of the Rolls has done a most useful work in the publication of the *Calendarium Genealogicum*. But some of these volumes, e.g., *Nonarum Inqg.*, sadly want to be indexed, as has been suggested in our own columns by NOMAD.]

"SIC VOS NON VOBIS."—The well-known lines beginning with these words are imitated in a poem by N. Borbonius, in which there is a more frequent repetition of a similar expression :—

"De seipso in quendam carminum suppletorem.

Hoc carmen missum est ad Reginam Navarræ statim post reditum nostrum a Britannia.

Composui versus, quos nunc sibi vindicat alter :

Sic profert segetes, non sibi, pinguis ager.

Sic excelsa struit, non sibi, tecta faber.

Sic nidum volucris, non sibi, verna facit.

Sic medicas herbas, non sibi, terra parit.

Sic mola gyrando, non sibi, farra terit.

Sic navis varias, non sibi, vectat opes.

Sic pastor servat, non sibi, nocte greges.

Sic numos cumulat, non sibi, dives egens.

Sic juvenis demens, non sibi, vivit amans.

Sic bos, sic fortis, non sibi, sudat equus.

Sic diversa parat, non sibi, jura coquus.

Sic candela ardens, non sibi, lumen habet.

Sic lac uberibus, non sibi, mater habet.

Sic lanam mitis, non sibi, portat ovis.

Sic mel nectareum, non sibi, stipat apis.

Sic retinet leporem, non sibi, dente canis.

Sic gramen lætum, non sibi, prata ferunt.

Sic lecti pedites, non sibi, bella gerunt.

Sic auri mulus, non sibi, portat onus.

Sic horti bonitas, non sibi, præbet holus.

Sic scribit versus, non sibi, nostra manus."

*Nicol. Borbonii Navarum*, lib. iv. carm. 76,  
p. 249, Lugd. Bat., 1538.

ED. MARSHALL.

Sandford St. Martin.

RAILWAY ENGLISH.—The following curious sentence has for years been exhibited as a "Public Notice" at the Cannon Street Terminus and other stations belonging to the South-Eastern Railway Company :—

"Tickets once nipped and defaced at the barriers, and the passengers admitted to the platform, will have to be delivered up to the Company, in the event of the holders subsequently retiring from the platform without travelling, and cannot be recognized for re-admission."

I hope it is generally understood. It is enough to deter passengers from travelling at all to be told that they will "have to be delivered up to the Company" when once "admitted to the platform." The "holders" of tickets are also, it would appear, holders of passengers. Can anything be more slipshod?

WALTER W. SKEAT.

To "COUNTY-COURT."—The accompanying paragraph, which I have clipped from the *Court Circular* of 1858-9, may be worth reprinting in "N. & Q.," if only as fixing the date of the introduction of a term into our language :—

"A NEW VERB.—In the trial of a suit the other day, a plaintiff said the defendant might 'county-court' him for what he owed, but he hoped he would not, and he

did not. Lord Campbell observed that to 'county-court' was a new word in the English language, and that the phrase was now 'To county-court a man.'—(Laughter.)"

Hampstead, N.W.

E. WALFORD.

THE LOCAL ARCHÆOLOGICAL, ANTIQUARIAN, ARCHITECTURAL, AND HISTORICAL SOCIETIES OF BRITAIN.—Many of your readers would find great advantage from a list of all these local societies. No such catalogue, so far as I can ascertain, has ever been published. Could not "N. & Q." find room for one, and would not somebody come forward to compile it?

ANON.

[The library edition of the *Annals of England* (Oxford and London, Parker, 1876) supplies a list of such local societies as publish transactions, and gives a *résumé* of their more important issues.]

THE QUEEN'S CORONATION.—It may be as well to chronicle in "N. & Q." the fact that the Bible on which Her Majesty Queen Victoria took the Coronation Oath is in the possession of the Rev. J. M. Sumner, rector of Buriton, Hants. This interesting relic came to him from his father, the Right Rev. Bishop Sumner of Winchester, to whom it was given after the coronation.

TINY TIM.

METEMPSYCHOSIS IN MODERN MEXICO.—The belief in the transmigration of souls apparently still lingers. A correspondent of the *Troy* (New York) *Times*, says :—

"While we were 'roughing it' at the mines near Taos, among the Mexicans, we met a curious superstition. An old Mexican of eighty years had died the night previous, and, as is usual at such times, the widow had at once put herself to the task of preparing a banquet which should do honour to the infrequency of the occasion. This supper is one of the things which must certainly receive the proper attention in event of a death in the house of a Mexican, though poverty require the sale of the last thing in the dwelling. About the time of this 'wake' we met an aged Mexican, and while talking of the occurrences of the night he said, with a most undoubting faith, that the old man who had recently died was now a burro; that he himself could not live much longer; that he as well as his deceased friend should turn into a donkey. I queried whether their present life was not considered harsh enough, that they must be subjected to another season of unease, to beating after death in the body, in the frame of a donkey."

This curious survival of an article of ancient faith seems worth a note.

WILLIAM E. A. AXON.

Fern Bank, Higher Broughton, Manchester.

CERVANTES ON ESQUIVIAS.—Ticknor in his *History of Spanish Literature* (vol. ii. p. 101, in *notis*) says that Cervantes alludes but twice in all his works to Esquivias, to wit, in the *Cueva de Salamanca* and in the *prólogo* to *Persiles and Sigismunda*, and that on both these occasions he praises its wines. There is, however (it may be

worthy of note), at least one other mention of Esquivias, in the *Coloquio de los Perros*, and this time also it is the Esquiviasian grape which is celebrated. "Ahora," says Berganza's master to him, "salta por el licor de Esquivias, famoso al par del de Ciudad Real, San Martin y Ribadavia."

R. W. BURNIE.

"I ONLY PASS THE TIME OF DAY TO HIM WHEN WE MEET."—This phrase was used by a person with reference to another who occupies rooms in the same house. On inquiry I found that the expression meant that, though meeting daily, they exchanged only the most distant greeting. I never before heard the expression.

T. D. S.

Whitehall Yard.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

"TO PLUNGE."—I recently met with the following passage in a sonnet by William Drummond, of Hawthornden, beginning, "Vaunt not, fair heaven," in which the word "plunge" is evidently used in the place of "plunder":—

"Earth, vaunt not of those treasures ye enshrine,  
Held only dear because hid from our sights,  
Your pure and burnish'd gold, your diamonds fine,  
Snow-passing ivory that the eye delights;  
Nor, seas, of those dear wares are in you found,  
Vaunt not rich pearl, red coral, which do stir  
A fond desire in fools to plunge your ground."

Can any reader of "N. & Q." illustrate this use of the word? I have failed to find the word in any dictionary which I have consulted, although I have had recourse to those of Nares, Halliwell, Bailey, Jamieson, and many others. Furthermore, I cannot find the word in any publication of the English Dialect Society. Curiously enough, a few months ago I heard the same word used in the same sense in the North Riding of Yorkshire. Etymologically, the word seems to be connected with the Dutch *plunje*, clothes. For an analogue compare A.-S. *beredfian*, to rob, spoil, and *reaf*, a robe, clothing.

F. C. BIRKBECK TERRY.

Cardiff.

EVESHAM ABBEY CHURCH.—Is it known whence the stone used in this building was obtained? It would probably be mentioned in the Cartulary.

P.

[The Abbey Church has been swept away; but as the two remaining parish churches were originally chapels of the minster, the materials of which they are constructed may afford a more likely clue even than the Cartulary.]

LIME TREES.—A magnificent lime tree is now growing on the Badger Hall estate, in Shropshire,

near the drive approach from the lower lodge to the park and residence of Col. Cure, about seven miles from Bridgnorth. Its size round the trunk, when measured by myself, about two years since, was,—at the ground, 36 ft. 9 in.; at one yard from the ground, 28 ft. 9 in.; at four feet from the ground, 28 ft. 6 in. The distance north to south across the whole area shaded by its branches is 70 ft. 7 in., and from east to west, 84 ft. The average height from the ground to the outside circle of its lower spreading branches is 9 ft. 10 in. The trunk is in part hollow, but the tree is still vigorous and flourishing, having a beautiful outline and noble appearance. Can any correspondent of "N. & Q." mention any lime tree of larger size in England or abroad?

HUBERT SMITH.

WEYMOUTH.—In Knight's *Knowledge is Power* it is said that the prior of the convent at Weymouth sent for French workmen, in 674, to glaze the windows of his chapel. Can any one refer me to the original record? In an old *Leisure Hour* is an account of a *contretemps* with Queen Charlotte on the esplanade of Melcombe Regis. In which volume is it? References to any extracts, articles, or illustrations relating at all to these towns will much oblige, as also to Civil War or other tracts *re* Dorset.

H. A. J.

[The story about the prior looks suspiciously like a distorted version of known facts connected with *Weymouth and Jarrow*, to which Benedict Biscoe, who died A.D. 690, is related to have brought over foreign artificers in glass and stone. A convent at *Weymouth* is unknown to us.]

JOSEPH GRIMALDI.—Being desirous of obtaining information relative to this celebrity, I have consulted "N. & Q." (to which I have recourse in all questions of difficulty), but cannot learn anything other than that with which I am already acquainted. I have the *Memoirs* by "Boz," referred to in 5th S. ix. 377, and have also referred to Mr. Henry Downes Miles's *Life of Grimaldi*, but have not been able to discover any other work on the subject. Will some one kindly say where I can obtain materials likely to assist me in the compilation of a detailed article on the "king of clowns"?

EVAN THOMAS.

"HOGARTHIAN NOVELIST."—I have a copy of the first number, published on August 1, 1792, with plates by Rowlandson, 10½ in. by 7½ in., and containing the first part of *Roderick Random*. To how many numbers did it extend, and when did it cease?

Bury St. Edmunds.

WM. FREELOVE.

WILLIAMS, OF BRISTOL, ARTIST.—Can MR. ALGERNON GRAVES tell me anything with respect to him? I have a very good drawing by him of Lismore, on the Blackwater, co. Waterford, size 17½ in. by 12 in.

J. HOW.



TO CHINK=TO KINK.—My gardener, who is from Kent, uses "chink" instead of "kink" when speaking of a twist in a rope or anything similar. Is this pronunciation found in other counties?

F. CHANCE.

Sydenham Hill.

CARDINALS ADVANCING TO THE POPE IN CIRCLES.—Where can I find authority for the statement that cardinals advance to the Pope in circles, and any description of the practice?

W. E. M.

LORD STRAFFORD'S FAVOURITE MOTTOES.—In the library at Wentworth Woodhouse are many books which belonged to the great Lord Strafford, those used in his education being especially interesting from the marginal notes which he wrote. Two favourite mottoes are often repeated in his handwriting, and I should be glad if any scholar will tell me whence they come:—"Ut potiar, pator"; "Qui nimis notus omnibus, ignotus moritur sibi." What was the game of "mayo," at which he is said to have played "excellently well"? "Primero" is a game with cards, I presume.

ALFRED GATTY, D.D.

JOHN LOCKER.—I have a small portrait of a youth, about eighteen or twenty, painted somewhat after Gainsborough; at the head of the portrait are the words, "John Locker, brother to Captain Locker." Is there anything beyond family interest attaching to either?

H. A. W.

WILLIAM WILBERFORCE.—"He died in London on July 29, 1833, aged seventy-three years and eleven months" (see abridged *Life* by the Bishop of Winchester, 8vo., p. 430). Can any one state where the house was and its number, if any, so that it may be suggested to the Society of Arts to put up a tablet, if not done already?

S. H. C.

COLOURS APPROPRIATED TO THE SAINTS IN ART.—Is there any other saint than the B. Virgin who has a distinct colour in art?

OSTIARIUS.

CARD-PLAYING.—

"A Letter to a Lady on Card-Playing on the Lord's Day. London, printed for J. Leake at Bath, and sold by M. Cooper in Paternoster Row and R. Dodsley in Pall Mall, 1748."

Query, who was the author of this letter?

GEO. C.

THE EXECUTIONS OF '45.—A singular statement is said to have been made by two of the sufferers in the dreadful executions of '45. Syddal and Thomas Theodorus Deacon were strongly tinged with religious enthusiasm, and made before their deaths the same confession, due, perhaps, to non-juring opinions:—

"I die a member not of the Church of Rome, nor yet of that of England, but of a pure episcopal church, which

hath reformed all the errors, corruptions, and defects that have been introduced into the modern churches of Christendom."—Browne's *Hist. of the Highlands*, vol. iii. p. 337.

Both men belonged to the Manchester regiment, raised just before. Is anything known of the family of Thomas Theodorus Deacon, whose younger brother witnessed his execution in charge of a guard, or is there any record of these opinions?

A CWT.

RACHAEL, WIFE OF CHRISTOPHER GOULTON, of Beverly and of Walcot, Lincolnshire.—I am anxious to know the maiden name of the above. She died in 1789, aged seventy-one. Her arms were Argent, a chevron quartered gules and sable.

PEDIGREE.

JOHN THOMSON, a musical composer, was Professor of Music in Edinburgh University in 1839-41. He composed an opera entitled *Hermann*, and edited a collection of the songs of Scotland. I should like to know the date and place of his birth, the date and place of production of *Hermann*, and what other works of importance he composed.

J. BROWN.

THE TREATMENT OF ANGELS BY THE OLD MASTERS.—Is there any work on this subject? I fancy there are stray magazine articles on the angels of Signorelli and Angelico, but I want to know if there be any book specially devoted to this subject.

GABRIEL.

"THE BRIDES OF ENDERBY."—Where can I obtain the tune and words of the above, which Jean Ingelow, in her poem, *A High Tide on the Lincolnshire Coast*, states to have been rung by the Boston bells as a storm warning?

W. S. C.

JOHN SPENCER RABY.—Who was he? His portrait at the age of seventeen is inserted in a copy of the black-letter folio Bible of 1634, signed "J. S. Raby, Christ's Baby. Born 1798."

J. R. DORE.

Huddersfield.

NUMISMATIC.—What was the name of the author of "Literæ de Re Nummaria, in opposition to the Common Opinion that the Denarii Romani were never larger than Seven in an Ounce. By the Author of the Annals of University College," Newcastle-upon-Tyne, small 8vo., 1729?

NEPHRITE.

"THE BABES IN THE WOOD."—What is the date generally assigned to this well-known ballad? Has it been noticed that these lines,

"And in the voyage of Portugal  
Two of his sons did die,"

relate in all probability to the expedition to Portugal in 1589, under Sir Francis Drake and Sir John Norris? In Webster's play of *Northward*

Ho one of the characters says, "I was a dapper rogue in Portugal voyage." It would seem that the event served as an epoch to date from, and we may thus fix the composition of the ballad at some period not long subsequent to this expedition, and while the recollection of it was still fresh in the minds of the people. EDGAR MACCULLOCH. Guernsey.

AN ANCIENT FORK.—Amongst the British antiquities unearthed at Harnham Hill by the late Mr. John Y. Akerman, and now in the British Museum, is a three-pronged fork, which seems out of keeping with its surroundings. What is its date supposed to be? WILLIAM E. A. AXON.

CHRIST'S COLLEGE, CAMBRIDGE.—Can any of the readers of "N. & Q." give the Christian names of the following tutors of the above college in the years 1622-30: Cooke, Gell, Scott, Alsop, Knowesley, Sandelands? E. E. H.

AN ANCIENT CHRISTIAN DEATHBED CUSTOM.—Thorpe, in his edition of *Ælfric's Anglo-Saxon Homilies* (vol. i. p. 623), quotes the following early Christian ceremony, once in very general use:—

"It was the custom to spread out a sheet of sackcloth on the floor, and on this to sprinkle ashes in the shape of a cross. Just as the dying person was in the last agony he was taken out of bed, and stretched on the sackcloth and ashes; it being deemed more becoming that sinful man should yield up his soul thus than on a soft bed, when his divine Redeemer died on the hard wood of the cross."

To this quotation the remark is added by Thorpe, "This usage was not obsolete about twenty-five years since." As Thorpe's edition of *Ælfric's Homilies* appeared in 1844, this religious usage seems to have been still observed in England, at certain places, about the year 1820. It would be interesting to ascertain whether such a ceremony is still performed in any remote district of the British Isles or abroad among some Christian communities. H. KREBS. Oxford.

TIMBER.—In the last edition of Blackstone I find the following foot-note, "v. 2, p. 237, Moore, 813; Hob. 219; as to what constitutes *timber*, see 10 East, 446." What does East say on the subject? H. W. COOKES.

Astley Rectory, Stourport.

VENTRE-SAINT-GRIS.—What is the origin of this favourite oath of King Henry IV. of France? K. N.

AN OLD STAMP.—I have an old six-sided brass lantern, with engraved glass panels and elaborately pierced top. On the bottom is stamped an old English sabre, with a wreath over it, and the date 1782. Can any of your readers tell me the meaning of this stamp? J. ASHBY-STERRY.

MILITARY MONUMENTS IN LONDON CHURCHES.—A paper on this subject appeared as a magazine article a good many years ago. Will some one kindly give me the title of the magazine and date? H. M. C.

#### AUTHORS OF BOOKS WANTED.—

*The Life of a Travelling Physician, from his First Introduction to Practice; including Twenty Years' Wanderings through the Greater Part of Europe. In Three Volumes. London, Longmans, 1843.* A. N.

#### AUTHORS OF QUOTATIONS WANTED.—

"Soles occidere et redire possunt, nobis, quum semel occidit brevis lux, nox est perpetua una sempiterna." J. C.

"Child of immortality, whence comest thou? Why is thy countenance sad and thine eye red with weeping?" R. R. L.

"As firm as the rock and as calm as the flood  
Where the peace-loving Halcyon deposits her brood."  
Attributed to Cowper, *sed quare*? A. N.

"O for the squire, who shook, at break of morn,  
Dew from the trees with echo of his horn," &c. K. J.

"From Susquehanna's farthest springs,  
Where savage tribes pursue their game,  
His blanket tied with yellow strings,  
An Indian of the forest came."

Freneau is the name attached to the above, as quoted in Galt's *Life of Grant Thorburn*; but who was Freneau? A. B.

#### Replies.

"SI DIEU N'EXISTAIT PAS, IL FAUDRAIT  
L'INVENTER."  
(6th S. i. 437, 467.)

I will not enter here upon the much vexed question of the authorship of the very celebrated and perrare volume *De Tribus Impostoribus*, the very existence of which has been doubted by some of the learned—Grotius to wit; nor will I do more than merely name its French analogue, *Les Trois Imposteurs*, a copy of which, with its curious engraved front, representing Moses, Christ, and Mahomet, is now before me, as usual *sine loco aut anno*, but published at Amsterdam about 1770. It was to the author of this book—"un très mauvais ouvrage, plein d'un athéisme grossier, sans esprit et sans philosophie"—that Voltaire, who thus characterized it, addressed, in 1771, the poem in which occurs the celebrated line cited above. The following are the verses by which it is immediately preceded:—

"De lézards et de rats mon logis est rempli;  
Mais l'architecte existe, et quiconque le nie  
Sous le manteau du sage est atteint du manie.  
Consulte Zoroastre, et Mino, et Solon,  
Et le martyr Socrate, et le grand Cicéron:  
Ils ont adoré tous un maître, un juge, un père.  
Ce système sublime à l'homme est nécessaire.  
C'est le sacré lien de la société,  
Le premier fondement de la sainte équité,



Le frein du scélérat, l'espérance du juste.  
Si les cieux, dépouillés de son empreinte auguste,  
Pouvaient cesser jamais de le manifester,  
Si Dieu n'existait pas, il faudrait l'inventer."

*Œuvres Complètes de Voltaire*, édition dite de Beaumarchais, t. xiii. p. 226; édition Didot, 1827, t. i. p. 1076.

Carlyle, in an essay on Voltaire, written half a century ago (*Foreign Review*, No. 6, 1829), cites the line:—

"He (Voltaire) does not, like Bolingbroke, 'patronize Providence,' though such sayings as *Si Dieu n'existait pas, il faudrait l'inventer*, seem now and then to indicate a tendency of that sort; but, at all events, he never openly levies war against Heaven; well knowing that the time spent in frantic malediction, directed *thither*, might be spent otherwise with more profit."

A French apologist exclaims:—

"Vous vous obstinez à le confondre avec les athées. C'est de sa verve qu'est sorti ce beau vers: *Si Dieu n'existait pas, il faudrait l'inventer*. C'est lui qui adressa à l'Éternel cette magnifique invocation, inspirée par le plus sublime enthousiasme de la divinité."—*Observations Impartiales sur le Rapprochement Ingénieux des Titres de Voltaire à la Gloire, et des Torts de cet Illustre Ecrivain*. Par M. Delacroix. Paris, 1825, p. 28.

On the other hand, a detractor of Voltaire, one M. Berchoux, after representing the great man to us as an atheist, absurdly places in his mouth the same epigrammatic line, travestied to suit his purpose:—

"Si, dans les cieux, Dieu n'eût pas existé,  
Pour l'attaquer, je l'aurais inventé."

*Voltaire: ou le Triomphe de la Philosophie, Poème en Huit Chants*, Paris, 1814, 8vo.

This accusation of atheism against Voltaire has more heads than the Hydra itself, and it is as well to lose no opportunity of lopping one off. A French writer says:—

"L'imputation la plus grave qu'on ait faite à Voltaire, et qu'on lui fasse encore, c'est son acharnement contre la religion. Avant de le juger sur ce point, rappelons un fait notoire, authentique, incontestable. Il crut, invariablement, en Dieu; toute sa vie il confessa l'Éternel auteur de ce qui est, toute sa vie il combattit l'athéisme."—*Voltaire jugé par les Faits*. Par M\*\*\*. Paris, 1817, 8vo. p. 52.

As Bulwer says of him:—

"Any one, the least acquainted with Voltaire's writings, would know how little he was of an atheist. He was too clever for such a belief. He is one of the strongest arguers philosophy possesses in favour of the existence of the Supreme Being; and much as he ridicules fanatics, they are well off from his satire when compared with the atheists. His zeal, indeed, for the Divine existence sometimes carries him beyond his judgment..... He was intolerance itself to a reasoner against the evidence of reason. I must be pardoned for doing Voltaire this justice—I do not wish to leave atheism so brilliant an authority."—*The Student* ("Lake Leman").

The wish which served as an excuse to the writer last cited must be my own apology for having said so much on the subject.

Birmingham.

WILLIAM BATES, B.A.

THE REBELLION OF 1745: POEM OF THE SO-CALLED CHARLES, EARL OF CRAWFORD AND LINDSAY (6th S. i. 389).—I only propose to deal with one portion of S. P.'s remarks, and that one which has no bearing upon Lord Elcho and his reputed importation of thumbscrews in 1745. S. P. does not seem to have carried his genealogical investigations into the proper quarter to obtain the information which he desired. If he had rightly apprehended the history of the earldoms of Crawford and Lindsay, he would scarcely have expected other than incidental notices of any earl bearing those combined titles under the head of "Crawford and Balcarres." If he had followed the course of events in recent times with regard to the decision of Scottish peerage cases, he would have noted that the earldom of Lindsay and the viscounty of Garnock have been adjudged to, and are now borne by, the heir male of the Lindsays of the Byres, previously known as Sir John Lindsay Bethune of Kilconquhar. What S. P. somewhat oddly calls the "sub-title" of Garnock is an independent title in the Scottish peerage, and of later date than the earldom of Lindsay, having been created on Nov. 26, 1703. The first Viscount Garnock was John, son of Patrick Lindsay Crawford of Kilbirnie, who had married the heiress and taken the name and arms of Crawford of Kilbirnie, and who was himself second son of John, tenth Lord Lindsay of the Byres, first Earl of Lindsay, and, in virtue of the resignation (for an altered patent) of Ludovic, sixteenth and last of the old line, seventeenth Earl of Crawford. At this point we reach the stock of the Earls of Crawford and Lindsay, whose line lasted till 1808, when the two earldoms, which ought never to have been united, parted company. The succession to the earldom of Crawford opened to the Earls of Balcarres, as heirs male of the original line of Crawford, after the extinction in 1744 of the Lindsays of the "proud house of Edzell," who had succeeded to the chiefship in 1671 on the death of the third Lord Spynie. The succession to the Earls of Lindsay, whose line had been carried on by the Viscounts Garnock since 1749, when George, fourth viscount, became twenty-first Earl of Crawford and fifth Earl of Lindsay, opened (on the death, unmarried, of George, twenty-second earl, in 1808) to the heir male of Lindsay of Kirkforthar, David Lindsay, at that time a sergeant in the Perthshire Militia, who died in 1809 of brain fever, brought on, we are told, by overwork in endeavouring to educate himself for the position that had become his by right of descent. The succession to the Lindsay and Garnock titles, thus again thrown open, devolved *jure sanguinis* upon Sir Patrick Lindsay of Eagles-cairnie, K.B., but other claimants appeared, one of whom was the poet whose praises of William,

Duke of Cumberland, form part of the subject matter of S. P.'s note. In sober truth, the poet was simply Charles Lindsay, a "claimant" of the early part of the nineteenth century, whose memory is very gently dealt with by the chief of the house to whose honours he aspired. In the second volume of that most charming of family histories, the *Lives of the Lindsays* (London, 1849), pp. 293-4, the present Earl of Crawford thus writes of Duke William's laureate:—

"Another claimant appeared nearly at the same time [*i.e.*, as David Lindsay of Kirkcaldy and the so-called John Lindsay Crawford, who claimed in 1810, was convicted in 1812 of using forged documents in support of his case, but returned from New South Wales in 1820, and again for some time carried on proceedings], Charles Lindsay, who assumed the title of Earl of Crawford and Lindsay, and lived for many years at Cheltenham, distinguishing himself by his liberal subscriptions to charities, missionary societies, &c. He published several poems, for the most part (judging by those I have seen) very indifferent, though they ran through several editions."

If S. P., whose opinion of the claimant's poetry is borne out by the judgment of so competent an authority as the Earl of Crawford and Balcarres, should care to see more of it, he will find a poem, commencing "Ah, woman formed to bless mankind!" in vol. ii. of the *Lives of the Lindsays*. With regard to the various Lindsay titles which have been mentioned either by S. P. or myself, it may be as well for me to remind those who are not familiar with our Scottish titles that no Earl of Balcarres has ever been Earl of Lindsay or Viscount Garnock. Had S. P. looked under the title of Lindsay in any peerage subsequent to 1878, he would have found that the present and tenth Earl of Lindsay is also ninth Viscount Garnock, Lord Kilbirnie, Kingsburn, and Drumry, as well as nineteenth Lord Lindsay of the Byres. If I have seemed to take an undue amount of space in answering the apparently simple question, "Who was Charles, [so-called] Earl of Crawford and Lindsay?" it is only because a certain amount of genealogical detail was necessary to make my answer plain. If S. P. has any love for the romance of family history, he will not regret having asked a question which may, perhaps, lead to his making acquaintance with so delightful a book as the *Lives of the Lindsays*.

C. H. E. CARMICHAEL.

New University Club, S.W.

In 1703 John Lindsay Crawford was created Viscount Garnock. This title was enjoyed by his direct male descendants till 1749, when George Lindsay Crawford, the fourth Viscount Garnock, inherited the earldoms of Crawford and Lindsay, in which superior title the viscounty was merged till 1808, when on the death of his son George Lindsay Crawford, twenty-second Earl of Lindsay, sixth Earl of Crawford, and fifth Viscount Garnock, *s.p.m.*, the titles were claimed by Charles

Lindsay, a sergeant in the Perthshire Militia, who, however, died the next year, before he could substantiate his claim, leaving no issue (Burke's *Extinct Peerage*, p. 325). On this Charles Crawford, or Crawford, of Queens' College, Cambridge, assumed the titles, but did not prove his right to bear them. He resided many years at Cheltenham, where he was respected as an amiable and very charitable man. He published many poems (see *Biographical Dictionary of Living Authors*, 1816, and Watt's *Bibliotheca Britannica*). His best known publication is probably his *Poems on Several Occasions*, by Charles Crawford, Esq., 1803 and 1810, 2 vols., 12mo. Critics have been willing to speak in a kindly spirit of his writings, but it is hardly possible honestly to say much in their praise. I will say nothing as to real "thumbscrews," but it is pretty clear that the rebel leaders made very heavy requisitions on the inhabitants, and that they were not at all scrupulous how they enforced them—by civil means if possible, but, if not, then otherwise.

EDWARD SOLLY.

See Burke's *Extinct Peerage* and the *Lives of the Lindsays*. C. F. S. WARREN, M.A.

Farnborough, Banbury.

BRIEFS IN PARISH REGISTERS (5th S. iv. 447, 481; 6th S. i. 396).—In connexion with the subject of Briefs, which has lately been brought forward in the *Guardian* as well as in "N. & Q.," I wish to mention that the Historic Society of Lancashire and Cheshire published *Extracts from the Registers of Ormskirk Church*, in the year 1874, under the editorship of James Dixon, Esq. Amongst these is a list of briefs, extending from the year 1676 to the year 1719 inclusive, and the neighbourhood from which I write appears to have derived considerable benefit from the collections which were made in that distant parish:—

"April 11th 1697. Collected then for y<sup>e</sup> poor sufferers of Streatham in y<sup>e</sup> Ile of Ely six shillings in old Money."

"May 18th 1701. Collected then for y<sup>e</sup> Cathedral in y<sup>e</sup> Isle of Ely y<sup>e</sup> sum of fifteen shillings."

"September 20th 1702. Collected then upon Haddenham breife y<sup>e</sup> sum of six shillings."

"15th January 1707/8. Collected then on Little Port breife y<sup>e</sup> sum of six Shillings & Seven pence."

This was probably for the same object as the collection made at Abington Pigott's mentioned *supra*, p. 396. One hundred and fifty collections of this kind were made between 1676 and 1719, which is a plain proof of the readiness to give alms which was practised in those days. One of them was for a very distant object:—

"9ber 12th 1700. Collected then in y<sup>e</sup> Parish of Ormes<sup>ko</sup> for y<sup>e</sup> poor Slaves in Sally Eight pounds Three shillings Six pence."

The editor explains that Sally [Sallee] was on the west coast of Morocco, formerly a stronghold of piracy. It is much to be wished that all similar



lists of briefs in other parishes where lists have been kept should be published. HUGH PIOT.  
Stretham Rectory, Ely.

In searching the parish registers of this county (Beds) I frequently come across lists of briefs, usually written on the fly-leaves of the registers. The longest list that I have yet come across occurs in the registers of Toddington, commencing 1653 and coming down as late as 1810. As this list contains notices and approximate dates of many important events, I transcribed it *in extenso* into my note-books. The counties and places named are as numerous as the subjects are varied, the number of briefs recorded in the above interval being 106. Amongst the objects enumerated are repairs of churches and bridges, losses by fire, shipwrecks, visitations of the plague, destitution, repair of harbours, &c. The first entry is as follows:—

"Collected at Toddington in the yeare of our Lord 1653. In August the sume of forty eight shillings for the reliefe of the Inhabitants of Marlborough In Wiltshire who sustained the loss of foure score thousand pounds by fire."

Under date 1661 we have the sum of 4s. 10d. collected for (?) John de Kraino Kranisky.\* The dates of restoration of many churches might be deduced from the above list, e.g., 1661, St. John's Church, Bedford; the collegiate church of "Rippon," in Yorkshire; 1663, the church and steeple of Harwich, in Essex; do. of Landwick; 1665, April 23, St. "Marie's" Church in Chester. Several fires are mentioned:—1661, Aug. 18, Elmsby Castle, "Worcest."; Sept. 15, Great Drayton, Shropshire; 1663, Nov. 8, Hexham, Northumberland; Feb. 28, Grantham, &c. In 1665, Aug. 27, Thomas Sloper, of Hartbury, co. Gloucester, gentleman, comes in for 1s. 11d. (this sort of thing would suit our friend Ally Sloper!). In the same year occur several collections for those that are visited with the plague, and under date Nov. 8 same year, "Coll' for those who are visited with ye contagious disease of y<sup>e</sup> pl." (presumably the plague). In 1668, June 21, the sum of 1s. 5d. was collected for the captives of Algiers. Later on, in 1700, the sum of 7s. 5d. was collected for Drury Lane fire, and the last entry but three in 1810 is for Haworth fire, Yorkshire, 2s. 3d. The origin of briefs may be found in Staveley's *Hist. of Churches*, ed. 1712, pp. 99-101. F. A. BLAYDES.

Hockliffe Lodge, Leighton Buzzard.

I am preparing a history of briefs, *i.e.*, "King's Briefs," "Fire Briefs," &c., and may remark that my chief source of information is parish and church registers. So, again, regarding storms, pestilences, comets, floods, frosts, droughts, notes in registers constitute about the most authentic and widespread sources of information. In the preparation

\* This name apparently taxed the orthography of the scribe, for it is almost impossible to decipher it.

of my *History of Famines* I obtained many authentic facts from parish registers. It is in view of this and similar facts that I, in common with many other inquirers into events connected with our physical and natural history, think the time has come when more active measures than have yet been devised should be taken not only to preserve registers which are now mouldering away in damp vestries and parish chests, but also to make their contents more generally available for those who require them. How this can best be accomplished is by no means a problem of easy solution. I invite earnest attention to it. I am, of course, aware of what the Harleian Society is doing, and that the matter is under the consideration of the Library Association of the United Kingdom.

CORNELIUS WALFORD.

Belsize Park Gardens, N.W.

The most complete list of briefs which I ever saw is in the parish register of Stanton Saint John, Oxfordshire. It was published by me in the *Reliquary*, vol. x. pp. 9, 74, from a transcript made by the late Rev. John Murray Holland, the rector of that parish.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

GOLDSMITH'S LIFE, AND CARNAN (6th S. i. 475).—Mr. Carnan, the bookseller, was the partner or successor of John Newbery, of St. Paul's Churchyard, who died in 1767, and in whom was vested the copyright of some of Goldsmith's earlier writings. Carnan objected to the monopoly which the Stationers' Company had of the almanacs, and commenced a war against the whole trade, which led to the rejection of Lord North's Bill to continue their monopoly in 1779. At this time "the trade" desired to bring out an edition of Goldsmith's works, and if they had done so Dr. Johnson would have written his life. Carnan would not consent to their doing this, so the trade edition had to be given up, and Johnson was informed that the life was not wanted. Carnan prevented "the trade" from employing Johnson to write Goldsmith's life, but he did not prevent him from writing it for the *Lives of the Poets* (see Prior's *Life of Goldsmith*, Preface, xi, and C. Knight, *Shadows of the Old Booksellers*, pp. 233-46). Thomas Carnan died July 29, 1788, in Hornsey Lane, near Highgate.

EDWARD SOLLY.

The name of Carnan was quite familiar to me when I was a boy. I have now before me a pocket-book for the year 1788, which is marked vol. xxxix., "Printed for T. Carnan, in St. Paul's Church-Yard." Could it have been the same house that Johnson, Cowper's publisher, occupied—where Hitchcock & Williams's now stands? G. S.

PLACE-NAMES OF ENGLAND: A DICTIONARY (6th S. i. 433; ii. 50).—PROF. SKEAT has exactly stated, if I may say so, my own opinion, namely,

that we want the spellings of our place-names first, and the etymology will come in its own good time. Those who collect and those who ultimately use the collection for etymological or historical purposes, are not necessarily the same men, at all events the two classes of work are widely distinct. In my original communication I instanced Taylor's *Words and Places*, not for its etymological value, because I know full well that it is not trustworthy in many cases, but because it is the first book of the kind that has shown the true historical significance of place-names. Nor did I urge or think of an etymological dictionary. My friend MR. WHEATLEY has struck the key-note of my scheme in his usual practical manner. Certainly the *Codex Diplomaticus Ævi Saxonici* and the Domesday Survey should form the basis of the new dictionary, and I am quite prepared to compile county or district lists from these two sources, and print them for circulation among the vicars of the parishes and local archæological societies. But before I start I should like to know that the subject will really be taken up, with a view to seeing it ultimately carried through. In the first place we want to know the best form for a code of instructions to collectors, and I am sure all interested in the subject would rather welcome PROF. SKEAT's aid in this direction than incur his opposition to the unwise and valueless work which he so well condemns.

I do not exactly understand VIGORN's remarks. In the first place I cannot think the dictionary "could easily be made, for it would be merely a gazetteer." The addition of hills and streams to the list of place-names could be attained without much trouble if local help were once fairly secured. But in this list field-names, road-names, street-names would find no place—they occupy far too important a place by themselves, a fact which I hope to illustrate shortly by asking the editor to print my list of field-names. In conclusion I beg to thank REV. A. L. MAYHEW, MR. WALTER R. BROWNE, and MR. W. GREGGON, for their kind offers of assistance.

G. L. GOMME.

Castelnau, Barnes, S.W.

"THE EAGLE'S NEST" (6th S. i. 475).—This story is in the *Recreations of Christopher North*, being the tenth volume of Prof. Wilson's works, published in 1857 by Blackwood & Sons. The chapter in which it occurs is headed "Christopher in his Aviary."

S. L.

It will be found at p. 158, No. 4, of *The Royal Readers*, published by T. Nelson & Sons, Paternoster Row.

E. McC—.

This story is the basis of one of the tales in *Three Courses and a Dessert*, illustrated by G. Cruikshank more than forty years ago, and also of some verses which appeared in one of the annuals with an illustration about the same time. I think

it was either the *Anniversary*, edited by Allan Cunningham, or an early volume of the *Keepsake*.

G. S.

The Scotch tale of "The Eagle's Nest" is given by the popular authoress of *Peep of Day* in a more recent work called *Near Home* (Hatchard & Co., 187, Piccadilly, 1864), with a reference to the *Children's Friend* for October, 1836.

W. S.

This story was reproduced in Cassell's *Popular Educator*, vol. ii. p. 346, in a series of articles upon "Reading and Elocution," under the title "A Child carried away by an Eagle."

S. P.

Temple.

The story appeared as a translation from the German, about thirty-six years ago, in the *Dublin University Magazine*.

SIGMA.

It will be found in Knowles's *Elocutionist*, but the proper title of the poem is "The Eagle's Rock."

W. OSBORN, Jun.

Clapham Common.

CURIOSITIES OF TRANSLATION (6th S. ii. 46).—Will COLONEL FERGUSSON kindly complete his note by giving either the French translator's name or the date of the translation from which his "passing strange" quotation is borrowed?

A. BELJAME.

Paris.

KESTELL=WADGE (MADGE?) (6th S. i. 516).—Having succeeded in discovering that Stephen Madge was ordained to the curacy of Broadhempston, Devon, in 1733, where a son was born to him in 1735, I am enabled to fix the date of his marriage with Dorothy Kestell in the years 1733-4. It is noteworthy, as an example of the way in which surnames get corrupted, that in the original register of the parish he is writ down "Mr. Stevin Midge" (*sic*). Luckily a copy of the register was made, with a view to its better preservation, by a subsequent vicar, wherein the misspelling is avoided, and the entry amended to its proper form: "Mr. Stephen Madge, Clerk." No trace, however, is found at Broadhempston of the missing marriage register, nor at Buckland (Ashburton), of which I find he was minister for many years after 1735.

B.A. (Oxon.).

The letters *w*, *v*, and *m* are interchangeable.

R. S. CHARNOCK.

Boulogne-sur-Mer.

REGINALD SPOFFORTH (6th S. ii. 68).—In 1830 Hawes published *A Collection of Glees compiled from the Unpublished Manuscripts of the late Reginald Spofforth*. This folio volume contains a memoir of the composer extending over nine pages.

WILLIAM H. CUMMINGS.

"KING-PLAY" (6th S. i. 437).—This was a pageant representing the offering of the wise



men, who were supposed to be kings and to lie at Cologne. In the records of the parish of St. Laurence there is this entry: "A.D. 1499. It. payed for horse mete to the horses for the kyngs of Colen on May-day, vjd" (*Pop. Ant.*, i. 157). In the *Coventry Mysteries* there is a play called "The Adoration of the Magi," and here they are represented as kings. One of the stage directions is—

"Tunc surgant reges et dicant :

*Primus Rex.* A bryght sterre ledde us into Bedleim."

In a miracle play preserved among the Digby MSS. in the Bodleian Library, and called "Candlemas Day," there is a reference to the play of the three kings as having been acted in the previous year. The "shepherds of Christ" had been represented: "And the three kynges that ycome fro the cuntrees be grace,

To worshyp Jesu with enter devotion."

Marriott's *Mir. Plays*, p. 200.

In the *Chronicle of Milan*, published by Muratori, it is said that "in the year 1336, the first feast of the Three Kings was celebrated at Milan by the convent of the friars preachers. The three kings appeared crowned on three great horses, richly habited, surrounded by pages, body guards, and an innumerable retinue. A golden star was exhibited in the sky, going before them." J. D.

Belsize Square.

"DRUNK AS BLAIZERS" (6th S. i. 434).—"As drunk as blazes" is one of the commonest expressions, and is used by thousands who never heard anything about any St. Blaizes. It is quite a fashion now to trace everything to some saint or mediæval custom, without an atom of proof. Everything superlative here is "blazing," and this term is used exactly as the more offensive one is in London and elsewhere. A fellow says of an action that "it is a blazing shame"; that he has "a blazing headache"; that So-and-so is "a blazing thief"; that such a job is "blazing hard work"; that it is a "blazing hot day." These are all figurative expressions, and natural enough; for a "blazing fire" is a fierce fire, and there is not the slightest necessity to go to St. Blaizes.

R. R.

Boston, Lincolnshire.

These expressions are often heard in our midst. The quotation from the *Life of Richard Waldo Sibthorpe* is, no doubt, pertinent, and for further data I beg to refer R. F. S. to Chambers's *Book of Days*, vol. i. pp. 219-20. I was at Melton Mowbray the other day with a friend, and roaming over the quaint old country town, my companion pointed out a public-house sign called the "Old Bishop Blaize," and facetiously remarked that here was at once the origin of the expression "Gone to blazes," it being neither more nor less than a significant reply to the query as to where Smith, Brown, Jones, or Robinson might be found. At all events

it may be safely affirmed that, thus considered, the two expressions bear a close and incontrovertible affinity.

F. D.

Nottingham.

A "HAIRE HOUSE" (6th S. i. 474).—The word *haire* is in Roquefort's *Glossary*, and is interpreted by "place, retranchement, palissade." He connects it with the Lat. *area*. *Place* is explained by Cotgrave as "a spacious plain or plot of ground, in the midst of a town, and used as a market-stand or as an exchange for merchants." *Haire* denoted, first, a piece of ground marked out by palisades and used as a market place, and then any place, or dwelling, devoted to trade. The "haire house" was one that had been used for merchants' offices, or as a warehouse. In the dialect of Languedoc (in which *h* is not used at the beginning of words), *airal* means a house or dwelling, and also goods; properly, it seems, a warehouse.

J. D.

Belsize Square.

Is it not possible that the initial letter which has been read as *h* is really a *w*?

C. S.

"SUBTERRANEAN TRAVELS OF NIELS KLIM," BY THE BARON HOLBERG (6th S. i. 488).—I have a copy of this work, in the English language, entitled "*Journey to the World Underground*." From the German of Lewis Holberg. London, 1828." It is not in dramatic form. UNEDA.

Philadelphia.

GAPING: COVERING THE MOUTH WITH THE HAND (6th S. i. 472).—The long occupation of a great part of Spain by the Moors accounts for the survival of many Moslem customs in that country. I have seen Spaniards from the province of Valentia, when attacked by a fit of "the gapes," make the sign of the cross before their mouth with the thumb, and when I inquired of them the reason of their doing so, I was told that it was to keep the devil out. I have a vague recollection of having seen the same practice among the lower classes in France—I think in Brittany.

E. McC—.

Guernsey.

"CLAPPER" (6th S. i. 475).—"Clapper" bridge seems to be a corruption from "clapboard" bridge, one made of planks. Evelyn uses this word: "This oak was of a kind so excellent, cutting a grain clear as any *clap-board* (as appeared in the wainscot which was made thereof)."

ED. MARSHALL.

This word is to be found in Wright's *Provincial Dictionary* as "a plank laid across a stream to serve as a bridge. Various dialects." In Mr. Halliwell-Phillipps's *Dictionary* it is put down as a Devonshire word. EDWARD H. MARSHALL.

6, King's Bench Walk, Temple.

PRONUNCIATION OF SURNAMES (6th S. i. 473).—Is the statement that, "according to classic usage, Philadelphia, Alexandria, and all kindred words from the Greek should be accented on the penultimate," correct? The names were written Ἀλεξάνδρεια and Φιλαδέλφεια, with the accent on the ante-penultimate, which is in accordance with the modern practice, but contrary to what is said to have been the "classic usage." I am aware that the pronunciation of Greek words, as taught in our schools, is made to depend upon the length of the syllables—a matter of prosody—and that the position of the written accent is disregarded; but the modern Greek, in pronouncing his own language, is guided by the written accent, and disregards the quantity of the syllables. Thus, he pronounces *ἡμέρα* and *ἄνθρωπος* as they are accented, and I conceive he is more likely to be right than our schoolmasters.

Are Greek scholars content to let the alleged "classic usage" pass unchallenged? Making no pretension to that character myself, I merely call their attention to the matter. G. F. S. E.

*Beaconsfield*.—Unless the local pronunciation of this town has changed during the last half century, as is to some extent the case in Derby (pron. *Darby*), it is always spoken of in its immediate neighbourhood as *Bek-onsfield*. M. D.

TO "PATRIZARE" (6th S. i. 475).—*Patrissare* is a classical word (Terent., *Adelphi*, iv. 2, 25, "Ctesipho; patrissas"; Plaut., *Pseud.*, i. 5, 27, "Miraris, si patrissat filius?"). Forcellini observes, "Scribitur et patrizo." To *patrizate* occurs in Coles's *English Dictionary* (Lond., 1685): "To patrizate, g. to resemble or imitate one's father."

ED. MARSHALL.

Sandford St. Martin.

This is merely the Latin infinitive *patrizare*, otherwise written *patrissare* (Gr. *πατρίζειν*)=to take after one's father, and made to do temporary duty as an English word. HENRY H. GIBBS.

St. Dunstan's, Regent's Park.

Ducange gives two forms of this word, *patrizare* ("pro *patrissare*, patrem imitari") and *patrizare*, quoting as an authority for the latter form St. Bernardus, in *Vita S. Malachie*. *Patrissare* is found in Terence, *Adelphi*, iv. 2, 25, and in Plautus, *Pseud.*, i. 5, 27. W. SPARROW SIMPSON.

This must be a misprint; the word should be spelt *patrizate*, an old word, derived from the Greek, and signifying to resemble or imitate one's father. My authority is Coles's *English Dictionary*.

S. L.

THE 29TH OF FEBRUARY (6th S. i. 475).—By referring to the several Prayer Books of 1549, 1552, 1559, 1604, 1662, Mr. MANT will, I think, find that the 29th of February was not inserted in the

calendar until the last review (1662), and that the Second Lessons, in all the five Prayer Books, for the 28th of that month were Luke ix., Eph. v. Having added the 29th of February to the calendar it was, of course, requisite to provide additional Second Lessons for the recurrence of that day every fourth year. Why the Commissioners selected the particular chapters which appear in the calendar (and which are still retained in the new lectionary) is best known to themselves, but the chapters so selected, viz., Matt. vii. and Rom. xii., have the same import, and appear to be admirably adapted to any and every day throughout the year.

E. C. HARRINGTON.

The Close, Exeter.

ST. PAUL AND VIRGIL (6th S. i. 475).—May I suggest a version of the lines "Ad Maronis mausoleum"?—

"At the tomb of Maro dead,  
Holy Paul a tear shed;  
'Had I met thee, bard,' he sighed,  
'Ere thy gracious spirit died,  
Saint of saints thou now shouldst be,  
Poetorum maxime.'"

Or, if the Latin be read, as it ought to be, in Italian fashion,—

Heaven should saint thee high to-day,  
Poetorum maxime.

C. A. WARD.

Mayfair.

LANDEG FAMILY (6th S. i. 456).—The want of success complained of by your querist, in obtaining a full history of this certainly "uncommon surname," seems to suggest an inquiry as to the basis of fact for its traditional position as an "important county family." I have failed to find the name in any index, either in Duncumb's *Herefordshire*, or Nash's *Worcestershire*. Still, I should recommend a careful study of both those histories, for the index to Duncumb, at least, strikes me as very imperfect. The name of Baron I found once (and only once) in Duncumb, in the person of Nicholas Baron, presented to Avenbury Vicarage, co. Hereford, by the abbot and convent of Dore, in 1506. Rudder's and Atkins's works should be consulted for Gloucestershire.

NOMAD.

The etymology of this name will be found in my *Patronymica Cornu-Britannica*. It is a local surname, signifying "beautiful enclosure, or church" (Corn. *lan-teage*, Anc. Brit. *llan-tég*).

R. S. CHARNOCK.

Junior Garrick.

HAUTTEN FAMILY, OXFORDSHIRE (6th S. i. 475).—The head of an ass issuant from a ducal coronet, or crown, is borne by some of the Ascough family, as I gather from the book-plate of George Merrick Ascough, Esq., engraved, apparently, about the end of the last century. The name of the



Hautten family, now spelt Hawtin, is still found in and near Banbury. W. E. BUCKLEY.

The families of Askew of London, and Aston of Aston, Cheshire, are stated in Burke's *General Armory* to have for crest an ass's head, which is found as a charge in the arms of Hackwell and Hokenhull. Heraldic records assign three asses to Ayscough, whilst Moyle of Cornwall has a mule, doubtless in reference to the name of the original grantee. WM. UNDERHILL.

66, Lausanne Road, Peckham.

"Argent, an ass's head erased, sable. Hocknell of Cheshire." (Gwillim.) The Mainwarings of Whitmore, Staffordshire, have for crest an ass's head ppr. couped, ducally gorged, with a hempen halter. The Cheshire Mainwarings have the head without the halter. W. J. BERNHARD-SMITH.

Temple.

BRASSES IN CHURCHES (6th S. i. 273, 294, 366, 401, 438).—It is an offence at common law as well as an ecclesiastical offence to deface a monument in a church, and an action for trespass can be maintained by the heir of him to whom the monument is erected against the defacer (Cripps on *The Church and the Clergy*, pp. 498-9). The cases on the subject may be taken to hold that the incumbent has no power to prevent a monument being erected if the consent of the ordinary is obtained, though the contrary has often been stated in books, the customary fee being a compensation for the invasion of his freehold. I therefore take it that a parson could be compelled to submit to the erection of monuments in a restored church, and would suffer in damages should he allow them to become defaced. VIGORN.

As the destruction of ancient tombs and brasses seems still the rage with church restorers, I would call the attention of Surrey archaeologists to a brass in the curious old parish church of Long Ditton. The brass, which represents a man and his wife in Elizabethan costume, has survived the destruction of the mediæval church. It is, however, hopeless to expect that it will be cared for in a brand-new Gothic church, to make room for which the venerable old building is, I believe, about to be pulled down. In Murray's *Handbook for Surrey*, p. 106, is the following:—

"The little church of Long Ditton was built in 1776, from the eccentric designs of Sir Richard Taylor; it is cross-shaped, with only four windows, one at the end of each limb of the cross."

It contained, when I was last there, a very curious carved lectern or music desk, apparently Elizabethan in date. G. H. J.

Carlton Chambers, W.

PORTRAIT OF LORD CRANWORTH (6th S. i. 495; ii. 56).—A coloured portrait of Lord Cranworth

appeared in the *Illustrated London News* in 1857 or 1858, but I do not remember whether or not it was copied from an original painting. I saw in a newspaper a few years ago that this picture, and a companion portrait of the Speaker, had been found in an Indian temple, treasured up among the other objects of idol worship.

EDWARD H. MARSHALL, M.A.

6, King's Bench Walk, Temple.

RABELAIS (6th S. i. 349; ii. 34, 57).—A place may be claimed for Rabelais even in leading forward to the discovery of the circulation of the blood. In lib. iii. chap. xxxi. there is an original observation on the admirable network of vessels in which the arteries terminate; it is true the arteries are supposed to carry something more than blood, but they are found empty after death, and he describes what he has seen. As it would be unfair to say that he preceded Malpighi in the discovery of the capillary vessels, so it would be to assert that he altogether ignores the function of the lungs. He did more than reflect the views of his time—he advanced them; his words on war and pilgrimages have not yet lost their weight and worth. W. S.

BOOK-PLATES OF LORD KEANE, SIR WILLIAM PIGOTT, BART., JAMES GREY, CHARLES KELLY, AND WILLIAM MAGUIRE (6th S. i. 336; ii. 34).—The following cutting from the *Irish Teachers' Journal*, vol. xii. p. 500, probably refers to the Sir William Pigott, Bart., mentioned *ante*, p. 34:

"We understand that the diary and manuscripts of the late Sir William Pigott, Bart., of Tincurry, comprising political letters and reminiscences of the Irish Court during the reigns of King George IV. and King William IV., have been placed in the hands of a well-known literary writer with a view to compilation, and that the work will appear at an early date."

JNO. PIGGOTT.

WHEN WERE TROUSERS FIRST WORN IN ENGLAND? (5th S. xii. 365, 405, 434, 446, 514; 6th S. i. 26, 45, 446, 505, 525; ii. 19, 58).—The possibility of another edition of the *London Gazette* for 1674, No. 934, suggested in my last note, is verified by fact. The copy in the British Museum, which I have just seen, has "trowsers" as clearly printed as "trowses" is in the one to which I referred. J. C.

Referring to Mr. Dutton Cook's statement in *Belgravia* for January, 1880, that "trousers were not tolerated as a legitimate portion of evening dress until about 1816," allow me to assure that gentleman, on the authority of my father, that in 1822 no one thought of going to a ball with trousers, but all in "shorts" or "tights" (pantaloon). At this period the following was the dress for the evening: a claret or blue dress-coat with velvet collar and metal buttons, white waistcoat

with many buttons, nankeen tights, and white silk socks; except for mourning, no one wore black. I presume Mr. Cook refers to London, but I am not aware that the balls at Bath were more strictly regulated than were those at Almack's, and at Bath, as late as 1835, no gentleman was allowed into the rooms except in either "shorts" or "tights"; these latter had three buttons at the ankle. Occasionally one in trousers presented himself, when a man at the entrance came forward, and having tied the offending garment with black ribbon at the ankle, the wearer was allowed to pass in.

HAROLD MALET.

"JINGO" (5th S. x. 7, 96, 456; 6th S. i. 284).—I am not disposed to agree with MEDWEIG that when Burns uses the phrase "by jing" in his *Halloween* he means *jingo*, and that "the o" is clearly dropped for the sake of rhyme." I should say if MEDWEIG had been brought up among Scotch bairns he must have heard the phrase "by jing" used hundreds of times and daily, no form of conversation being more common among boys. "By jing, you'll get it frae the maister." Nor is it consistent with Burns's general treatment of words to suppose that he twisted the language in this instance to suit his rhyme. No one was less a slave to the exigencies of rhyme than Burns; indeed, it would not be difficult to find in his writings scores of bad or defective rhymes, due to his apparent reluctance to sacrifice language to euphony. Not being an etymologist, I can give no derivation for this word *jing*, but think it may be the same as is found in that other common expression in Scotland, "jing-bang": "A horse went off jing-bang," or "the whole thing came down jing-bang," meaning with precipitancy and noise. Scotch boys may have therefore adopted "by jing" as "an oath of meikle might" simply from the idea of noise and force which the other phrase suggests.

J. RUSSELL.

Edinburgh.

Is it too late or too early to put in print the origin of this famous political phrase? It seems to have been taken from a music-hall song, very popular some two or three years ago, in which the lines occurred,—

"We don't want to fight,  
But, by Jingo, if we do," &c.

Somebody, apparently Mr. G. J. Holyoake, in a letter to the *Daily News*, referring to the anti-Russian war-party in England, used the phrase, which soon became popular, and has got into history now.

Birmingham.

FEMALE CHURCHWARDENS (5th S. xii. 409; 6th S. i. 43, 66, 126; ii. 18).—Mrs. Barrow, besides being the lady of the manor, is churchwarden of Randwick, near Stroud, Gloucestershire; and Mrs.

Sevier is churchwarden of Maisemore, in the same county.

According to the *Gent. Mag.*, 1801, p. 9, it was not unusual to have female parish clerks in some parts of Lincolnshire.

In 1818 "Mrs. Cevelfield" was "overseeress" of the parish of Eastington, Gloucestershire; and "Rose Hannah Smith" was appointed to the same office in Brookthorpe for the year 1879-80.

ABHBA.

A CHRISTMAS DAY IN OXFORD THIRTY YEARS AGO (5th S. xii. 504; 6th S. i. 140).—When writing the little article upon this subject, it was not forgotten by me that the boar's head carol sung at that date, and at the present time in the hall of Queen's College, Oxford, was very materially different from that which had been originally "imprinted at the antique dome of Caxton or De Worde." In fact, it has been recast almost to as great an extent as some of the old English ballads were altered, emended, or rewritten by Bishop Percy. Nor had it escaped my memory that there were several variations, or rather different readings, existing in the modernized copies, though none of very great or even material importance. There is a very interesting description of the old custom of bringing in the boar's head in a charming paper, entitled "The Christmas Dinner," in Washington Irving's *Sketch Book*, and the version of the carol there recorded is almost identical with that sung at the present day in Oxford. Thinking that some additional information might be discovered in regard to it in the new edition of Brand's *Popular Antiquities*, edited by W. C. Hazlitt (1870), the following information certainly was found, but it is almost entirely erroneous:—

"This carol' Warton\* adds, 'yet with many innovations, is retained at Queen's College, in Oxford' [nor has it been discontinued since Warton's day. At present it is usual for two attendants to bear aloft into the hall on Christmas Day the boar's head, on a large platter, preceded by a Fellow of the College in surplice, but the head is fictitious, being merely a painted counterfeit, with the brawn enclosed]."—Vol. i. p. 265.

The grace after dinner in Queen's College hall was not intended to be recorded in its entirety, and therefore a quotation from it was merely given ("in which it was not forgotten to say," was the remark, "Agimus Tibi gratias pro fundatore nostro Roberto Eglesfield," &c.). The entire graces, both before and after meat, together with those used in the other colleges in Oxford, may be found in appendix No. v. affixed to *The Remains of Thomas Hearne*, the Oxford antiquary, edited by the late Dr. Bliss, a book especially interesting and valuable to old Oxonians from its showing the manners and customs of Oxford in the first quarter of the eighteenth century. The learned and accurate editor

\* Thomas Warton, 1728-1793, Professor of Poetry at Oxford and Poet Laureate, a well-known writer.



adds, in a note to this appendix, "I am indebted in every case to the best authority in the society for the correctness of this No." This book was published by Dr. Bliss in 1857, though its issue had been originally contemplated in 1817, and the appendixes appear to have been compiled just before its publication. The one hundred and forty-five little MS. volumes in the handwriting of Thomas Hearne may yet be seen in a cupboard in the Bodleian Library, from which Dr. Bliss culled his extracts, prefixing a little mark in pencil to those which he has made available.

Some twenty-five years ago I can remember seeing the tombstone of Hearne in the churchyard of St. Peter-in-the-East in Oxford, where in 1735 he was buried, within a stone's throw of his old rooms in St. Edmund Hall. Upon it, in addition to his name, were inscribed, by way of epitaph, in allusion to his predilection for antiquarian pursuits, two most appropriate texts, one from Deuteronomy xxxii. 7, and the other from Job viii. 8-10.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

The late Dr. Bliss made a collection of the graces used at the different colleges in Oxford, for which "he was indebted in every case to the best authority in the society," which are printed as appendix v., pp. 217-30, in vol. iii. of *Reliquiæ Hearnianæ*, "Library of Old Authors," Lond., J. R. Smith, 1869. It may be seen from these how far the grace used in Queen's College—the one in prose—agrees with, or differs from, those used in other colleges.

ED. MARSHALL.

"CASCACIRUELAS" (6th S. i. 336, 365) implies something more than "a mean, despicable fellow." It is a scoffing appellation given to an individual who takes a world of pains to no purpose, a marplot. The four lines quoted (*supra*, p. 336) are admirably translated by Victor Laurent S. A. de la Beaumelle :—

"Avec tant de préparatifs, tant de tours,  
D'allées et de venues, le temps se passe...  
Et que fera-t-il en définitif ?  
Ce qu'ont toujours fait les imbécilles comme lui."

By making this term of reproach a proper name, Ernest Hollander, in his translation of the fourth line, commits an egregious error :—

"Ce que fit Cascaciruelas, beaucoup de bruit pour rien."

In a word, "Hacer ó haber hecho lo que cascaciruelas," is a set phrase well known to all Spaniards.

WILLIAM PLATT.

115, Piccadilly.

NICOLAS CLÉNARD (6th S. i. 38, 143, 223, 305).—This learned Hebraist and ecclesiastic was born on December 5, 1495, and his *Tabula in Grammaticam Hebræam* published in 1529. To perfect himself in Arabic, he went to Salamanca in 1532. Appointed professor at the University (1533), he

took charge (at the instance of the Archbishop of Cordova) of the education of the Viceroy of Naples, and subsequently the tuition of the King of Portugal's brother, the future Archbishop of Braga, and King Henry I., surnamed the Cardinal. Having resided four years at Evora (1535-1538), delivered lectures at a college founded by the archbishop, taught the governor of Grenada's son Greek, receiving in recompense instruction in Arabic from a native of Morocco in the governor's service, Clénard embarked for Africa, and arrived at Fez on May 4, 1540, where he remained eighteen months, and died at Grenada in 1542. He contemplated giving lectures in Arabic at Louvain, translating the Koran, writing a refutation in the same language, printing it, and distributing copies throughout the East. This pious intention Callenberg eulogized in a treatise entitled *Nic. Clénardi circa Muhamedorum ad Christum conversionem conata*, Halle, 1742, 8vo.

WILLIAM PLATT.

115, Piccadilly.

"THE RARE GODWIT OF IONIA" (6th S. i. 296, 322).—"Ionian" seems to be applied as a distinguishing epithet only to the "attagen," as by Horace, *Epod.* ii. 54; by Martial, xiii. 61 (among the *Xenia*); and by Pliny, *Nat. Hist.*, x. 48, § 68: "Attagen, maximè Ionius celebratur, vocalis alias, captus vero obmutescens, quondam existimatus inter raras aves. Jam et in Gallia Hispanique capitur, et per Alpes etiam." By some it is taken to be the woodcock or the godwit, both of which come under the Scolopacidae. Others translate it by the moor-hen or water-hen, which belong to the Rallidae; while others again render it by the heath-cock, hazel-hen, or francolin, thus making it one of the Tetraonidae. This last seems the most probable interpretation, for Bree (*Birds of Europe*, iii. 237) informs us that "the francolin inhabits the south of Europe, especially Sicily, Malta, Cyprus, Sardinia, Naples, the Grecian Archipelago, and Turkey," the very region from which the epithet "Ionicus" would be derived. James Elphinstone, however, in his translation of *Martial* (London, 1782), renders the lines referred to above as follows :—

"In flavor, the glory that essences game,  
Hail, godwit Ionian, prime favourite of fame."

P. 399.

The Roman palate was not very delicate, according to our canons of taste, if it regarded the moor-hen as one of the greatest dainties, but we should not quarrel with the judgment that placed a bird of either the woodcock or the grouse species very high, and worthy of special mention even by Apicius himself, in his book *De Arte Coquinaria*, bk. vi. c. iii.

W. E. BUCKLEY.

This might be either the black-tailed godwit (*Limosa melanura*) or the red godwit (*Limosa*

*rufa*), both common birds in England in days of old, but now rare, especially the red godwit. The black-tailed godwit, according to Mr. Hewitson, breeds still occasionally in the fens of Cambridgeshire and the marshes of Norfolk. Mr. Laishley says (*Popular History of British Birds' Eggs*):—

"In summer it ranges in its extra-British distribution as far north as Lapland, and breeds in high northern latitudes, and in its winter dress it has been received from the north of Africa." The red godwit "is not known to breed in this country, its summer haunts being Iceland, Lapland, Sweden, and the other northern countries."

Mr. Atkinson says of the black-tailed species :

"Another of those birds which two or three generations back were exceedingly more abundant than now; proportionately esteemed, too, as an article of delicate fare in the days of its frequency, now little heard of, or perhaps thought of."—*British Birds' Eggs and Nests*.

EDWARD H. MARSHALL, M.A.

6, King's Bench Walk, Temple.

OBITUARY VERSES (6th S. i. 34, 84, 225, 287).

—Many years ago it was said that the following was the proper reading of these lines, and that Dean Swift was the author of them :—

"Was not Pharaoh a rascal,

When he would not let the children of Israel, with their wives and little ones and their flocks and herds, go out into the wilderness to eat the paschal?"

BAR-POINT.

Philadelphia.

TWO VERSIONS OF A STORY: "JE SUIS NI ROI," &c. (6th S. i. 177, 202, 244, 286).—The two versions have increased and multiplied.

"Je ne suis roy ny prince aussi,

Je suis le Sire de Couci,"

is the form in which this proud claim seems most familiar to me, and so it is to be found in Mr. Mordacque's translation of Salvete's *History of the Names of Men, Nations, and Places*, vol. i. p. 337. There seems to be some confusion in the minds of your correspondents between this boast of the De Coucis and that of the Rohans, which ran somewhat as follows :—

"Roi ne puis,

Duc ne daigne,

Rohan je suis."

ST. SWITHIN.

There are a variety of versions of the Coucy motto. The first I gave is M. de Caumont's, in his *Abécédaire, ou Rudiments d'Archéologie*. M. A. de la Porte, in his *Trésor Héraldique*, gives the *dévisé*,—

"Prince ne daigne,

Roi ne puis,

Coucy je suis."

But surely that is Rohan;—

"Duc ne daigne,

Roy ne puis,

Rohan suis."

The Comte de la Rivière bears three swords in pile, their points in base; his motto,—

"Un pour le roi,  
Un pour toi,  
Un pour moi."

THUS.

Compare the motto of the Dukes of Rohan,—

"Roi ne puis,  
Prince ne daigne,  
Rohan suis."

The name is always spelt Coucy on the Issue, Patent, and Wardrobe Rolls, except in that one remarkable instance of Margaret, Lady Mistress of Isabelle, Queen of Richard II., who is always described there as Domina de Courcey. Nobody (so far as I know) has called in question her Coucy connexion, and yet she is very difficult to fit into the Coucy pedigree. Is it possible that she was a Courcey of Kinsale, and not a Coucy at all?

HERMENTRUDE.

THE "MOON LYING ON ITS BACK" (6th S. i. 156, 302).—The superstition in connexion with the position of the moon's horns has been familiar to me from my childhood; but I was always told that, when she was most on her back, it betokened *fine* weather, and the reverse when the crescent approached the perpendicular. I find, too, that sailors favour this version of the superstition. The explanation always given to me was that, when the moon lies on her back, she forms a cup which retains the water; but when she is in an erect position the water is poured out upon the earth. See Dyer's *English Folk-Lore*, p. 39, where both versions are given, and also extracts from various authors who have alluded to the superstition.

ROBERT HOLLAND.

Norton Hill, Runcorn.

"T'OTHER-UM" (6th S. i. 193, 306).—In illustration of this expression, need I remind your readers of Mr. Riderhood's "T'otherest governor" in *Our Mutual Friend*? EDWARD H. MARSHALL.

THE BELLS AT BURY ST. EDMUNDS (6th S. i. 193, 303).—The great size of the tenor bell here is confirmed by a reference in Battely's *Antiquitates S. Edmundi Burgi*, p. 58, to Joannes Major Scotus, who writes, "illic fertur esse maxima campanarum totius Anglia." This bell, Dr. Battely thinks, may have been that purchased "non levi pretio" by Godfrey the Sacrist, under Abbat Robert II., who ruled between 1107 and 1112. A misprint occurs in my extract, *supra*, p. 303, where "shoras" appears as "et horas." I may add that my references are not to the original register of Abbat Curteys, but to the extracts and notes contained in a MS. volume in folio bequeathed to the library of St. James's Church, Bury St. Edmunds, by Sir James Burrough, in 1764, which includes, among much other valuable matter, notes in the nature of a calendar, with some extracts at full, from the registers of Abbats Cratfield and Excetre, comprised in a volume



which is stated in Dugdale to have been burned, with the exception of some fragments, in the fire which partly destroyed the Cottonian collection in 1730. VEBNA.

"THE GOLD AND SILVER SHIELD" (6th S. i. 137, 165).—The passage from Beaumont's *Moralities*, with which I have been favoured by the courtesy of MR. PLATT, but which I have not been able to identify further, states:—

"In the days of knight-errantry and paganism, one of our old British princes set up a statue to the goddess of Victory, in a point where four roads met together. In her right hand she held a spear, and rested her left upon a shield; the outside of this shield was of gold, and the inside of silver. On the former was inscribed, in the old British language, 'To the goddess ever favourable'; and on the other, 'For four victories obtained successively over the Picts and other inhabitants of the Northern Islands.' It happened one day that two knights, the one in black armour and the other in white, arrived from opposite parts of the country at this statue just about the same time."

They differed and fought, and both fell to the ground from the violence of the shock, and lay in a trance, when a Druid, who was travelling by that way, "staunched their blood, applied his balsam to their wounds, and brought them, as it were, from death to life again." He then explained the matter to them, and entreated them "never to enter into any dispute for the future till they had fairly considered both sides of the question." In this narrative the nationality of the knights and the intervention of the Druid appear to be new. Can any correspondent identify the story further? I have not been able to see the book.

ED. MARSHALL.

Sandford St. Martin.

COWPER'S MISTAKES ABOUT BIRDS (6th S. i. 472; ii. 74).—When speaking of the nightingale as insectivorous, I used the word in its popular, not its entomological sense. Of course the caterpillars and other creatures which it eats are not *insecta*. The redbreast and the wren cannot be called insectivorous birds, even in the popular sense of the word. The redbreast chiefly lives on earthworms, which, except when the ground is hard frozen or covered with snow, can be obtained all the year round. As to the food of the redbreast and the wren, it is difficult to say what they will not eat when hungry. That swallows pass the winter under the water, and even under the ice, is a fancy that does not bear consideration. The writer in the *Victoria Magazine* considerably adds that they live "under the ice only in isolated instances." Is the pun intentional?

J. DIXON.

MATTHEW BUCHINGER, THE DWARF OF NÜRNBERG (6th S. i. 136, 282).—There is a portrait and some account of Matthew Buchinger at p. 53 of *Ten Thousand Wonderful Things*, edited by my

old friend Edmund F. King. Notwithstanding the dwarf's own assertion (see "N. & Q.," *supra*, p. 136) that he was born "at Anspack 1674 the 3 Jan<sup>y</sup>," his birthplace is set down as being Nürnberg, and his birthday as June 2. For this, I dare say, there is good authority. It is a wise child that remembers its own nativity.

"Buckinger was married four times and had eleven children, viz., one by his first wife, three by his second, six by his third, and one by his last. One of his wives was in the habit of treating him extremely ill, frequently beating and other ways insulting him, which for a long time he patiently put up with; but once his anger was so much aroused that he sprang upon her like a fury, got her down, and buffeted her with his stumps within an inch of her life; nor would he suffer her to rise until she promised amendment in future, which it seems she prudently adopted, through fear of another thrashing."

One wonders if this was the tall handsome woman mentioned by CUTHBERT BEDE. Buchinger himself was only twenty-nine inches high.

"The late Mr. Herbert, of Cheshunt, in Hertfordshire, editor of Ames's *History of Printing*, had many curious specimens of Buckinger's writing and drawing, the most extraordinary of which was his own portrait, exquisitely done on vellum, in which he most ingeniously contrived to insert in the flowing curls of the wig the 27th, 121st, 128th, 140th, 149th, and the 150th Psalms, together with the Lord's Prayer, most beautifully and fairly written."

Buchinger died in 1722.

ST. SWITHIN.

"PORTIONS OF SHIRES WHICH ARE IN OTHER SHIRES" (6th S. i. 177, 306).—My question was, "Is, or was, Ely Place, Holborn, in the county of Cambridge?" The Act referred to by MR. WING (7 & 8 Vict. c. 61, not 62) merely enacts that detached portions of counties shall be considered to be part of the county by which they are surrounded, while 2 Will. IV. c. 64, gives a list of certain isolated parts of counties, but makes no mention of Ely Place, Holborn. Can any one say whether Ely Place did ever belong to, or form part of, the county of Cambridge? GEO. GRIMSHAW.

Grafton Street, St. John's Wood, Hull.

"CARES" AND "CARESS" (6th S. i. 117, 285).—The following metrical solution of this enigma is copied from an old newspaper:—

"Though bitter cares soft slumbers seldom meet,  
Still by some loved caress they're rendered sweet."

W. F. HIGGINS.

"BEAUMONTAGUE" (6th S. i. 256, 304).—This is the general term for any substance used to hide defects in ironwork, usually a compound of white lead or grease with lampblack. "Accamaravelous" is *aqua mirabilis*. It is made by dissolving as much zinc in muriatic acid as it will take up, and is largely used in soldering, tinning brass, and washing over articles intended to be galvanized.

VIGORN.

PIED FRIARS (6th S. i. 117, 263).—According to Godwin's *English Archaeologist's Handbook*

(pp. 139, 178), the Frates de Rea, who had only one house in England, and that at Norwich, were called the Pied Friars from a suggestive mixture of black and white in their habits. Dominicans generally were also spoken of as "pies" when the addition to their white tunic of an outdoor cloak of black reminded people of that prophetic fowl, the magpie.

ST. SWITHIN.

STONE CROSSES (6th S. i. 397 ; ii. 33).—Fulford, the village where Edwin and Morcar were defeated in 1066, is a mile and a half south of York. Half way between the two places, on the western margin of the London road, is the base of a mediæval stone cross, raised (if I remember it rightly) on three or four octagonal steps. I rather think it is mentioned in Drake, but I have him not at hand to refer to. Local tradition says that in the time of the Plague (Charles II.'s), and again during the cholera year (1833?), it was used as a meeting-place for the citizens of York and the country market-folk ; or rather, as a place where the latter might deposit their goods and the former their money, *without* meeting.

Another cross in the same neighbourhood is to be found in the parish of Overton, four miles north of York, on a height above the valley of the Ouse. It is mediæval ; nothing but the steps, two or three in number, and the cusped base of the cross remains. It stands by the side of a bridle-road that leads only to the very small and obscure village of Overton, and I know nothing of its history.

A. J. M.

A WORCESTERSHIRE CHURCH CUSTOM (6th S. i. 356, 522).—The clerk kneeling within the altar rails is evidently the "shadow" left in our Church by "the man who serves the mass" among the Roman Catholics. He is not necessarily a priest : his duty is to help the priest, handing the elements, ringing the bell, pouring water over the priest's hands, &c.

J. C. G.

SIR CORNELIUS VERMUYDEN (5th S. vii. 429 ; 6th S. ii. 35).—It may be worth while to note that descendants in the female line of this worthy Dutchman still exist in England, and are personally known to me. One of them, whom I specify because he bears his ancestor's name, is Thomas Claude Vermuyden Bastow, M.A., clerk in orders, now curate of St. Philip's, at Cheam, in Surrey.

A. J. M.

JOHN (6th S. i. 95, 281).—At a shooting party last autumn of nine gentlemen, including three sons of our host, there were five Johns. At another party, amongst an entirely different set of people, hailing from different points of the compass, there were three Johns out of four heads of families. In my own family, on both sides we have four generations of Johns, and in my wife's on the paternal side there are four also, while on the

maternal side there are three ; and I hope and trust the good old-fashioned name will not die out with us.

J. W.

"FREE TO CONFESS" (5th S. xi. 107 ; 6th S. ii. 34).—This "vile phrase" was denounced by Byron. See *Don Juan*, canto xvi. stanza lxxiii. :—

"He was 'free to confess.' Whence comes this phrase?  
Is't English? No, 'tis only Parliamentary."

ESTE.

OLD PLAYS AND THE JEWS (6th S. i. 96, 245).—Conf. the play called *The Jew* in Inchbald's collection.

R. S. CHARNOCK.

AUTHORS OF QUOTATIONS WANTED (6th S. ii. 68).—

"A state is generally vicious," &c.

"Corruptissimâ republicâ plurimæ leges,"—Tac. *Ann.* iii. 27.

WILLIAM PLATT.

"Heaven grant him now some noble nook,  
For, rest his soul, he'd rather be," &c.

T. Moore, "Epitaph on a Tuft-hunter," *Odes on Cash, Corn*, &c.

W. J. BERNHARD-SMITH.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Complete Works of Bret Harte*.—Vol. I. *Poems and Drama*. (Chatto & Windus)

SOME at least of the American *literati* have little reason to complain of the way in which they are treated in this country. Few native celebrities make their appearance more sumptuously than, for instance, did Poe in the four-volume edition published by Blackwood in 1874-5, but the *Complete Works of Bret Harte*, as now issued by Messrs. Chatto & Windus, bid fair to rival that publication in every respect. The printing, with its clear titles, is excellent, and the binding serviceable as well as attractive. One advantage it has over the Poe of a very definite kind—its matter has been "collected and revised" by the author, and it has, moreover, a highly interesting preface, describing the genesis of that Californian literature of which, if we may judge from the recently published *Gentleman of La Porte*, Mr. Bret Harte still retains the secret, in spite of numberless imitations. Concerning this special *métier* of his there is not much to be said that has not been already said *ad nauseam* ; while the *Outcasts of Poker Flat* and the *Heathen Chinee* continue to be read by thousands. The fact is that Mr. Bret Harte happened upon a wholly fresh and unworked field, for the cultivation of which his individual talents and manner especially fitted him, and those who hope to emulate him cannot expect to do so without sharing his special idiosyncrasies. His work is therefore unique in its way, and has all the fortunate value attaching to that quality. The first volume of this new edition contains his poems and a solitary drama. In his verse he has touched the "stops of various quills," not always with equal success. But his best and most distinctive pieces will more than repay the reader by their humour, their pathos, their freshness, and their sincerity. Some eccentricities of rhyme must, we assume, be regarded as national defects. According to Mr. Lowell, the genuine Yankee never gives the rough sound to the *r* when he can help it, for which reason, no doubt, both Poe and the present writer think themselves justified in coupling such words as "vista" and "sister," a conjunction which in this country would be decidedly illegal.



*An Etymological Dictionary of the English Language.*  
By the Rev. W. W. Skeat. Part III. Lit.—Red. (Oxford, Clarendon Press.)

THE third part of this valuable work, extending to the word "Reduplicate," which has just been issued, will be eagerly welcomed by all students of our national language. The new part fully sustains the high character of its predecessors, and the work continues to be carried out with that extremeness of conscientious care and thoroughness which distinguishes all that Prof. Skeat does. In common with all who interest themselves in the history of the English language, we shall look forward with eager expectation for the appearance of the fourth and last part of the work, which, we regret to see, will not be ready till November, 1881. Our regret, however, is considerably modified by the knowledge of the fact that the delay is caused solely by the great care and labour required in the compilation of the elaborate indexes of words, roots, doublets, &c., which will accompany part iv., and which will make the work the most complete, as it is the most advanced and perfect, etymological dictionary of our language.

*Art Text-Books.* Edited by E. J. Poynter, R.A.—*Architecture, Gothic and Renaissance.* By T. Roger Smith, F.R.I.B.A. (Sampson Low & Co.)

WE have only space to commend this text-book generally and the series to which it belongs as supplying a want long felt. The illustrations are numerous, and Mr. T. Roger Smith has successfully, we think, condensed in the narrow limits assigned him an instructive review of a subject so wide that Mr. Fergusson's bulky volumes hardly do it justice. The author evinces of Renaissance as well as Gothic the thorough and practical insight of a professional man, and has adopted a novel mode of treating the subject. After a general historical sketch of the style, the chief features and details are taken up, analyzed, and the varying way these were treated throughout the Gothic and Renaissance periods described. This little work is, as it should be, amply illustrated, but the woodcuts are by various hands and of unequal merit; some, by no means the worst, are very old friends. We should have preferred to have seen them all like the sketch of the quadrangle of the castle of Schallburg (p. 213) or that of the doorway of Loches (p. 72), for most of them are too heavily shaded. We feel that feudal and domestic architecture have, as usual, hardly come in for their proper share of consideration.

*Matthæi Parisiensis, Monachi Sancti Albani. Chronica Majora.* Vol. V., 1248-1259. Edited by H. R. Luard, D.D., for the Master of the Rolls. (Longmans & Co.) THE history of the period from 1248 to 1259 completes the text of the *Chronica Majora*, for Matthew Paris died in 1259. The narrative ends abruptly with the story of Walter de Scoteni's execution, and the history of the last five years contains many evidences of the author's failing powers. He is, however, almost our only authority for this part of the reign of Henry III., and tells us many things which are not to be found elsewhere. The general credibility of Matthew Paris and the historical value of his chronicles have been fiercely contested, and we shall look forward with interest to the remarks on this subject which the editor promises to prefix to the next volume, containing the *Addimenta*, many of which have never hitherto been printed.

*Bristol, Past and Present* (Bristol, J. W. Arrowsmith; London, Griffith & Farran), promises to be a carefully written and well-illustrated *résumé* of the antiquities, the architecture, and the civil and ecclesiastical history of Bristol and its neighbourhood, from the days of the pit-dwellers to the present time. The ecclesiastical history

is done by Mr. John Taylor, while Mr. J. F. Nicholls, F.S.A., undertakes the civil history, including the strictly antiquarian portion of the work. We should have preferred the omission of the group of pit-dwellers from the illustration on p. 2, as a piece of purely fanciful "restoration."—Mr. Henry Bradley sends us a reprint of a paper on *English Place-names*, recently read by him before the Sheffield Literary and Philosophical Society, in which he administers some not unneeded cautions, and gives some amusing examples of etymology run mad. What is really necessary to the investigator into the meaning of place-names, we hold, is not so much the power (which Mr. Bradley seems to make rather too decidedly a postulate) of construing a page of Anglo-Saxon, Icelandic, or Welsh, as the true scientific spirit. This is evidently, however, Mr. Bradley's own spirit, and therefore, although we may differ from his view of a particular etymology, we welcome his essay as a valuable contribution to our progress in an important department of historical research.

AMONG Messrs. Longmans' announcements are *The Early Life of Charles James Fox*, by G. O. Trevelyan, M.P.;—*Japanese Arts*, by Dr. Dresser;—*Greek and Roman Sculpture*, by W. C. Perry;—Vol. IV. of Mr. Blanchard Jerrold's *Life of Napoleon III.*;—*The Historical Geography of Europe*, by E. A. Freeman;—and Vols. IV. and V. of Ihne's *History of Rome*.

MR. MURRAY announces *The Life and Letters of John, Lord Campbell*,—*Memoir of the Personal Life of David Livingstone*, by Dr. Blaikie;—*Mrs. Grote, a Sketch*, by Lady Eastlake;—*Christian Institutions: Essays on Ecclesiastical Subjects*, by Dean Stanley;—and *A History of Greek Sculpture*, from the earliest times down to the age of Phidias, by Mr. A. S. Murray, of the British Museum.

### Notices to Correspondents.

We must call special attention to the following notice:

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

G. A. W. ("Willow Pattern").—See *Bentley's Miscellany*, vol. iii. p. 61, published in 1838, where will be found "A True History of the Celebrated Wedgwood Hieroglyph, commonly called the Willow Pattern," by Mark Lemon. See also "N. & Q.," 3rd S. xi. 152, 293, 328, 405, 461.

JOHNSONIAD.—Recent improvements connected with the Holborn Viaduct have swept away Cock Lane. "Johnson's house (No. 8, Bolt Court), according to Mr. Noble, was not destroyed by fire in 1819, as Mr. Timbs and other writers assert."—Thornbury's *Old and New London*, i. 114. You should consult this work.

GEORGE POTTER.—See article "John Baynes on Want of Indexes," in our 5th S. viii. 87.

F. C. B. ("Dimidium facti qui cœpit habet").—Horace, *Epist.* i., 2, 40.

A. L. M.—Proofs of the two papers referred to and of others, with copy, will be sent to St. Ives.

ABHEA ("Old Court Custom").—See "N. & Q.," 5th S. vi. 426, 507.

C. T. PARKER.—See "N. & Q.," 6th S. i. 507.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, AUGUST 7, 1880.

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## Notes.

## THE LIBRARY OF CHRIST'S HOSPITAL.

This collection is far inferior to that belonging to St. Paul's School, of which a description has lately been given in your columns by Mr. LUTTON (see "N. & Q.," 6th S. i. 449), but it may interest some of your readers to have an account of it.

The library of Christ's Hospital really consists of three collections of books. The first is known as the Thackeray Library, which is a small collection of modern standard works. The second is a collection of mathematical works, described as the library of the Royal Mathematical School; and the third is a collection of ancient books, chiefly classical. If it be allowable to argue from the condition of the books of the classical collection, they would seem to have once been the ordinary instruction books of the most advanced classes; but they have long ceased to be so used, and when the late head master, the Rev. G. C. Bell, now of Marlborough College, drew attention to their value and secured their preservation, very few knew of their existence at all. As the school buildings were not entirely destroyed in the Great Fire, some of these books may have been in the possession of the school at an earlier date, and the large number of early editions of classical authors among these books

gives some reason for supposing this to have been the case. The earliest are editions of Valerius Maximus, printed at Venice in 1504, and of Terence, published at Paris by Robt. Stephens in 1529. There is also a copy of Simon Gryneus' edition of Plato (Basle, 1534). Unfortunately there is not actually a specimen of those which are recognized as the first printed editions of any Greek or Latin author.

Of curious books the collection contains a copy of Barclay's *Ship of Fools* and the *Mirror of Good Manners*, but all the woodcuts are defaced with pen-and-ink additions by some one ignorant of its value; also Higden's *Policricon*, and Holinshed's *Chronicles*, 1587. The oldest Bible in the collection is an edition of the Bishops' Bible published by Barker in 1602, and the oldest edition of the Book of Common Prayer is a Cambridge edition of 1660.

This library possesses the works of some who were scholars of the Hospital, e.g., Joshua Barnes and Hartwell Horne; and the Thackeray Library contains Leigh Hunt's *Juvenilia*, but, strangely enough, we have not the works of Samuel Taylor Coleridge or Charles Lamb, though the library is not without a reminiscence of the former, for inside one of the huge folios of Brian Walton's *Biblia Sacra Polyglotta* is a note referring to some school Philosophical Society which apparently owed its origin to him.

The library of the Mathematical School was no doubt formed when the Royal Mathematical Foundation was established in Christ's Hospital in 1673. There is a small fund, due to a bequest of a good friend of the foundation, Henry Stone, 1686, for the express purpose of supplying books for this library, but the most valuable books seem to have been acquired not by purchase but as gifts. One donor, Mr. Thomas Heatley, presented, in 1700, a most interesting and valuable collection of ancient mathematical works. However the library may have been formed, it has been most carefully preserved, though the books show signs of use, and occasionally of misuse. It contains a set, unfortunately not complete, of the *Philosophical Transactions of the Royal Society* from 1665 to 1713, and a fair series, but incomplete, of the *Nautical Almanack*, almost from its first issue as a small work of 160 pages by the Astronomer Royal Maskelyne to the present yearly cyclopædia of astronomical information. Of rare books there are in this collection the famous treatise of Copernicus, *De Revolutionibus Orbium Cælestium*, published at Nuremberg, 1543; Tycho Brahe's *Works*; Kepler's *Rudolphine Tables*, and others of his astronomical works; Galileo's *Mechanics*, and an English reprint of his *Sidereus Nuncius*, Huygens's *Systema Saturnium*; and the copy of the first edition of Newton's *Principia*, 1687. There are also some of the earliest works on natural science: the *Optics* of Alhazen and Vitello, Gilbert's *Treatise*



on the *Magnet*, Kircher's *Mundus Subterraneus*, and others. As would be expected, there is a fair collection of works on navigation, written for the most part about the end of the seventeenth century, when the extension of British trade to the East Indies and to the west coast of Africa caused greater attention to be paid to theoretical navigation. Some of these books contain curious woodcuts, showing the manner of using the quaint nautical instruments which the quadrant and sextant have displaced. There are several atlases, English and Dutch, and other works on geography. One atlas, by Blaeu, is distinguished by its fine binding, and by its coloured pictures, rather than plans, of the towns and fortifications described.

Among books of travel are Hakluyt's *Voyages*, 1599, and *Purchas his Pilgrimes*, 1625-6, which have been read, but not injured, by the "orphans of this house," as they inscribed themselves in the covers. I ought not to omit mentioning that the collection contains several editions of the Greek mathematical writers, Archimedes, Euclid, and Ptolemy, and is completed, though not so thoroughly as could be wished, by specimens of the mathematical writers of the last generation.

I am glad to be able to state that a suggestion made in the account of St. Paul's School library has actually been carried out—I hardly know whether intentionally or by accident—by the preservation of specimens of the school-books in use at different periods for the instruction of the boys of the Royal Mathematical School, who according to the charter of foundation, for which we have to thank Mr. Pepys, were to be instructed in navigation with a view to serving on board ships of the Royal Navy; indeed, several of these school-books are stated to have been specially compiled for this foundation. There are a few manuscripts, but they are not of any great interest.

E. S. CARLOS.

Christ's Hospital.

#### LEONINE VERSES ON PORTUGUESE TRAVELLING: REV. J. M. NEALE.

It is, if I mistake not, a legitimate and recognized function of "N. & Q." to dig up neglected gems from the "dark unfathomed caves" of periodical and provincial literature, and embalm them in its own amber for the admiration of posterity. It is thus that I venture to transcribe from the fugitive little volume in which it appeared (*A Month in Portugal*, by the Rev. Joseph Oldknow, M.A., Birmingham, 1855) the following capital specimen of rhyming Latin verse, which was written by the author's travelling companion, the Rev. John M. Neale, M.A., Warden of Sackville College, East Grinstead. I have before me the original MS., which was presented to me as a curiosity by the late Dr. Oldknow; and this,

which is jotted down with the pencil, bears evidence in its jerky and irregular cecography of the truth of my friend's statement (*op. cit.*, p. 98), that it was composed and written literally *in equitando*. Our travellers had passed the night, it appears,—not slept,—at an *estalagem* at the village of Sertaa, and were jogging along on their way to the Venda da Serra, on the road to Thomar, when the following effusion was pencilled down by one of them:—

"Omnibus hominibus hoc est nimis notum  
Lusitanum populum nonquam esse lotum :  
Inde viatoribus hoc fit sæpe votum,  
Eum ut diluvia nova mudent totum.

Domos tenent pulices, cimices tabernas,  
Infestat pediculi dominos et vernas,  
A quibus ut eruas pectus atque pernas,  
Ne hanc quam præcipio medicinam pernas :

Camphora cum spiritu vini præparatum,  
Antequam dormiveris, fiat misturatum :—  
Hoc per lectum spargier, hoc per omne stratum,  
Cimices et pulices fugat—Est probatum.

Somnum tamen interim non sperare datur ;  
A mulabus requies dire laceratur,  
Ab his ore manditur, pedibus saltatur,  
Et per ruptum laquear fœdo odoratur.

Olim magnum dæmonem, narrat ut Tobias,  
A Tobie lectulo egit Azarias :  
At per tintinnabula, nec jam per res pias,  
Mulæ nostræ dæmonum pellunt hierarchias.

Intras ut cubiculum, totus adstat vicus,  
Nullum tenet hominem vinea vel ficus :—  
Adstat tabernarius, rotas et amicus—  
Omnibus communis es, vere caprificus.\*

Tu qui Lusitaniam intendis adire,  
Vias, vicos, populum execrabis dire :  
Quantum sitis perferes, quam sudabis mire !  
Quantum instat strepitus ! quantum instat iræ !

Ergo cum id toleres quod non dicit famen,  
Cum pro victu fœnum sit, et pro lecto stramen,  
Tibi patientia conferat solamen !  
Noster chorus dicito magna voce, Amen !"

Of these humorous lines Mr. Oldknow regretted that he was "unable to furnish the English reader with an adequate translation"; but one having been furnished him—I believe he told me by his son—as the last sheet of his little volume was passing through the press, he subjoined it as an appendix on his final page. It is as follows:—

"Who knoweth not the dirtiness of Lusitania's nation?  
Say, what can e'er improvement bring, except an inundation?

Vile insects fill the houses all, worse swarm in every bed :

Any you desire your skin to save, by my advice be led.

Of camphorated alcohol take, ere you sleep, a phial ;  
With it bedew the bed-clothes well—you'll find it worth a trial :

But hope not, weary one, for rest :—the mules prohibit sleeping ;

Their bits some champ, their feet some stamp, their nightly revels keeping.

\* "Caprificus omnibus es communis."

Nor stamps, nor rattling bits, alone disturb the traveller's rest,  
For odours through the chinks arise—a still more grievous pest.  
An angel once, Tobias tells, for him expell'd a devil,  
But noisy bells and nasty smells now fright the Prince of evil.

When to your chamber you retire, the town turns out to see;  
The host and hostess, friends and all, invade your privacy.  
For him who visits Portugal, what grievances are waiting!  
How he'll perspire, and vent his ire in vehement execrating!

How thirst will agonize his throat, throughout the livelong day,  
That parch'd has grown, with passing on along the toilsome way!  
When nought he finds for bed but straw, for dinner coarsest rations,  
Oh, may he consolation find in that blest virtue—patience!"

The following parody of Moore's song, "Believe me, if all those endearing young charms," may appear to merit preservation, as being from the pen of the same eminent scholar and "written off-hand, simply for his amusement" and that of his fellow traveller:—

"Believe me, if all of these horrible beds  
Which we sleep on so badly at night,  
Had bolsters and mattresses, pillows and steads,  
And sheets of the cleanest of white,  
We should still be ill off as this moment we are,  
Let these nuisances cease as they will,  
If the mules just below, and just under the stair,  
Were standing and stinking there still.

It is not the fare, and it is not the wine,  
Though better than either might be,  
It is not hard eggs, and no forks, when we dine,  
And no *agua fervente* for tea:  
The mule that is truly so never gives o'er  
His champing by day and his smells;  
While at night he frights men by his kicking the floor,  
And the devil by ringing his bells."

P. 97.

Our travellers visited together the conventual church of the Dominicans at Batalha, and here the muse of Dr. Neale was once more inspired. Here again it was on Pegasean saddle that he composed his beautiful ballad entitled *Batalha*:—

"We were kneeling in Batalha, about the dawn of day," which, having previously appeared, with some alterations, in the *Churchman's Companion* for July, 1854, is reprinted by Dr. Oldknow, with the author's permission, as it was originally written.

Dr. Oldknow had the misfortune to lose his note-book in his travels, and was thus compelled to generalize many of his descriptions of churches, convents, scenes, and places, and omit altogether much that would have been interesting to the reader. But his little book is vivid and graphic in narration, genial in humour, and affords a lively picture of the country and its inhabitants. Some

of the author's remarks upon matters ecclesiastical are in no small degree characteristic. He traces the vine and olive disease to the confiscation of conventual property in the revolution of 1834. The secularization of a monastery confirms sad apprehensions for the fate of the people who permitted it, though he hopes that their certain punishment may fall on them lightly, and lead them to repentance and restitution. And he takes occasion—not to omit a final characteristic—to express his nauseating abhorrence of tobacco, "whether stuffed into a pipe, or formed into a cigar, or pulverized into snuff," though this last, he admits, is its "most tolerable form."

His recommendation to his fellow traveller to transmit, for the edification of the Count of Thomar, who had committed the iniquity of purchasing for his own residence part of a "deseccrated" convent, a copy of his edition of Spelman's *History and Fate of Sacrilege*, reminds me of certain other of the literary productions of Dr. Neale, which are also immediately before me. A few years previous to the date of his tour he published an elegant volume, with which the lovers of mediæval religious Latin verse will not be unacquainted:—

"Sequentiæ ex Missalibus Germanicis, Anglicis, Gallicis, aliisque Medii ævi, Collectæ. Recensuit, Notulisque instruxit Joannes M. Neale, A.M., Collegii Sackvillensis Custos. Londini, apud Joh. Gul. Parker et filium. MDCCCLII." 8vo. pp. 284.

The hymnals of so many varying sects include the beautiful poem known as *Jerusalem the Golden* that it is familiar to church-goers of almost every denomination, as well as to the lovers of poetry in general. This was a free translation by Dr. Neale from the Latin verse of the Cluniac monk Bernard de Morlaix, a religious poet of the twelfth century, the original forming part of the exordium of his Juvenalian poem *De Contemptu Mundi*, a bitter satire upon the moral deprecation of the time, extending to some three thousand lines. These are written in the metre technically known as the "Leoninus cristatus trilix dactylicus," which, while it is perhaps the most fascinating, is certainly the most difficult of mediæval rhythms. This portion of the exordium, consisting of about three hundred lines, and describing the peace and glory of heaven in contrast to the wretchedness and corruption of earth, was published in 1858 by Dr. Neale, who prefaced it with an English metrical version. The little volume, of which my copy is the seventh edition, is entitled, "*The Rhythm of Bernard de Morlaix, Monk of Cluny, on the Celestial Country*." Edited and translated by the Rev. J. M. Neale, D.D., Warden of Sackville College. London, 1865, square 12mo., pp. 48.

All these are scholarly productions; but one literary work with which the name of Dr. Neale is associated is not likely, I fancy, to be regarded



with favour by the readers of this serial. This was his edition of the *Pilgrim's Progress* of John Bunyan "for the use of children in the English Church." Apart from the absurdity of the belief that the youthful readers of Bunyan—or, for the matter of that, the older—care a straw for his distinctive theology, it must be considered a most reprehensible thing on the part of an editor thus to tamper with the text of what, in a sense, must be held to be an English classic, for the sake of clipping and shaping the author's tenets down to his own Procrustean standard. Anyway, the sacrilegious deed has met with due reprobation at the hands of the late George Gilfillan, who devotes a few pages to the subject in his *Third Gallery of Literary Portraits* (ed. 1857, vol. ii. p. 311), where he stigmatizes Dr. Neale's edition as "unquestionably the most impudent book we ever read."

WILLIAM BATES, B.A.

Birmingham.

**COLONIAL ARMS.**—Arms of the Dominion of Canada.—Quarterly of six : (In chief) 1. Ontario; 2. Quebec; (in fess) 3. New Brunswick; 4. Manitoba; (in base) 5. British Columbia; 6. Prince Edward's Isle. Over all an escutcheon of Nova Scotia.

1. Ontario.—Vert, three maple leaves or, on a chief arg. a cross gu.

2. Quebec.—Or, on a fess gu. between, in chief, two fleurs-de-lis az., and in base a sprig of three maple leaves vert, a lion of England of the first (i.e. a lion pass. gard. or).

3. New Brunswick.—Or, an ancient galley floating on the waves of the sea in base ppr., on a chief gu. a lion of England.

4. Manitoba.—Vert, a bison or, on a chief arg. a cross gu. charged in the centre with the imperial crown ppr.

5. British Columbia.—Arg. the royal crest of England (viz., on an imperial crown ppr. a lion pass. gard., royally crowned or), between the letters B. C. or, the whole enclosed by two branches (of laurel) vert, banded gold.

6. Prince Edward's Isle.—Arg., on a mound in base two (maple) trees vert.

7. Nova Scotia.—Or, on a fess wavy az. between three thistles slipped ppr. a fish naiant arg.

The above, arranged as already described, form the official arms of the Dominion of Canada. I append the arms of a few cities, &c., of British North America.

Montreal.—Or, a saltire gu., fimbriated arg., between in chief a rose, in flanks a thistle and a shamrock, and in base a beaver, all ppr.

Halifax.—Or, on a mound in base a blue jay ppr.

Brentford.—Vert, a beaver or.

Fredericton.—Arg., on a mound in base a pine tree ppr. The chief per pale : 1. The united crosses of SS. George, Andrew, and Patrick, known

as the "Union Jack"; 2. The royal arms of Great Britain and Ireland. (The chief, in fact, consists of the national flag and the royal standard impaled.)

Toronto.—Quarterly : 1. The arms of England (Gu., three lions pass. gard. in pale or); 2. Sa., a beaver or; 3. Sa., a garb or; 4. Az., a steamboat or.

The above coats are, I think, very fair, and not uninteresting, specimens of colonial heraldry. In one or two cases the bearings and arrangement offend a little against heraldic good taste, but not to so great an extent as do some of the curious composite Australian coats with which Mr. SIM's notes have made us familiar.\* We must be struck by the care our North American brethren have taken in many cases to make their assumed arms indicate their connexion with the mother country. In "N. & Q.," and elsewhere, I have before now advocated the inclusion in the imperial arms of quarterings which should indicate not only our great Indian empire, but also our vast colonial possessions. If this proposition should ever be favourably entertained by the proper authorities, it will, I hope, lead to the revision and improved arrangement of some of the bearings which our colonial brethren have assumed, and which it now appears to be no one's business to regulate.

JOHN WOODWARD.

Montrose.

**TO ARCHAEOLOGICAL EXCURSIONISTS.**—As the season comes round for excursions, I am sure that no member of our archaeological societies will be offended by the resuscitation in your pages of the very clever and amusing bit of satire upon them contained in the epilogue of the last Westminster Play :—

"Indocti, doctique, en ! miscellanea turba,  
Auctumno festos jam referente dies,  
Prædictum in vicum soliti concurrere ! Primò  
Collaudant sese; glorificatur opus.  
Jentaculo raptim sumpto, rhedisque paratis,  
Ecce ! hilarem pergunt carpere ritè diem.  
Invitant circum docto loca digna notatu;  
'Castra,' 'Pavimentum,' seu 'Mediævæ Domus,'  
Anxia præcipuè at templis data cura sacratiss,  
Quoque anno fuerint condita, consulitur.  
Tandem (præscriptæ hic finis chartæque !)   
Hospitio fessos excipit Amphitryon.  
Hic estur, bibiturque, adsunt joca, blanditiæque !  
Deinde redux lætus quisque cubile petit.  
Felix iste labor levis, et conjuncta voluptas !  
Quinam explorandi non modus iste placet ?"

May I venture to render it more universally intelligible by the following somewhat doggerel, but tolerably literal, translation ?—

"When autumn now brings back its festal days,  
Wise and unwise, a miscellaneous mob,  
Rush to the destined town; begin with praise,  
First of themselves, then glorify their joy."

\* [See "N. & Q.," 5th S. xi. 484; xii. 63; 6th S. ii. 78.]

A hasty breakfast snatched and coaches hired,  
 Their hearts with cheerful expectation swelling,  
 They seek the spots picked out to be admired,  
 A pavement, camp, or mediæval dwelling;  
 But most on churches anxious care they spend,  
 Studying to fix the year of their erection;  
 Till the day's jaunt and programme finds its end,  
 Where some kind host invites them to refection.  
 Here fun and flattery resound as they are dining,  
 Then joyful each returns to rest and snore;  
 Thus, labour light with merriment combining,  
 Who would not love the country to explore?"

Not I.

C. W. BINGHAM.

THE INSCRIPTION ON A TOMB IN THE NORTH  
 TRANSEPT OF ST. MARY'S, AYLESBURY.—

"Yf passing by this place thou dost desire  
 To know what corpse here shry'd in marble lies  
 The some of that whiche now thou dost require  
 This sle'der verse shall soon to thee descrie.  
 Entombed here dothe rest a worthie dame  
 Extract and born of noble house and blood,  
 Her sire Lord Paget hight of worthie fame  
 Whose virtues cannot sink in lethe's flood.  
 Two brethren had she Baro's of this realme  
 A knight her feere Sir Henry Lee he hight  
 To whom she bare three impes which had to name  
 Jhon, Henry, Mary slayn by Fortune's spight  
 First two be'ig you'g which caused their pare'ts mo'e  
 The third in flower and prime of all her yeares  
 All three doe rest within this marble stone  
 By whiche the fickle'es of worldly joys appears.  
 Good fre'd sticke not to strew with crimiso' flowers  
 This marble stone wherein her cyndres rest  
 For sure her Ghost lyes with the heave'ly powers  
 And gerdon hathe of virtuous life posses't."

W. D. M.

ST. MARTIN'S-IN-THE-FIELDS.—The following  
 extract from *Old and New London* may be useful  
 to some of your readers:—

"The rate-books of this parish, St. Martin's-in-the-Fields, which (says Mr. P. Cunningham) are arranged sheet by sheet, after the manner of a Post Office directory, contain the name of every householder in the parish, from the levying of the first poor-law rate, in the reign of Elizabeth, down to the present time, and the church registers are admirably kept. The rate-books help us to identify the dwellings of very many distinguished persons in the last century."

I fear that not many parishes can make the same boast.

W. E.

ST. NICHOLAS, PATRON OF MAIDENS.—The following curious passage occurs in Bishop Fisher's (edit. Barker, p. 8) *Sermon of the Month's Minde of Margaret, Countess of Richmond*, where it is said "she praised to S. Nicholas, the patron and helper of all true maydens, when nine years old, about the choice of a husband, and that the saint appeared in a vision, and announced the Earl of Richmond."

R. C. HOPE.

ERRORS OF AUTHORS (see 6th S. i. 390, 414, 433, 490, 512; ii. 5, 26, 44).—MR. HAYDON's communication (*ante*, p. 5) is, of course, conclusive in regard to Cruikshank and *Punch*. But the error

was shared by writers who should have been better informed than M. Georges Duplessis. In the *Quarterly Review* for June, 1844, I find, at pp. 171-2, the following passage:—"Mr. Punch has pens of no common mark at his orders, as well as pencils—very clever writers (we are sorry to see not so good-humoured as they were at the start); yet George Cruikshank and his fellows are real artists, and to their grotesque fertility this most diverting paper owes, at all events, half of its attraction."

AUSTIN DOBSON.

ROBERT RAIKES.—I have recently seen several original letters written by Robert Raikes, towards the close of the last century, to a Rev. Mr. Llewellyn, of Leominster, for whom, it appears by the correspondence, Raikes was employed to print some theological work, of which Mr. Llewellyn was the author. The letters are extremely interesting, and contain many passages with reference to the progress of Sunday schools and the good effects resulting from them. They also exhibit the character of Raikes as a pious and philanthropic man in a very pleasing manner. I have no doubt whatever that the letters are genuine, for they bear the Gloucester post-marks corresponding to the several dates on which they purport to have been written, and some of them are franked by Mr. John Pitt, who was M.P. for the city at that time, and also by S. Woodcock, who was then the postmaster at Gloucester. These letters are now in the possession of Mr. J. B. Froyssell, of Kington, Herefordshire, who, I believe, wishes to dispose of them.

J. J. P.

Oxford Circuit.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

EARLY GILLRAYS.—I have just had an opportunity of running through a curious volume, now, I believe, getting very scarce, *The History of the Westminster Election in 1784*, when Fox, Lord Hood, and Sir Cecil Wray were candidates. It is a goodly quarto of between 500 and 600 pages, and contains the various squibs published during the forty days that the contest lasted. It contains also no less than sixteen very clever caricatures by Gillray. Wanting some information as to one or two of these, I turned to Evans and Wright's *Account of Gillray's Caricatures*, and, to my surprise, that work does not contain the slightest reference to them. I had no better success on consulting Wright's *Caricature History of the Georges*, although Wright gives, at p. 392, a capital copy of the portrait of Sam Howse, the "Patriotic Publican," from one of the Gillray caricatures in



the volume to which I am referring. I see by reference to Lowndes that Bingley's copy of the book I am writing about sold for 2*l.* 10*s.*, because it contained the dedication to the Duchess of Devonshire, which was suppressed. Any information as to these sixteen Gillrays, or the cause of the suppression of the dedication, will be welcome to

AN OLD WESTMINSTER.

PORTRAIT OF BISHOP GAUDEN.—In the National Portrait Exhibition at South Kensington in 1866 there was exhibited (No. 952 in the catalogue) a portrait in oil of Bishop Gauden, the property of of T. H. Bates, Esq. It is now in my possession, having been purchased by me at Sotheby's, at the sale of Mr. Bates's pictures on Feb. 5 last, and I am anxious to have some information as to its history. It is a half length. The Bishop wears a wide black college cap and episcopal robes. In his right hand is a book (described in an inscription on the back of the frame as a copy of *Eikón Basiliké*). To the right a mitre, and above it, "anno 1660, ætatis 53." Canvas 32 x 26 inches. If Gauden was born, as usually stated, in 1605, he must have been at least fifty-four years of age in 1660. Is anything known of this portrait before its exhibition at South Kensington, and did any notices of it appear whilst it was exhibited?

RICHARD C. CHRISTIE.

Darley House, Matlock.

PLAGUE OF LONDON, 1665.—In Pepys's *Diary* (vol. ii. p. 313, ed. 1828), mention is made of the "child of a citizen in Gracious St., a saddler," who was saved by being given by its parents into the arms of a friend, who carried it to Greenwich, they having lost all their other children by the plague, and being in despair of escaping it themselves. Is the name or the subsequent history of the child known? There was a picture of this incident in an exhibition of the Royal Academy. I should be very glad to know the painter's name and the exact date of the exhibition, which I think was two years back.

L. PH.

AN ECCENTRIC BURIAL.—Rev. Langton Freeman, of Whilton, co. Northampton, and rector of Old Bilton, co. Warwick, in his will, dated Sept. 16, 1783, after bequeathing money to found schools at Long Buckby, Old Bilton, &c., gave the following singular directions for his interment:—

"And first, for five days after my decease and till my body grows offensive I would not be removed out of the place or bed I shall die on, and then I would be carried and laid in the same day decently and privately, in the summer house now erected in the garden belonging to dwellinghouse where I now inhabit in Whilton, and be laid in the same bed there, with all the appurtenances thereto belonging, and to be wrapped in a strong double winding sheet; and in all other respects to be interred as near as may be to the description we receive in Holy Scripture of our Saviour's burial. The doors and windows to be locked up or bolted, and to be kept in near

the same manner and state as they shall be in at the time of my decease; and I desire that the building or summer house may be planted around with evergreen plants; and fenced off with iron or oak pales and painted of a dark blue colour; and for the due performance of this, in manner aforesaid,"

he devised the manor of Whilton and certain lands to his nephew Thomas Freeman, of Daventry, Esq., whose daughter Marianne carried them in marriage to Dr. Charles Rattray, of Daventry. Any information respecting these eccentricities, and why it is that Mr. Freeman's burial-place is allowed to remain in its present disgraceful condition, will be gratefully received. From what I saw a few weeks since I am sorry I did not examine the place, as I believe his remains are still visible. What has become of the property? Is there any living representative?

H. A.

Holloway, N.

JOHN CHURCHILL, DAWLISH, CIRCA 1801.—Western Port, on the southern shore of this colony [Victoria], was discovered during the first week of 1798 by that intrepid sailor George Bass, who remained in it for about a fortnight. The first survey of it was made by Lieutenant James Grant, in H.M. armed brig Lady Nelson, during the months of March and April, 1801. Amongst other names conferred by him was that of Churchill, on an island which he said he named after a "Mr. John Churchill, of Dawlish, in the county of Devon." I am anxious to learn some brief particulars about this gentleman, notably his social position and the date of his death. Perhaps some resident at Dawlish can oblige me with the information I require.

J. B.

Melbourne, Australia.

[See "N & Q," 5<sup>th</sup> S. v. 448; vi. 55.]

THE RABBINICAL WORD=TYPE-CUTTER.—At the end of the Second Book of Chronicles (the end of the Hebrew Bible) the following line stands in many Bibles:—

חֲזַק וְנִתְחַק הַמְּחַק לֹא יִזְק

The interpretation (Thiele) is,—

"Fortis esto et fortes nos geramus! [2 Sam. x. 12.]  
Typographus damno ne afficiatur!"

This Rabbinical word for *typographus* is from the Hebrew חֲקַק, to hack, cut, engrave (hence the word for decree, &c.). Can any of your readers say when this line was first introduced, and what is intended by it? It must have been after the invention of printing.

W. G.

PHENICIAN PLACE-NAMES.—In Dr. M. A. Levy's *Phœnisches Wörterbuch* I find שֶׁשׁ, "Sex, Six, Stadt in Spanien in der Nähe von Malaga"; and עֶלֶשׁ (!) N.p. Alas (!); Name einer Stadt." Does either of these places now exist? and, if so,

under what name? and where is or was the latter?

R. S. CHARNOCK.

Boulogne-sur-Mer.

"BORSHOLDER."—This word occurs in Pegge's *Alphabet of Kenticisms* (see English Dialect Society, Original Glossaries, ser. C. iii. 3). Lambard derives it from A.-S. *borhes ealdor*, which he renders "elder of the pledges." Is there any authority for *borhes ealdor* besides Somner's sole dictum? I have consulted Leo's *Anglo-Saxon Dict.*, and find no mention of the word there. There is authority for *burh ealdor*=borough elder, but I don't think this can be the origin of *borsholder*, the *s* being left unaccounted for by this derivation.

A. L. MAYHEW.

Oxford.

"BELLE CHILDREN."—I have lately met with three wills, dated in the years 1551, 1558, and 1594, which contain bequests to "belle children" or "belchildren." Judging from the contexts, I suppose this term to be equivalent to "grandchildren," but not being able to find it in any dictionary to which I have access, I should be glad to ascertain if my conjecture is correct, and should feel obliged by information on the subject.

J. H. GURNEY.

Northrepps Hall, Norwich.

THOMAS BARKER OF LINTON, CAMBRIDGESHIRE, OB. 1777.—I am desirous of obtaining some information respecting his pedigree and arms.

HENRY E. BARKER.

ESKRICK FAMILY, OF YORK AND BOLTON-LE-MOORS, LANCASHIRE.—Can you give me information respecting this old family? Originally of York, a branch was established in the neighbourhood of Bolton at the commencement of the last century, in the possession of landed property which they held until a few years ago.

R. ASHWORTH.

Bolton.

BEDÉ'S NORTHUMBRIAN VERSION OF THE GOSPEL ACCORDING TO ST. JOHN.—Has this work been entirely lost, or does the Lindisfarne Codex (once called the "Durham Book," and now preserved in the British Museum) contain and represent a later copy of it? According to Prof. Skeat's edition of the Lindisfarne MS. its Latin text dates about A.D. 700, whilst the English gloss, written above it by a certain Aldred, belongs to the tenth century.

H. KREBS.

Oxford.

EPISCOPAL HERALDRY.—I presume that, in virtue of their episcopal rank, suffragan, as well as retired colonial, bishops are entitled to use a mitre for their crest. But what is the use in regard to arms? If I may particularize, has the Bishop of Bedford, for instance, or the Bishop of Dover, any

official seal? Or has the present Archdeacon of London a continued right to the use of the impaled arms to which he was, *quod* Bishop of Colombo, entitled? Can, in fact, unattached bishops be recognized in heraldry?

H. W.

New Univ. Club.

PEWS IN CHURCHES.—At what period was the practice of placing pews in churches first introduced in England, and how many years were occupied before it became the general and almost invariable rule, as at present, for a church to be pewed?

B. R.

[If by "pews" our correspondent means "fixed seats," the custom arose only about the fifteenth century.]

"SEWIN."—The salmon-trout is here popularly known by this name. Can any one give me the origin of the word, or say if it is used with the same meaning elsewhere? I have not found it in any glossary. Halliwell, however, has "sewant," the place, as a Northumberland word. Spurrell's *Welsh Dictionary* has, "*Penllwyd*, gray-headed, n. grayling, sewin," evidently confounding the salmon-trout with the grayling.

F. C. BIRKBECK TERRY.

Cardiff.

ROTHWELL CHURCH, KETTERING.—Can any of your readers give me any information with respect to the accidental discovery of the crypt in this church some few years ago? The crypt is said to have been closely packed with skulls and thigh-bones, the skulls bearing evidence of having belonged to a people of an early age. Has any conclusion been arrived at as to the date or object of this interment?

FREDERICK MANT.

"GAMMER GURTON'S STORY BOOKS."—Wanted a copy of this collection of old English story books, by him who "revised and amended them," some forty years ago, "for the amusement and delight of all good little masters and misses."

AMBROSE MERTON.

40, St. George's Square, S.W.

"MIGHT AND MAIN."—"With all one's might and main": wherein does "main" differ from "might"? We can understand "*velis et remis*," "*velisque remisque*," or "*manibus pedibusque*," but what is "might and main"? The old English *miht* and *mægen* are mere varieties of *mágan*, to be able, p. *mihhte* or *meahte*. There is an intelligible distinction in the words "with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength" (Mark xii. 30), but none that I can see in "might and main."

E. COBBHAM BREWER.

"PERSIMMON."—I am very anxious to discover the meaning of this word, which is used by De Quincey in his article, "On Murder, considered as



one of the Fine Arts." I have utterly failed to find out the meaning, and have come to the conclusion that the only source from which I can obtain the information is "N. & Q." The sentence runs thus at p. 48 of my edition of De Quincey: "He had taken to wearing his beard again; why or with what view it passes my *persimmon* to understand." W. C. DRUMMOND, Major.

[Stormon gives "Persimmon" (an Indian name) as an American tree and its fruit.]

"COLLYWEST."—This word occurs in chap. xxxi. of Miss A. B. Edwards's powerful novel *Lord Brackenbury*, and is explained in the margin as meaning "contrariwise, unfortunate." I was about to send it as a new word to "N. & Q.," when I remembered the editor's caution, and referred to Wright's *Provincial Dictionary*, where I found it under the form "Collyweston." Now Collyweston is a village near Stamford, and I ask for information whether the word properly has its "local habitation" there, or whether the similarity is merely accidental, like the hamlet of Owlpen, near Dursley, which, I suppose, has no connexion with Messrs. Macniven & Cameron's ingenious invention. EDWARD H. MARSHALL, M.A.

#### AUTHORS OF QUOTATIONS WANTED.—

"Let no man talk of trifles. The origin of life is so small that no microscope in aid of human sight can reach it; yet life is a principle so wide-reaching that I am not sure whether, to a mind of just perception, that gluten and cased pulp of life, a snail, be not absolutely a greater thing than Chimborazo."

E. WALFORD, M.A.

"When they talked of their Raphaels, Correggios, and stuff,

He shifted his trumpet and only took snuff."

GORILLA.

#### Replies.

##### THE BONYTHON FLAGON: BONYTHON OF BONYTHON, IN CORNWALL.

(6th S. i. 294, 345.)

With reference to the article in the *Gentleman's Magazine*, quoted *supra*, p. 294, allow me to say that not only is it incorrect in saying that the name of Bonython is "blotted out of the record of human life," but that I am a lineal descendant of the Bonythons of Bonython, in Cury, Cornwall. The explanation of the impression that the family had become extinct is to be found in the fact that my grandfather, Thomas Bonython, who was born in Cornwall about the year 1787, spent the greater part of his life in America and Australia. I am anxious to remove this impression, as I notice that the family is reported to be extinct, not only by the *Gentleman's Magazine*, but in Lake's *Parochial History of Cornwall*, and in the Rev. A. H. Cummings's very interesting work on *The Churches and*

*Antiquities of Cury and Gunwalloe* (1875), which has a chapter devoted to the Bonythons. All the accounts referred to contain inaccuracies, but, under the circumstances, this is not surprising. I may state that, although the family had considerable possessions in Cornwall, amongst others Bonython in Cury, Carclew in Mylor, and Bissoe in Perranarworthal, and although Reskymer Bonython (whose wife was a descendant of one of the Dukes of Exeter) was sheriff of the county in 1619, the Bonythons were much in London, especially about the time of the Stuarts, taking an active part in the political affairs of the nation. In 1684 Charles Bonython (of whose career a brief, and by no means satisfactory, sketch is given in Woolrych's *Lives of Eminent Serjeants*) was elected a Member of the House of Commons for Westminster, of the courts of which city he was for eighteen years the steward. There is still in existence, I believe, a letter written by the famous Samuel Pepys to Lord Berkeley, with reference to a member of the family, who in the letter, which is dated Feb. 22, 1677-8, is associated with a relative, Capt. Trevanion, a descendant of Sir Hugh Trevanion, who was knighted at the battle of Bosworth Field.

In your quotation from the *Gentleman's Magazine* you adopt the writer's mode of spelling the name—viz., Bonithon—but our way of spelling it, which was that of Serjeant Bonython, and is that followed in regard to the property, is quite as ancient as the other, although, of course, in old books and documents both forms are found. Carew, in his *Survey of Cornwall* (1602), spells the name both ways; but in mentioning that the wife of one Sir William Godolphin, and the mother of another Sir William, was a Bonython, he spells the name as I have now written it. For my information about the family, on account of the distance at which I live from the old country, I am quite dependent on tradition and on easily obtainable works, consequently I am much obliged to Mr. MILLETT for his note about Blanche Bonython's gift to St. Mary's Church at Penzance. Any other information of a similar kind would be esteemed a great favour. I sincerely hope that before this time you have received from some of your numerous readers particulars as to the whereabouts of the Bonython flagon, which bears an inscription stating that it was used at the coronation banquet of James I. by a member of the family, who officiated at the banquet. JOHN LANGDON BONYTHON.

Adelaide, South Australia.

"LIFE OF OLIVER CROMWELL" (6th S. i. 155, 219).—Seeing that MR. SOLLY has such a minute knowledge of books on the history of Cromwell, I shall feel obliged if he (or, indeed, any one else) will state who the author was of the history of which the title-page is as follows:—

"The Perfect Politician: or a Full View of the Life and Actions (Military and Civil) of Oliver Cromwell. Containing also a History of the late Civil War, so far as he was concerned therein. The Second Edition. Whereunto is added His Character; and a Complete Catalogue of all the Honours conferr'd by him on several persons. *Qui nescit Dissimulare, nescit Regnare.* London, Printed in the Year 1680." 12mo.

The initials "I. S." are appended to the short address "To the People of England" or "To the Reader," and they appear to be those of the author. For a long time there seem to have existed doubts as to where Cromwell's remains were laid after his death and as to their ultimate resting-place. Baker's *Chronicle of the Kings of England* (Lond., 1679, folio, p. 638), says, "The corpse had been privately inhumed many days before the solemnity in Henry VII.'s chapel"; and the said history of 1680 says:

"The corpse... was on Sept. 26, about ten at night, privately removed from Whitehall to Somerset House, where it remained in private some days till all things were in readiness for public view; which being accomplished, his Effigies was with great state and magnificence exposed openly; multitudes daily flocking to see the sight," &c.

And always after this Baker only refers to the effigies and the waxen picture, so that the remains seem to have been privately disposed of. According to some accounts it was not publicly known where he was buried. Again, others say that his remains were disinterred and his head stuck up at Westminster Hall; one account is in a note in Nash's edition of *Hudibras*, viz.:—

"Peter Sterry dreamed that Oliver Cromwell was to be placed in heaven, which he imagined to be the real heaven above, but it turned out to be the carnal heaven at the end of Westminster Hall, where his head was fixed after the Restoration. There were two victualling houses at the end of Westminster Hall under the Exchange, the one called Heaven and the other Hell. Near to the former Oliver's head was fixed Jan. 30, 1660/1."

If former accounts are true there is possibly some mistake here, and some other head than that of Cromwell may have been stuck up. I think it was stated, in a late number of "N. & Q." [5th S. x. 264, 358], seemingly with truth, that Cromwell's remains were privately interred in Yorkshire. What is the truth of the matter or the generally received opinion respecting it? D. WHYTE.

[See also "N. & Q." 5th S. ii. 205, 240, 466; iii. 27, 52, 126, 273, 357; x. 277.]

WILLIAM WILBERFORCE (6th S. ii. 86).—The town residence of this excellent man was the house at Kensington Gore subsequently occupied by the Countess of Blessington (Count d'Orsay's studio was in a detached lodge on the Chiswick side of the entrance gates), afterwards (in 1851) tenanted by Alexis Soyer, the well-known chef, who therein set up a huge restaurant, called "Soyer's Symposium," and ultimately acquired by the Royal Commissioners of the Exhibition of 1851, who

ruthlessly pulled the interesting mansion down, including a "comic" panorama in monochrome, which your humble servant painted for Soyer on one of the staircases. S. H. C. will find plenty of information respecting Wilberforce's residence at Gore House in Thornbury and Walford's *Old and New London*. G. A. SALA.

He died, according to the *Gentleman's Magazine*, "at the house of Mr. Smith in Cadogan Place." The number is not given, but probably it could be ascertained by reference to the *Post Office Directory*, or the *Red Book*, or *Blue Book* for 1833 or 1834. E. WALFORD, M.A.

Hampstead, N.W.

William Wilberforce died at a house in Cadogan Place, Sloane Street, Chelsea, number either 40 or 42, I am not certain which, but I think the latter. F. B.

JOHN LOCKER (6th S. ii. 86).—With reference to H. A. W.'s question about a portrait of John Locker, I believe it must be the portrait of the Rev. John Locker, formerly incumbent of St. Lawrence, Exeter, and of Kenton, Devon. His brother, Capt. William Locker, died Lieutenant-Governor of Greenwich Hospital. As the Rev. John Locker was my great uncle, I should, if possible, very much like to see the picture.

F. LOCKER,

25, Chesham Street, S.W.

A COFFEE-HOUSE IN THE STRAND (6th S. ii. 48, 78).—Andrew Millar lived in the Strand, and in his early years generally dined at an adjacent tavern; his house was opposite, or over against, Catherine Street, and there seems to be nothing to show that this daily haunt of his was in the Strand; it may have been in Catherine Street (Nichols's *Literary Anecdotes*, iii. 387). MR. AUSTIN DOBSON has already shown that the story cannot be true in respect to *Tom Jones*, and to this may be added the statement of Mr. Charles Knight, who, in *Shadows of the Old Booksellers*, says that at Millar's house, No. 141 in the Strand, he "concluded, over many a hospitable entertainment in his upper rooms (for the old days of booksellers' bargains at taverns were over), his treatises with Fielding and Thomson, with Hume and Robertson." I am unable to say when and where the story in question first appeared, but it is to be found in a little volume entitled *Anecdotes of Books and Authors* (Lond. 12mo. 1836), p. 216, and there the expression only is "at a tavern over a beefsteak and a bottle," and with the further addition that Millar had advanced Fielding in all 2,500*l.* during his life, the whole of which debt he cancelled in his will. The story, as related, is clearly an error; but may I be pardoned for asking MR. C. A. WARD why he calls it a "time-blink," and, in fact, what is meant by that curious compound word? Such



words always remind me of Dean Swift's remark on new words in his *Letter to the Earl of Oxford on the English Tongue*, where he remarks on "the affectation of some late authors to introduce and multiply cant words, which is the most ruinous corruption in any language." It is very certain that at no previous time have writers been so ready to introduce new words as they are now. It was said by Horace that old words are ever dying out and new ones taking their place; but at the present time there is a very sad tendency to set aside old words which are good, and to substitute new ones which often are bad; and it is thought enough to say of any new word, "It is used in print," to stamp it with authority. Thus it was lately said of *seascape* (*ante*, p. 58) that the word is to be found in a modern book, as evidence of its being recognized as an English word, whereas its use in print only shows the boundless eccentricity of modern writers. EDWARD SOLLY.

"THE BABES IN THE WOOD" (6th S. ii. 86).—In answering MR. MACCULLOCH'S query, first let me say that the title he gives this ballad of *The Babes in the Wood*, although frequently used, is incorrect. The old play, from which the ballad may have been drawn, is entitled:—

"Two Lamentable Tragedies; the one of the murder of Maister Beech, a chandler in Thames Streete, &c. The other of a young child murdered in a wood by two ruffins, with the consent of his Uncle. By Rob. Yarrington, 1601, 4to."

Ritson tried to refute Percy's suggestion that the play was the original of the ballad by quoting the following entry in the registers of the Stationers' Company:—

"15 Oct., 1595, Thomas Millington entred for his copie, under, th[e h]andes of bothe the Wardens, a Ballad intituled *The Norfolk Gent, his Will and Testament*, and howe he commytted the keepinge of his children to his owne brother, whoe dette moste wickedly with them, and howe God plagued him for it."

But I find in Baker's *Biographia Dramatica* an assertion that Yarrington's play was not printed "till many years after it was written." Sharon Turner and Miss Halstead favoured the rather untenable opinion that the wicked uncle was intended to represent Richard III., and that therefore the date of the ballad was much earlier than that usually claimed for it. In Percy's *Reliques* the two lines referred to by your correspondent are printed as

"And in a voyage to Portugal  
Two of his sonnes did dye."

Ritson has the following note in his *Ancient Songs* (1829, vol. ii. p. 155):—

"The voyage, A.D. 1588. See the Catalogue of the Harl. MSS., No. 167 (15). Dr. Percy, not knowing that the text alludes to a particular event, has altered it to a voyage."

HENRY B. WHEATLEY.

ROCK FIGURES (5th S. xii. 89).—MR. C. A. WARD, quoting from Labillardière's *Voyage à la Recherche de la Peyrouse*, says that "there is a rock close to, or one of, the Eddystone rocks like a vessel in full sail, that has deceived English and French navigators," and asks, "Is this mentioned in English books, and is the resemblance still existing?" I have not been able to refer to the French edition of Labillardière, but in the English translation, published by Stockdale in 1800, I have not been able to find the fact mentioned by MR. WARD. Is not MR. WARD, however, confounding the Eddystone reef in the English Channel with the rock of the same name off the south coast of Van Diemen's Land, or, as it is now called, Tasmania? Seeing that D'Entrecasteaux's expedition in search of La Perouse, to which Labillardière was attached as one of the naturalists, sailed from Brest, it never went within two degrees of latitude of the first, whilst the second was seen more than once, and is more than once referred to. In mentioning this rock the Admiralty sailing directions (*Australian Directory*, fifth ed., i. 186) speaks of it as resembling "an awkward tower," and (*ibid.*, sixth ed., i. 371) as resembling an "ill-shaped" one. It may interest MR. WARD to know that there is another rock shaped like a ship in the adjacent seas; Brig Rock, to the eastward of King's Island, in Bass's Strait, being described by the above authority (sixth ed., i. 207) as having been named from the resemblance. J. B.

Melbourne, Australia.

"SMOKE-FARTHINGS" (6th S. i. 437).—The following extracts are from Cowel's *Law Dictionary*:

"*Smoak-farthings*; The Pentecostals or customary oblations offered by the dispersed inhabitants within a diocese when they made their processions to the mother cathedral church, came by degrees into a standing annual rite, called smoak-farthings. For in the year 1444 William Alnewke, Bishop of Lincoln, issued out his commission, 'Ad levandum le smoak-farthings, alias diet. Lincoln farthings...ad utilitatem nostræ matricis ecclesiæ cath. Lincoln....' Dietæ Smoak-farthings conceduntur ad constructionem S. Margaretæ Leicestr.' 'And about the year 1470 John, Bishop of Lincoln, sent his injunctions to John Gilbert, his commissary-general within the archdeaconry of Oxford, and George Ward, D.D., to move the curates or parochial clergy to advise their people of their antient and laudable custom of processions and oblations to the mother cathedral church of the diocese at Whitsuntide'; 'Omnes et singulas oblationes hujusmodi, quadrantes Pentecostales, alias smoak-farthings, vulgariter nuncupatas.'"

See also *verb.* "Smoak-silver," where land is spoken of as "held by the payment of smoak-silver to the sheriff of the yearly sum of six pence." There is also "smoak-silver" and "smoak-penny" paid to the ministers of divers parishes, to be paid in lieu of tithe-wood. See Cowel's *Law Dictionary*, ed. 1727. The reader will find some interesting information on the above by referring to the same author under the words "Chimney-money,"

"Hearth-money," "Smoak-money," "Fuage or Focage," "Foco," &c.; but I must not forget that the editor of "N. & Q." claims a limited liability.

E. C. HARRINGTON.

The Close, Exeter.

Blackstone, in his *Commentaries*, i. 323, says:—

"As early as the Conquest mention is made in Domesday Book of fumage or fuge, vulgarly called smoke-farthings, which were paid by custom to the king for every chimney in the house."

In "N. & Q.," 1<sup>st</sup> S. ix. 513, is printed an extract from the register of William Alnewick, Bishop of Lincoln, dated 1444, containing a commission for the application of "le smoke-farthinges, alias diet. Lincoln farthinges," payable to the cathedral church of Lincoln, to the construction of a bell tower in the church of St. Margaret, Leicester. Here the term appears rather to mean the same as "smoke-silver" in Blount, otherwise called "smoke-penny," which was a sum of money "paid to the ministers of divers parishes as a *modus* in lieu of tithe-wood. And in some manors (formerly belonging to religious houses) there is still paid, as an appendant to the said manors, the ancient Peterpence by the name of smoke-money." According to Blount, s.v. "Fuage," the tax of "smoke-money" or "chimney-money" was originally imposed by the Black Prince upon his subjects in the dukedom of Aquitaine, and amounted to one shilling for every fire. He further says that in the Rot. Parl., 25 Edward III., it is called "hearth-silver."

S. J. H.

I do not think that this tax—paid yearly in some parishes to the vicar or rector, and in others to the lord of the manor, by all persons who had chimneys—is yet quite obsolete. I have been told that it has been paid recently at North Kelsey, and I know that it has been collected within human memory at Messingham and at Kirton-in-Lindsey. The churchwardens' accounts of the latter parish, under the year 1671, contain the following:—"I reckon nothing for my own labour and chimney money, which I hope you will allow." The following passage occurs in Mr. North's *Chronicle of the Church of St. Martin, in Leicester*:—

"Among the receipts of the churchwardens in the reign of Queen Mary are several entries by 'Lincoln Farthings.' These and 'smoke farthings' were identical. The 'smoke farthings' appear to have been in some cases an ancient ecclesiastical impost, collected throughout the diocese for the use of the cathedral, and in consequence were frequently called after the name of the mother church; so the smoke farthings collected in this town would be called 'Lincoln Farthings,' Leicester being at that time within that diocese."—P. 143.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

"Smoke-farthings" were a sort of chimney tax. The Rev. Lewin George Maine (sometime vicar of

St. Laurence, Reading), in his *Lectures on the History and Antiquities of Stanford-in-the-Val, Berkshire* (Parker, 1866, p. 46), says that

"in the churchwardens' book... we have sums of money 'payd for smoake-farthings.' This was a yearly rent paid by the inhabitants of a diocese at Whitsuntide when they made the customary procession to the cathedral or mother church, which in the case of Stanford was that of Salisbury. A farthing was collected from every house as a composition for the customary dues."

See also Manley's *Nomothetes* (1684) under the words "Smoke-silver," "Chimney-money," "Fuage or Focage," and "Hearth-money."

CHR. W.

A composition for offerings made in Whitsun week to the cathedral of the diocese, or to the Pope, by every man who occupied a house with a chimney; also called Pentecostals, "Whitsun farthings," or "smoke-money." My authority for this is *Glossary of Ecclesiastical Terms* (Rivingtons).

OSTIARIUS.

DERWENT (6<sup>th</sup> S. ii. 11).—I see that PROF. SKEAT incidentally explains Derwent as "white water." Is this certain? (1) Is it quite certain that the *Der* = *W. dwfr, dwr*? In names of places this Celtic word for water generally becomes *Dur, Duro, Dubr*, the Celtic vowel appearing as *u* in the Latin form. The Latin form of Derwent is *Derventio*. (2) Is it quite certain that *-went* = *W. gwyn*, white, fair? I see two difficulties in the way of this equation, (1) the vowel *e* in *-went* for the Welsh *y*, and (2) the *t*. How is the *t* to be explained? The form *Derguentid* is found in Nennius, *Derwennyd* in Aneurin (see Pearson, *Hist. Maps*, p. 22). I would suggest that perhaps *Derwent* may = *Durgwent*, the water of the fair region, of the plain. But it would be well to have the opinion of Celtic scholars on the point whether *der* in *Derventio* can equal *W. dwr*.

A. L. MAYHEW.

Oxford.

"THE LASS OF RICHMOND HILL" (1<sup>st</sup> S. ii. 103, 350; v. 453; 2<sup>nd</sup> S. ii. 6; xi. 207; 3<sup>rd</sup> S. xi. 343, 362, 386, 445, 489; 5<sup>th</sup> S. ix. 169, 239, 317, 495; x. 69, 92, 168, 231, 448; xi. 52; xii. 315).—In the controversy in your columns in 1878-9 as to the identity of the lady addressed in this song, and as to whether the Richmond Hill was the Surrey or Yorkshire Richmond Hill, MR. CHAPPELL dwelt upon the fact that in my communication (5<sup>th</sup> S. x. 168) I stated that one of the brothers of the lady was named Charles William, whereas in the law lists of the time the name occurred as William only.

Recently I have had occasion to go through a number of family records, in which I find that my grandfather's name always occurs as William, and the only occasion on which Charles is used is on the title-page of his works, which fact leads me to



infer that Charles William Janson was used as his *nom de plume*.

In a letter I got from an old lady, still living in London, and who knew him personally, she says:—"Your grandfather was an author, but in his books he signed his name Janson, not l'Anson; that was the name he went by in America. . . I never knew that he was called Charles."

The Rev. John R. Hutchinson, Fellow of St.

John, bapt. Dec. 11, 1739;  
bur. March 9, 1745.

William, bapt.=Martha Hutchinson,  
Oct. 25, 1741. of Richmond.

Thomas, bapt. Francis, bapt.  
May 17, 1744. June 23, 1746.

William, bapt.=Maria Walker,  
Aug. 29, 1762. London and  
Warwickshire,  
married 1810.

Frances,=Leonard  
bapt. McNally.  
Nov. 11,  
1766.

Thomas,=Grace Bleg-  
bapt. borough,  
Aug. 1, cousin.  
1769.

John, bapt. Sept.  
19, 1763; bur.  
Dec. 12, 1764.

Ralph Mark,  
bapt. June 7,  
1765.

William Andrew, b. 1815,  
d. 1872; had issue.

Had issue.

Frances Elizabeth,=Capt. Hampton  
heirress; had issue. Lewis Henlys.

This seems a minor point in a discussion which may be regarded as sufficiently set at rest, as it perhaps does not bear in any important way upon the point at issue, which was the authorship of the song. Still, to prevent so eminent an authority on our ballad literature as MR. CHAPPELL from falling into an error, I think it as well to request you to insert this note, as it confirms the material facts as stated by us both, although different conclusions were drawn from them.

WILLIAM A. L'ANSON, L.R.C.P.

A FIVE-SHILLING PIECE OF OLIVER CROMWELL (6th S. i. 495; ii. 17).—I have not the words of the statute 5 Eliz., c. 11, but Blackstone has merely "clipping, wasting, rounding, or filing, for wicked gain's sake," without any mention of "letters," and provided that these are not specified in the statute itself, in such terms as to have become well known, the "has" is left without any express reference. Evelyn, a contemporary, certainly took the inscription as a mark of presumption on Cromwell's part, and I venture to suggest that there may be another interpretation than that mentioned by J. B., in default of its being shown that such an inscription, as a common caution, occurs elsewhere.

Evelyn describes the medal with a somewhat different inscription, the pronoun "mihi" being inserted:—

"XII. 'Olivar,' D.G. Ang. Sco. et Hib. Pro., &c. Reverse, with the usurper's paternal coat within a scutcheon of pretence, between St. George's, St. Andrew's crosses, and the harp, under the imperial crown of England, 'Pax queritur bello, 1658'; and insolently about the rim, 'Nemo has nisi periturus mihi adimat.' For so confident was this bold man of establishing himself and posterity (having now killed and taken possession) that his presumptuous son stamp'd another medal:—

"XIII. 'Olivar,' &c. 'Non deficiet Olyva,' Sep. 3, 1658,' representing his father in arms and titles as above."—*A Discourse of Medals*, Lon. 1697, p. 119.

John's, Cambridge, has recently sent me a portion of our pedigree, extracted from his family tree, and in this there is again only the one Christian name, William. Since then I have obtained church-register extracts from Richmondshire, which conclusively prove the above. The children of William l'Anson, of Leyburn and Harnby, and Frances his wife were:—

Fleetwood (*Chron. Prec., Hist. Account of Coins*, Lond., 1745, p. 15), gives them nearly as Evelyn does,—

"Has nisi periturus mihi adimat nemo."

So that the motto implies, that if any one attempts to take from the Protector the countries of his Protectorate, which are expressed by name on the obverse, and are symbolized on the reverse by the crosses and harp, it is at the peril of his life. The other motto combines the "Pax paritur bello" of Corn. Nepos, *Epam.* § 5, and the "Sævis pax queritur armis" of Statius, *Thebais*, vii. 554.

ED. MARSHALL.

THE GRAHAMS OF NETHERBY AND THE CROWN VALLERY (6th S. i. 396; ii. 70).—I shall be glad if I may furnish a few more facts concerning the Graham family of which Sir Richard, the hero of Arloe, was a member. He and his brother Sir George, of Castle Warynge or Warden, in Kildare (*ob.* 1619), were grandsons of "Fergus Greyme, Gent," of "the mote of Lidydale, co. of Cumberland," who had an augmentation of arms 1553, as noted, "conveyed by patent under the Great Seal to him and his heirs for ever," the crest a "branch of the oke root on a wreath argent and gold mantle." These arms, quartered with the three escallops, &c., of the Netherby shield, and cut rudely on a square stone, were built into the front of Culmaine House, co. Monaghan. Under the motto, "Reason contents me," was the date of the building, 1726, and the initials of the builder H. G. or Hector Graham, who was fourth in descent from Sir Richard, of Arloe notoriety. This stone is now in possession of my family. The pedigree of Sir Richard was circumstantially as follows:—Fergus Greyme, of the Mote, 1553, had a second son, Roger or Richard, who came to Ireland 1565, and had grants in Kildare. He lived at Meylerston, and had two sons, Sir Richard

and Sir George, both captains of horse under Sir George Carew, 1599. In 1710 they had two thousand acres in Cavan from the Crown. (See Pynnar's *Survey*.) Sir Richard was first High Sheriff of the Queen's County, and Constable of Maryborough Castle, with unlimited military power "against the O'Mores rebels." He lived at Rahin, now the property of Sir A. Weldon, Bart. His grandson Richard joined King James at the Revolution, and suffered confiscation of his property at Ballylinan. Richard Graham leads the catalogue of the Queen's County adherents of James II. in the *Chichester House Book of Forfeited Estates*, sold in 1702. My ancestor's "seal ring," as suggested by Mr. CARMICHAEL, may not be "an armorial one." I know little of heraldry, or of "heraldic charges," but the sword on the ring is the counterpart of that which I have seen on the tombs of Knights Templars, a straight blade surmounted by a cross handle.

R. S. BROOKE, D.D.

Taney House, Dundrum, co. Dublin.

OVERBURY'S LINE, "HE COMES TOO NEAR," &c. (6th S. i. 454).—It is somewhat late in the day to call upon "the next compiler of quotations" to rectify matters with respect to Overbury's well-known line, now, indeed, almost equally well known to have been merely appropriated by Lady Mary Wortley Montagu in her little poem of *The Lady's Resolve*. The poem is stated to have been written "extempore," and it is not unreasonable to suppose that in the employment of the prefatory phrase, "Let this great maxim," &c., Lady Mary Wortley Montagu accepted the lines (for there are in reality the greater part of three lines appropriated) as proverbially familiar. She was, surely, too worldly wise to suppose she could deceive the public in this matter, and too womanly witty to make the attempt. Be this, however, as it may, the matter has long since been set right. The appropriation is accurately pointed out, and the authorship and reference given correctly in every particular, in Hain Friswell's *Familiar Words*, 1874; *Virtue's Treasury of Choice Quotations*, 1869; and the diminutive *Who Wrote It?* 1879.

T. L. A.

Oxford.

THE WHITMORE JONESES OF CHASTLETON (6th S. ii. 48).—I am sorry to be unable to give Sp. the information desired respecting the Whitmore Joneses. It may, however, be of service to state that the double name was assumed only in 1828, when the last male representative of the Jones family died, bequeathing the Chastleton estate to his kinsman—a Whitmore—on condition of his taking the arms and name of Jones. These Whitmores (of Apley, Shropshire) are also a very old family. I find among my notes the following in allusion to Chastleton: "The estate was purchased

by Walter Jones, Esq., from Catesby, the well-known conspirator in the Gunpowder Plot, who sold it to procure the required funds." A. P.

CHRIST'S HOSPITAL (6th S. ii. 67).—J. H. I. may be glad to add to his list of distinguished "Blues" the names of my friend Dr. Haig Brown, Head Master of Charter House School, and the late Field Marshal Lord Seaton, better known, perhaps, as General Sir John Colborne.

E. WALFORD, M.A.

Hampstead, N.W.

THE FLETCHER FAMILY (6th S. i. 511).—In regard to Rev. Richard Fletcher, Vicar of Cranbrook, co. Kent, I have a reference to *Annals of Cranbrook Church, co. Kent*, by William Turbut, second lecture, pp. 17, 18; third lecture, pp. 4–16, as giving a full account of him. L. L. H.

THE OAK AND THE ASH (6th S. i. 514).—Last year the ash was notably later than the oak in coming into leaf, this year somewhat later, then some dry warm weather quickened the process. Doubtless the degree of cold during the previous winter, and the depth to which it has penetrated the ground, has some effect on the early or late appearance of leaves in the spring. It should be remembered, in looking for a leafy oak on "King Charles's Day" that, owing to the alteration of style, the 10th of June now corresponds to the event to be commemorated. The two lines quoted will be found to vary in some of the references given so as to suit the season, whatever it may be:

"When the ash is before the oak,  
We are sure to have a soak,"

would correspond to some versions I have met with. In Bedfordshire I have heard,—

"When the oak is before the ash,  
The summer will be dry and mash."

But no other use of the word "mash," in the sense of hot, could be obtained in the same district. I believe the rhyme to be intentionally changed to accord with the result. W. S.

The following is from the *Surrey Comet* of May 22:—

"Never have I known those tree proverbs more exactly verified:—

'Oak before ash,  
Have a splash;  
Ash before oak,  
Have a soak.'

Here, in Mid Surrey, we have had scarcely 'a splash' of rain for weeks, and would almost welcome now a day or two of last year's ceaseless 'soak.' There is another saying:—

'If the oak before the ash comes out  
There has been, or there will be, drought.'

Our oaks all about are abundantly out in leaf, whereas the ash hardly makes a sign."

GEO. L. APPERSON.

Wimbledon.



MODERN CHURCH ARCHITECTURE (6th S. ii. 67).—The following churches occur to me:—Sir Gilbert Scott: St. John the Baptist, Croydon; St. Peter, Croydon; St. John the Evangelist, Shirley; St. Giles, Camberwell; St. Andrew, Victoria Street, Westminster; St. Mary Abbots, Kensington; St. Mary, Stoke Newington; St. Andrew, Hillingdon; St. Stephen, Lewisham; St. Matthew, City Road; St. Matthias, Richmond; St. Matthew, Great Peter Street, Westminster; and the porch of St. Michael's, Cornhill. Mr. Street: St. Mary Magdalene, Paddington; St. John the Divine, Kennington; St. James the Less, Westminster; the Guards' Chapel, St. James's Park. Mr. Pearson: Holy Trinity, Westminster; St. Peter, Vauxhall; St. Augustine, Kilburn; St. John the Evangelist, Holborn; and St. Michael, Croydon. Mr. Norman Shaw: St. Michael and All Angels, Bedford Park, Chiswick; and St. Mark, Bricklayers' Arms. Mr. A. N. W. Pugin: St. George's Cathedral, Southwark. I do not think Mr. Waterhouse has built any church in London.

H. C. S.

Norwood.

I should like to enlarge this query by asking if there is not a guide to all the churches of London with any architectural or antiquarian features? I have often wanted such a help. What churches did Teulon build besides St. Stephen's, Hampstead?

RALPH THOMAS.

38, Doughty Street, W.C.

"MAIDEN" IN BRITISH PLACE-NAMES (5th S. xii. 128, 214, 498; 6th S. i. 14, 184; ii. 18, 68).—"Maiden," as derived from the Celtic *meadhon*, signifying middle, as in Maidenhead, Maidenfield, &c., does not seem to find favour with such correspondents of "N. & Q." as believe in the exclusively Teutonic derivation of early English. The prejudice against the Celtic components of the language dies hard, and, like all other prejudices, will not be reasoned with. I have no desire to enter into any controversy on the subject, but must simply observe, in justification of the Celtic *meadhon*, that I never asserted, or dreamt of asserting, that *meadhon*, in the sense of middle, could apply to such phrases as a "maiden" castle or a "maiden" fortress, *i.e.*, a castle or fortress that had never been captured by the enemy. In these expressions "maiden" is clearly metaphorical, as synonymous with virgin, and of Teutonic derivation. The Celtic *meadhon*, as applied to a field or meadow, is not metaphorical, but plainly descriptive of its position with regard to other fields and meadows.

CHARLES MACKAY.

Fern Dell, Mickleham.

May I be allowed to point out, in reply to Dr. MACKAY, that a Gaelic derivation of the name Maidenhead is simply out of the question? Gaelic was never spoken on the banks of the Thames. I

may also observe that it is phonologically impossible for Gaelic *Meadhon Ait* to be transmuted into Maidenhead. Your correspondent would have been far more likely to have arrived at the true account of the word if, instead of guessing, he had taken the trouble to investigate the history of the name, and to seek out some of its older forms. A good deal about Maidenhead may be found in Kerry's *History and Antiquities of the Hundred of Bray* (1861). From this book I glean the following facts. For the forms cited documentary evidence is given. The old name of the town was South Elington (or Sudlington), an earlier form of which was Elindene, in Lat. Alaunodunum. It was called Elinton for the last time in 1296. The present name appears first in 1288. These are the variants: Maydenhuth, 1288-1395; Maidenheith, 1298; Maydenhith (hythe), 1432-1500; Maidenhead, 1500-1880. There can be no possible doubt about the signification of the latter part of the name. It means a hythe or wharf. The new name of the town probably refers to the formation of a new (maiden) hythe on the Thames in the latter part of the thirteenth century. Some suppose "maiden" =mid, midden, *i.e.* middle. A. L. MAYHEW. Oxford.

The name Maidenhead was probably derived from the formation of a new (maiden) hythe or wharf on the Thames about the middle of the thirteenth century. So says the well-known Rev. Mr. Gorham, who was for several years curate in charge of St. Mary's, Maidenhead, and wrote an interesting book about the town. Leland says Maidenhead was originally Alaunodunum. The existing Court Rolls show it was called Elinton for the last time in 1296. A Roman road ran through Maidenhead in a direction nearly north and south. It is traced on the recently published Ordnance maps; and there are several tumuli about three miles from Maidenhead, near the line of the Roman road.

ROBERT A. WARD.

Maidenhead.

REGINALD SPOFFORTH (6th S. ii. 68, 91).—This ingenious and original composer was born in 1768 at Southwell, in Nottinghamshire, and at an early age received musical instruction from his uncle, who was organist of the minster or parish church at that place. Repairing to London in 1789, he took lessons on the pianoforte from Steibelt, and completed his studies in harmony under Dr. Benjamin Cooke, organist of Westminster Abbey. In 1793 two of his glees (*viz.*, "Where are those hours?" and "See, smiling from the rosy East") gained the prize gold medals given by the Catch Club. This well-deserved success established his reputation as a glee writer, and encouraged him to compose and publish several pieces of music of a similar description. Of these the most celebrated are "Lightly o'er the village green," "Hark, the

goddess Diana," "Hail, smiling morn," and a set of canzonets. At the death of his uncle, in 1826, this admirable musician inherited considerable property, which he did not live long to enjoy, as his close application and devotion to his profession occasioned a nervous disease terminating in a paralytic seizure, to which he succumbed on Sept. 8, in the fifty-eighth year of his age (*Knight's Penny Cyclop.*; *Hugh Rose, Biog. Dict., s.v.*; *Dictionary of Musicians*, second edit., 1827, p. 447).

WILLIAM PLATT.

115, Piccadilly.

CADWALLADER DAVID COLDEN (6th S. i. 376, 499).—He was born in the year 1769, and would have been entirely too young to sign the Declaration of Independence in 1776. His father, whose name was David, is said to have excelled in mathematics and natural philosophy. His grandfather, Cadwallader Colden, a physician, was born in Scotland in 1688, and died on Long Island in 1776. For these facts Francis R. Drake's *Dictionary of American Biography* is the authority.

BAR-POINT.

Philadelphia.

CHRISTMAS AS A CHRISTIAN NAME (6th S. i. 281, 404).—MR. SAVILL says at the first reference that he has never known Christmas used as a Christian name saving in the instance cited from Essex. Curiously enough, two Christmas Powleys are mentioned in the same number of "N. & Q." p. 279.

ST. SWITHIN.

The Essex couple and Mr. Justin MacCarthy were anticipated. Certain Welsh parents called a son of theirs Christmas, who afterwards became the Rev. Christmas Evans, one of the most celebrated preachers Wales has produced.

R. P. HAMPTON ROBERTS.

There is a pawnbroker of the name of Joseph Christmas Folkard, who owns several establishments in the south of London. J. R. THORNE.

A TUNE, "LOATHE TO DEPARTE" (6th S. i. 396, 445).—Not only is this tune different from "The girl I left behind me," but it is not the air which the bands used to play when troops were being embarked for foreign service. The tune which was used to be played in olden times on such occasions was "O'er the hills and far away." The tune which was played on re-embarking for home was "The girl I left behind me." X.

SAMUEL DUNCH, M.P. (6th S. i. 336, 500).—MR. PINK states that the eldest son of Samuel Dunch, M.P. for Berks, 1653, married the sister of Richard Cromwell's wife, and inquires as to his kinship to the Dunches of Little Wittenham. Sir Oliver Cromwell, of Cheshunt Park, elder brother of Richard Cromwell, father of the

Protector, had twenty-nine children, of whom one was Mary Dunch, of Little Witnam. Her daughter, Mrs. Dunch, is mentioned in the *Parliament of Ladies*, 1647 (*Larwood's Hist. London Parks*). Thomas Hawtayne, or Hawten, of Colthorpe, Banbury, married Katharine, daughter of Sir Wm. Dunch, of Witnam Parva. Their daughter Mary was born 1631. Can MR. PINK give any information as to this Mary Hawten or her family? Harriott Dunch, daughter and coheir of Edmund Dunch of Little Wittenham, Berks, Master of the Horse to Queen Anne, married, April 3, 1735, Robert, Duke of Manchester. *Burn's Register of Fleet Marriages*, p. 75.

A. BEAK.

BENHALL PEERAGE (5th S. xii. 47, 135, 477, 511; 6th S. i. 299).—MR. BUCKLER may like to add two more notes to his list concerning the Ferre family.

1269. Dec. 7. Claringdon. "To John fferre, 20*l*. from our clear debts owed from the county of Kent, for the good news which he brought us of the accouchement of Alienora, our daughter, who gave birth to John, son and heir of Edward our eldest [son]" (Rot. Lib., 54 Hen. III.).

1294. [Last date May 10.] Suite of Alianora, Countess of Barre, the King's dearest daughter, who is gone abroad: Nicholas de Valers, Guido Ferre, William de Leyburne, John de Redmarleye, &c. (Rot. Pat., 22 Edw. I.). HERMENTRUDE.

ARM-IN-ARM (6th S. i. 134, 263).—If P. H. remembers forty or fifty years ago, he will not assign crowding of streets for giving up an old English custom. The frequented streets of London were then as much crowded as now, for they were narrower and there was a larger resident population. It was on account of the crowded streets that a lady had an arm given to her for her protection. In Paris, and in most parts of France, it was, as I stated, a fashion not to do so, as it was considered indelicate and an eccentricity à l'Anglaise.

HYDE CLARKE.

EARLY BOOK AUCTIONS (5th S. xii. 28, 95, 103, 171, 211, 411, 436; 6th S. i. 206, 246).—The Rev. Joseph Hunter, the editor of Thoresby's *Diary*, in a note appended to the paragraph mentioning the fact of the first book auction at Leeds, says: "Mr. Simmons, the salesman, was a bookseller at Sheffield." This will answer one part of Mr. JACKSON's query. Some correspondence on this subject is at present going on in the "L. N. and Q." columns of the *Leeds Mercury* supplement.

F. W. J.

Bolton Percy.

SEATON, RUTLAND (6th S. i. 196, 242).—Wright, in his *History of Rutland*, 1684, spells this place Seyton, though twice in his account of the parish the spelling of Seaton occurs. Wright states that



in the Conqueror's time the town was called  
Segetone. JOS. PHILLIPS.

Stamford.

It is worthy of remark that this parish, the "Segentone" of Domesday Book, includes the small village and township of Thorpe-by-Water, the water being the river Welland.

CUTHBERT BEDE.

PRIDEAUX FAMILY (5th S. xii. 283, 330, 456; 6th S. i. 327).—A reference to Sir John Maclean's *History of Trigg Minor*, vol. ii., which contains a most exhaustive account of this family, will help to identify most of the persons mentioned by PROF. MAYOR and MISS PEACOCK. The colonel killed at Marston Moor was William Prideaux, the eldest son of the Bishop of Worcester, and a brother of Matthias Prideaux, who, with his father's assistance, compiled and printed a small *Compendium of History*. I am uncertain about "Dr. Prideau," but a physician of the name appears to have enjoyed a high reputation during the time of the Commonwealth, for, by an order of the Council of State, dated Lord's day, March 6, 1653, he was directed to attend Admiral Blake, who then lay ill at Portsmouth. For this service he received a fee of 50*l*. A pedigree of the Ashburton branch of the family will be found in *Trigg Minor*. Mr. Walter Prideaux, who published a small volume of poems in 1840, is still alive, and has for many years held the office of clerk to the Goldsmiths' Company. W. F. PRIDEAUX.

Sehore, Central India.

COAT OF ARMS: SIR WILLIAM HARPER (5th S. xii. 369, 474, 516; 6th S. i. 106, 145, 243, 323).—If your correspondent D. G. C. E. will consult the pedigree of my ancestor, Robert Thorn of St. Albans, in Harl. MSS., which has Cooke Clarendoux's memorandum upon it, "a parchment Roll in Colers sent me by Mrs. Jubele (Jubell or Inbell), 1601 A.D.," he will find a coat of arms given to the Harper connexion there. I got Mr. Papworth to search his then incomplete work (since so ably finished), but he could not identify it. I think it will be found to be, as Mr. Papworth then suspected, that of Sir Wm. Harpur, but we did not consider it proven. CHEVALIER.

87, Harrow Road, W.

THE "RAM JAM" INN, WHY SO CALLED? (6th S. i. 414; ii. 49).—"Ram Jam" is said to have been derived from the name given, by a man who had been an officer's servant, to a certain liquor, of which he had learned the preparation in India. That the name should be traced to India, in this connexion, appears correct. And this origin of the name may be further explained by observing that *Ram Ján* (as it is commonly pronounced) is a frequent name for an Indian table servant (that is in Northern India), and it became a sort of

typical name for a servant of this class among our English soldiers, who have been in the habit of familiarly calling him "Rum John," or "Rum Johnnie." The name is properly *Ramzán*. It is the word with which we are well acquainted under the form *Ramázan*, the name of the month of fasting in the Mohammedan calendar. It is a common name, as above said, for Mohammedan table servants, and, according to a custom common among the natives of India as well as English people, the *z* is pronounced as *j*, and the name becomes *Ramján*. The application of the name first to a drink brought from India, and then, under the circumstances described by your correspondent, to an inn in England, seems quite probable. The change of the last letter into *m* is an English accident or piece of fun, to bring it into the easy rhyming form of which most languages present familiar examples. T. N.

VINEGAR YARD, DRURY LANE (6th S. i. 492).—It was called the Vine Garden Yard, and was built about 1621. Cunningham takes from the burial register of St. Martin's, Feb. 4, 1624, this touching record:—"Buried Blind John out of Vinagre Yard." How interesting now would it be to foolish people who meddle with the purblind past to know the history of "Blind John"! That uncoloured record, as the parish clerk put it, might by a blind Homer be developed into an *Odyssey*; but we can merely say, "Adieu, Blind John! I trust thou wert buried quietly on a bright afternoon." This Vine Garden Yard had nothing to do with Covent Garden. It was the vineyard of the garden of Craven House, in Drury Lane, still marked by the Olympic and Craven Buildings, a place stuffed up for near two centuries by asphyxiated civilization till at last as a hotbed it developed in its unwholesome precincts a Jack Sheppard. It was out of a court adjacent, as a carpenter's apprentice, that he fell into bad company. I think it would be interesting if somebody would trace out all the vineyards of London. I have recorded a good many, but I should like to have the help of others. C. A. WARD.

Mayfair.

"THE LAND O' THE LEAL" (6th S. i. 18, 137; ii. 51).—Your accomplished correspondent, MR. A. C. MOUNSEY, says, "The 'land o' the leal' is no more a national epithet of Scotland than 'sinfu' man' is a personal reference to Mr. Gladstone." Although the Baroness Nairne in her song meant that heaven was the "land o' the leal," and although, I suppose, it would be utter blasphemy to compare Scotland with heaven, yet it is a fact that for more than one hundred years the Scotch, especially abroad, have been in the habit of alluding to their country as the "land o' the leal."—Dr. Blackie, in his *Library Dictionary*, calls *leal* a Scotticism, while Sir Walter Scott causes Louis XI. to say

that Scotland is a leal nation. It is pretty certain that the word "leal" is almost obsolete in England, while, like many other old French words, it is common in Scotland,—like "bien" (which in the north means well-to-do), "ashet" (*assiette*), a plate, "a jigget of mutton" (*gigot de mouton*), a leg of mutton. These, and many other words, were left in Scotland by the French who took refuge there during the troublous times. It is liable to question whether Scotland really be the "land o' the leal," but there can be no doubt that the many thousands who leave it are in the habit of so describing it.

THOMAS WILSON REID.

"MODUS VIVENDI" (5th S. xii. 109, 218, 516; 6th S. i. 306).—May I be allowed once more to refer to this expression, as I have met with the words in the passage of Cicero which Mr. MILLER noticed from Littleton's *Dictionary*, but did not verify? They occur at the end of the *De Senectute*, the treatise to which Mr. E. H. MARSHALL referred (*supra*, p. 516) for "vitæ modus": "Nam habet natura, ut aliarum rerum, sic vivendi modum." But how came they to have their present meaning as a familiar phrase?

ED. MARSHALL.

TENNYSON'S "IN MEMORIAM" (6th S. i. 356, 499).—There is, I think, no doubt that this passage refers to the shape of Michael Angelo's forehead, of which the lower part projected considerably beyond the upper, forming a prominent "bar" or ridge over the eyes.

R. R. L.

OLD HOUSES WITH SECRET CHAMBERS, &c. (5th S. xii. 248, 312; 6th S. ii. 12).—Harvington Hall, near Kidderminster, has three secret places,—one in the great hall, entered by removing two of the stairs in the great staircase, one in a sort of store-room, and one in the inhabited part of the house, which is not shown to visitors.

JOHN SPENCER.

Bradford-on-Avon.

TO HOLD UP OIL=TO ASSENT (6th S. i. 75, 118, 202).—This old English phrase has a simple Keltic meaning, like many other old English phrases that so puzzle the philologists, because the latter never care to explore the most interesting corner of the field of research, and that corner their own. Briefly, *dean uail* and *dean bosd*—one the equivalent of the other—signify "make brag," "make boast," or "glorify." "Hold up his oil" meant to boast about or glorify any one, *uail* and *bosd* having the Irish root meaning of "speech," as any one may see in the case of the last Gaelic word. And there is something more in this *crux*, i.e. a pun—the most important figure of speech in old literatures. *Uillead* means "oil," and is pronounced "hold." "Hold up his oil" was, therefore, a cunningly devised phrase, well understood in Britain a thousand years ago, like hundreds of

others, among which might be noted the Keltic *Fear-sa-follamain*, or *Piers-plowman*, which, however spelled, meant, as everybody was once aware, the "sayings of the teacher," or preacher. I mentioned this last fact some time ago in "N. & Q.," and then, I remember, PROF. SKEAT laughed at such an absurdity. He may reject *uail* in the same way, and insist on the "oil" for anointing kings as "far more proper." It is certainly more dignified, and more in accordance with the modern "march of philology."

WILLIAM DOWE.

Brooklyn, U.S.

"THE MENDING OF ARGO-NAIRS" (6th S. i. 176, 259).—MR. PICTON is probably on the right tack, but "Argonauts" cannot be a mistake for *Argonauts*, who were the heroes on board the ship *Argo*:

"Alter erit tum Tiphys, et altera quæ vehat Argo  
Delectos heroas." Virgil, *Elog.* iv. 34, 35.

Sir Chr. Wren probably wrote *Argo navis*, which might easily be misprinted "Argonauts." Will MR. PICTON supply ancient authority for the fact of the frequent repairs, and also give the passages of the Scholiasts to which he refers? Such discussions are more after the manner of the Schoolmen. Is there not a similar saying about Sir Francis Drake's ship, the first that circumnavigated the globe, and also about Sir John Suckling's (?) silk stockings, that were darned with worsted till a question arose about their identity? I do not feel quite certain about the name, nor can I give any references.

W. E. BUCKLEY.

LOUIS XIV. (5th S. xii. 487; 6th S. i. 24, 204, 264).—I have lately met with an answer to my query relative to the stature of this king in Macaulay's *Essay on Mirabeau* (July, 1832). According to the essayist, the height of the king was 5 ft. 8 in. (a very different measurement, after all, from Thackeray's 5 ft. 2 in.), and the Duchess of Orleans was doubtless under the influence of that illusion which made all the contemporaries of Louis think him a tall man. The facts adduced by Macaulay prove, however, that they were deceived, and even Chateaubriand admitted that there was no longer room for doubt upon the question. On the other hand, I do not believe that Louis could have impressed the world as he did if his "majesty" had been entirely owing to the "barber and the cobbler."

W. F. PRIDEAUX.

Shore, Central India.

"LIKE DEATH ON A MOP-STICK" (6th S. i. 375; ii. 34).—Fifty years ago I recollect an amusement of our boyish days was to make a death's head by scooping out a turnip, cutting three holes for eyes and mouth, and putting a lighted candle-end inside from behind. A stake or old mop-stick was then pointed with a knife and stuck into the bottom of the turnip, and a death's head with eyes



of fire was complete. Sometimes a stick was tied across the mop-stick, and a shirt or sheet stretched over it, to make it ghostly and ghastly, and we used to carry it about in the dark, seeking for some one more "turnip-headed" than ourselves to be scared. The search was successful sometimes, but not often.

GIBBES RIGAUD.

18, Long Wall, Oxford.

"THE BRITISH BATTLEDORE" (6th S. i. 313, 421).—Alas for me! I sent for one of Richardson's *Derby Battledores*, on the strength of "N. & Q.," and only got a stiff paper thing, doubled down like a pocket-book back, and with no resemblance either to a horn-book or to a "battledore," as sometimes a horn-book has been called from some resemblance in the shape. I send this to save others from a like disappointment.

P. P.

BAINES FAMILY (6th S. i. 76, 517).—Can you guide me to parish registers from which I could derive further information? I particularly wish to trace the origin of the Christian names Athelstan, Cuthbert, and Johnson, which, in a case I have in my mind, have belonged to the family for some generations.

B.

[We shall be happy to forward prepaid letters to our correspondents.]

ITALIAN AND WEST HIGHLAND FOLK-TALES (6th S. i. 510; ii. 33).—Not Italian and West Highland only, for I have heard the tale of the three maxims from a Somersetshire nursery-maid in my childhood.

P. P.

"MALACCA CANE" (6th S. i. 355, 522).—May I be permitted to say that the statement that the Malacca cane "does not come from Malacca, but is imported from Siak, on the opposite coast of Sumatra," is a little misleading? It would be more correct to say that the Malacca cane is found not only in the Malacca territory, but in most of the Malay states, and that quantities are sent to the British ports from Malay states on the peninsula and in Sumatra—from Siak among others. I have seen quantities exported to Singapore from the Malay state of Perak, by Malay traders from Malacca. The trade is by no means confined to Siak.

W. E. M.

"LEAD, KINDLY LIGHT" (6th S. i. 232, 277, 343, 384, 480; ii. 52).—There is a beautiful window by Capronnier in one of the churches at Clevedon. An angel is soaring upwards, bearing away from earth two infants in his arms, and the two lines in question are quoted on the glass. I had not seen the lines before, and thus illustrated, I felt, of course, they expressed a mother's yearning to see again those little faces which daily visited her waking thoughts. She, at all events, was able to fix a meaning to the couplet.

P. P.

THE 29TH OF FEBRUARY (6th S. i. 475; ii. 93).—I have before me the two Liturgies of King Edward VI. compared with each other, printed at Oxford, 1858. The calendar inserted after the Proper Psalms and Lessons gives the 29th of February with the lessons for that day:—

	<i>Morning Prayer.</i>	<i>Evening Prayer.</i>
Prid Id. 29.	Deut. v. Luke xi.	Deut. vi. Ephesians v.

The ninth chapter of St. Luke is given as the second lesson for the 27th, and not the 28th, of February. It is upon this authority that I question the accuracy of the statement of your correspondent, that the 29th of February was not inserted in the calendar until the last review in 1662.

FREDERICK MANT.

THE PRONUNCIATION OF "ANTHONY" (6th S. i. 19, 123, 264, 286, 306).—Your correspondent BOILEAU has just touched one of the points to which I wished to call attention by my queries on pp. 195, 243 of your last volume. How did the *h* come into Theresa? We find the name, I believe, first in Spain, where, as well as in Portugal and Italy, it has no *h*. The French appear to have added it, and we to have imitated them; but why? What difference is there in French pronunciation between Thérèse and Tèrese? Was there any such difference when the name was adopted into that language? It is well to remember, also, that the spelling usually adopted by our oldest writers who mention this name is Teresia. In that splendid MS. known as the Portuguese Drawings (Addit. MS. 12531) the spelling is Tareyia and Tereia. What is the derivation?

HERMENTRUE.

It may not be amiss to recall the pronunciation of Theobald, as we find it in Pope:—

"Shall royal praise be rhym'd by such a ribald  
As fopling Gibber or attorney Tibbald?"

THOMAS BAYNE.

The *h* is silent in Thames, Theresa, and *thau* ("Et signa *thau* superfrontes virorum gementium")—Vulgate, Proph. Ezech. ix. 4).

R. R. LLOYD.

St. Albans.

If worth while, Llanthony may be added to the list.

C. S.

Here are two—Thame and Thanet; in each the *h* is silent.

W. WICKHAM.

[Individual practice varies on most of these points. But we never happen to have heard Thanet with the *h* silent.]

SIR THOMAS PLAYER (5th S. xii. 409, 433; 6th S. i. 126, 162).—Guillim, in his *Display of Heraldry* (Lond., 1724), has the following, at p. 140: "He beareth Azure a Pale or, *Gutlé de sang*, by the name of *Player*, and is the Coat-Armour of Sir *Tho. Player of Hackney in Middle-*

sex, Kt., Chamberlain of the Honourable City of London, succeeding his Father Sir Thomas in the said office." This confirms NOMAD's suggestion that the Sir Thomas Player inquired for by F. P. was of the Hackney family, and it identifies both his parentage and his arms.

C. H. E. CARMICHAEL.

COWPER'S MISTAKES ABOUT BIRDS (6th S. i. 472; ii. 74, 98).—Whatever the bird referred to by Cowper may have been, it certainly was not a tame nightingale. The poem is clear on this point:—

"Whence is it that amazed I hear,  
From yonder wither'd spray," &c.

The poet's mistake with respect to the non-migration of the swallow was a mistake of the period. Cowper was undoubtedly a close observer of nature, but could not be expected to know more than the naturalists themselves. It is, indeed, true that Gilbert White could never quite believe in the "under water precipitation" theory, but in Letter xii. (*Nat. Hist. Selborne*) could thus express himself:—

"Now this resorting towards that element [the water] at that season of the year, seems to give some countenance to the northern opinion (strange as it is) of their retiring under water. A Swedish naturalist\* is so much persuaded of that fact, that he talks, in his calendar of Flora, as familiarly of the swallow's going under water in the beginning of September as he would of his poultry going to roost a little before sunset."

Daines Barrington, moreover, wrote an "ingenious essay" against the idea of their probable migration. Goldsmith declared, in conversation, that "there was a partial migration of the swallows, the stronger ones migrating, the others remaining" (*Boswell's Life of Johnson*, an. 1773). To crown all, the great Johnson himself (*ibid.*, an. 1768) oracularly, and in his best manner, decided that "swallows certainly sleep all the winter. A number of them conglobulate together, by flying round and round, and then all in a heap throw themselves under water, and lie in the bed of a river." There we must leave them.

T. L. A.

Oxford.

AUTHORS OF QUOTATIONS WANTED (6th S. ii. 87).—

"From Susquehanna's farthest springs."

Philip Freneau, an American poet and journalist, born at New York, Jan. 18, 1752, died Dec. 19, 1832, in a snow-storm. For an account of his life and writings see Duyckinck's *Cyclop. of Amer. Lit.*, Griswold's *Poets and Poetry of America*.

GEORGE WHITE.

"Soles occidere," &c., are three anapaestic verses from Catullus (*Carm.* v. 3-5), with one word misquoted:

"Soles occidere et redire possunt:  
Nobis, cum semel occidit brevis lux,  
Nox est perpetua una dormienda."

WILLIAM PLATT.

\* No name is given to this worthy, so far as I am aware, by Gilbert White. This is to be regretted. Can any of your correspondents supply the omission?

## Miscellaneous.

### NOTES ON BOOKS, &c.

Joseph Octave Delepierre. Born 12 March, 1802. Died 18 August, 1879. *In Memoriam*. (For Friends only.) THIS interesting little volume will be prized by all who had the good fortune to number that kindly-hearted gentleman and accomplished scholar, the late Joseph Octave Delepierre, among their friends. The story of the long and well-employed life of this learned Belgian has been sketched by a gentle hand and is lovingly told; and we follow with interest the narrative from Delepierre's early boyhood, when his father gave him only a physical and moral training, until after studying the law in the University of Ghent, and taking his degree of Doctor of Laws, he was appointed to the Keepership of the Archives of the Province of West Flanders, in his native city of Bruges. It was a fortunate day for M. Delepierre that he was early placed in a position to develop his natural taste; and the manner in which he improved his good fortune is shown by the way in which he invested the dead bones of the charters, deeds, and muniments under his charge with living flesh—as evidenced by the many curious points of Flemish history, biography, antiquities, folk-lore, &c., which he then gave to the world. But an important change was at hand. In 1843, when the subject of this narrative was smarting from a disregard of his claims to promotion on the part of his Government, the late distinguished Belgian Minister to this country, M. Van de Weyer, made his acquaintance, and recognized in him qualities fitting him for a wider stage than Belgium had to offer. He invited him to England, appointed him one of his Secretaries of Legation, and on the death of the then Belgian Consul obtained for him the vacant post. The friendship between these congenial spirits was never interrupted; and, indeed, his biographer tells us that M. Delepierre never recovered the shock given him by the death of his distinguished friend. But the interest of this little volume is not confined to the view it gives of the learned Belgian Consul, but its glimpses of the equally accomplished Belgian Minister, M. Van de Weyer, will be especially gratifying to all who enjoyed the acquaintance of that amiable and learned diplomatist, of whom it may be truly said that he was a special favourite, from the throne downwards, of all who came within his genial influence. But to the more extensive body of readers, to whom the two distinguished men of letters we have named were known only by name, the book will be especially welcome for its full and curious bibliographical notices, first, of between sixty and seventy "curiosities of literature" edited by M. Delepierre, many of them in editions as limited as the subjects of them were "caviare to the many," and next, for its appendix describing "The Publications of the Philobiblon Society," of which select and limited society M. Delepierre was one of the secretaries from its institution in 1835. A collection of short pieces, memoirs, letters, &c., of equal interest and variety with those garnered in the fourteen volumes of the *Miscellanées of the Philobiblon Society* here described, it would be hard to point out.

*Four Centuries of English Letters*. Edited by W. Bap-tiste Scoones. (C. Kegan Paul & Co.)

FROM Sir John Paston to the Rev. C. Kingsley is a long step, and it was a happy thought which suggested to Mr. Scoones the compilation of the present volume, in which he has brought together with very great judgment and taste a series of most interesting and valuable specimens of letter-writing during these four centuries. Although all strictly political letters have been—wisely as we think



—excluded, there are still many here given which throw light on the public as well as the private life of the authors. In almost every case the letters are prefaced by a brief explanatory note, which will be found exceedingly useful. When we mention that amongst the contributors to the volume are Wolsey, Ascham, Bacon, Donne, Milton, Nell Gwynne, Swift, Horace Walpole, Cowper, Nelson, Burns, Landor, Dr. Arnold, Hood, Charles Mathews, Dickens, and Kingsley, it will be evident that there is no lack of variety in the contents of the work, and that all classes of readers will find much to interest as well as amuse. The omission of any reference to the sources whence the letters are taken is unfortunate, and students of our language will regret that Mr. Scoones has been content to make his extracts at second-hand, from books in which the spelling and language have been more or less normalized, instead of, when possible, making use of the originals. Still, Mr. Scoones has compiled a very readable volume, and one which will be a fit and welcome companion to that most interesting of books, the *Paston Letters*.

*Calendar of Home Office Papers of the Reign of George III., 1766-1769.* Edited by Joseph Redington for the Master of the Rolls. (Longmans & Co.)

THE Home Office papers calendared in this volume cover a period of four years, extending from Jan. 1, 1766, to December 31, 1769. The editor has done his work with his usual skill and accuracy, and it is not his fault that this volume contains little to amuse the general reader. The story of the Wilkes riots in 1768 is told at length for the first time. Sir John Fielding, the brother of the novelist, was then chairman of the Westminster justices, and successfully vindicated himself and his colleagues against the censure of Lord Weymouth, the Secretary of State, by a long explanation of the circumstances under which Mr. Wilkes was rescued, and of the precautions taken by the magistrates for the protection of the King's Bench Prison against the violence of the mob. The chief value, however, of this volume for historical purposes is derived from the numerous papers relating to the political administration of Ireland from 1767 to 1769, when Lord Townshend was Viceroy. The Lord Lieutenant's confidential letters to the Secretaries of State and their replies, which are constantly marked "most secret," contain a complete exposure of the systematic corruption by which embarrassing opponents were bought off by pensions, titles, and places, and a majority was secured for the English Government in the Irish Parliament.

MR. THOMAS KERSLAKE, who has already done much for the elucidation of some very obscure points in connexion with Celtic survivals in the West Saxon kingdom, reprints, under the title of *The Welsh in Dorset*, some very interesting "observations," as he modestly calls them, made by him at a meeting of the Dorset Natural History and Antiquarian Field Club in 1879. We only wish that the *errata* could have been more fully revised, as they occasionally mar one's enjoyment of the discovery of a "Little Wales" insulated among the Blackdown Hills, overlooking the Vale of Blackmore. Part of the argument is similar to that already put forth in the same writer's *Traces of the Ancient Kingdom of Damnonia, outside Cornwall*. We should be glad to see these various *disjecta membra* brought together in a connected work, for which Mr. Kerslake has some qualifications peculiarly his own. —MR. A. H. KEANE reprints, from the *Journal of the Anthropological Institute* for Feb., 1880, a paper entitled *A Monograph on the Relations of the Indo-Chinese and Inter-Oceanic Races and Languages* (Trübner & Co.), in which he discusses the several theories of Forster, as popularized by Humboldt, Crawford, and Wallace, and proposes an entirely new name for what have been called

the Malayo-Polynesian races. This name, *Saravari*, Mr. Keane somewhat oddly compounds out of the first portion of *Sa-moa*, the last of *Ha-wa-ii*, and the last of *Ma-ori*. A name so compounded seems to us open to the charge of being deficient in scientific accuracy, and it could hardly fail to be awkward in practice. But the paper is worth study as an elaborate essay on a confessedly difficult subject.—MR. SPENCER BONSAILL reprints from the *Pennsylvania Magazine of History and Biography* some useful articles on the *Computation of Time*, containing much information adapted to the elucidation of special portions of history, such as the calendar of the Society of Friends, the ecclesiastical and the historical year, &c. It would save much inconvenience if Russia were to adopt the Gregorian computation, as was thought likely when Mr. Bonsall wrote. Practically Russians are obliged to use a twofold date in all correspondence with the West. The table of Roman and Arabic numerals as formerly used contains much that is suggestive to our mind in its possible relations with early modes of writing. Mr. Alex. Wilcocks adds a translation of Arago on the Persian and Republican calendars, and on the Paschal moon—a fictitious and conventional moon—of the Christian era.

WE are glad to hear that, through the efforts of Mr. J. T. Micklethwaite, a long-missing brass is about to be replaced in the church from which it had been wrongfully removed. The church of Colwall, Herefordshire, having been "restored" about fifteen years ago, nearly everything of interest was carefully removed from it; amongst other things the brass in question, that of Elizabeth, wife of Anthony Harford, who died in 1590. It represents the lady with her husband and ten children.

MESSRS. A. & C. BLACK are the publishers of Mr. J. H. Ingram's edition of Poe's *Complete Works*, and not Messrs. Blackwood, as inadvertently stated last week in our review of Bret Harte's *Works*.

M. EUGENE HUCHER, Chevalier of the Legion of Honour, author of *Les Vitraux peints de la Cathédrale de Mans*, announces the proximate publication of an elaborate work on glass painting, which is to embrace the decorative work found in castles, manor houses, &c. His address is 126, Rue de La Mariette, Le Mans (Sarthe).

It is stated that *The Pen* will in future be published on the first Saturday in each month, as a monthly instead of a weekly journal.

### Notices to Correspondents.

We must call special attention to the following notice:

On all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

J. D.—The cause is, as you suggest, an *embarras de richesses*.

GEORGE POTTER.—We shall be happy to forward a prepaid letter to E. S. D., *ante*, p. 48.

BRICKMAKER has not sent his name and address.

T. L. A.—Many thanks; but the paragraph has been sent to us.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, AUGUST 14, 1880.

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## Notes.

## WYCLIFFE'S TRACT, "DE CHRISTO."\*

We are glad to be able to draw the attention of our readers to this valuable publication, based on the MSS. of the Imperial Library in Vienna and the University Library in Prague. From these sources, combined with a diligent collation of other texts and a wide study of English as well as continental Wycliffe literature, Dr. Buddensieg, of Dresden, now gives to the world of letters the first printed edition of one of Wycliffe's very remarkable series of Latin tracts. In the interesting and elaborate discussion of Wycliffe, his times and his works, which is prefixed to the text, Dr. Buddensieg argues ably for the great—indeed, the paramount—importance of the Latin tracts. Of the three periods into which our author divides Wycliffe's life, the Latin tracts seem to belong, as a rule, to the second and third, viz., the struggle with the Papal Church and her institutions, and the struggle with the Roman learning. Dr. Buddensieg attributes the *De Christo* to the very last days of the reformer—to the last year but one, if

not actually the last year, of the rector of Lutterworth's troubled life. If he is right in his estimate of its chronological position, we have here a peculiarly interesting work, reflecting some of the latest thoughts of one of the "four great Schoolmen of the fourteenth century." In the pages of the treatise before us there is, of course, much that belongs only to the controversies of a day long gone by. But when we come upon questions such as "Quis est caput ecclesie?" "Papa non errat," &c., we are in the midst of discussions which are far from being closed in Western Christendom. Of course the line which we shall find taken by the "Doctor Evangelicus" is pretty well known to us before opening the *De Christo*, and equally of course it will not commend itself to all readers. But in the republic of letters all contributions to our knowledge of the various phases of human thought are eminently acceptable, and Wycliffe's personality is too strongly marked for any one to pass him by without study or comment. We quite agree with Dr. Buddensieg that English scholars have yet much to do before they can be said to have taken their fair share in honouring the memory of one of England's greatest mediæval theologians. The name of Walter Waddington Shirley, who laboured so lovingly in the field of Wycliffe literature, is gracefully inscribed by Dr. Buddensieg in the forefront of his present work. We shall be glad if the publication of the *De Christo* serves to stir up our flagging zeal in behalf of one who received special marks of favour from Gregory XI. for his "*Litterarum scientia, vitæ et morum honestas*,"+ and who was accounted, as Knyghton tells us, "Doctor in Theologia eminentissimus . . . in Philosophia nulli secundus, in Scholasticis disciplinis incomparabilis."

## A VISIT TO WENSLEYDALE.

Yorkshire! gigantic, princely Yorkshire! well does Michael Drayton, in his grand old poem (*Polyolbion*, Song xxviii.), chant its praises and great extent:—

"A kingdom that doth seem a province at the least,  
To them that think themselves no simple shires to be,"

How replete with interest to the antiquary, the lover of history, and the admirer of grand and picturesque scenery! Time-honoured castles, like Conisborough, Middleham, and Bolton in Wensleydale; ruined abbeys, as Fountains, Rievaulx, and Kirkstall; battle-fields, like Towton and Marston Moor; and, towering queen-like above all, the noble minster at York. On visiting such ruins and scenes the stone seems to cry out of the wall, and the beam out of the timber to answer it, saying, in the words of Bildad the Shuhite (Job

\* *Johannis Wiclif de Christo et suo Adversario Antichristo*, Ein Polemischer Tractat Johann Wiclif's zum ersten Male herausgegeben von Dr. Rudolf Buddensieg. (Gotha, F. A. Perthes.)

+ Greg., *Ep.* iii. 133, cited in Taswell-Langmead's *Reign of Richard II.* (Oxford, 1866).



viii. 8-10), "Inquire, I pray thee, of the former age, and prepare thyself to the search of their fathers: For we are but of yesterday, and know nothing... Shall not they teach thee, and tell thee, and utter words out of their heart?" The past becomes present, and springs to life once more. The dry bones are covered with flesh and sinews again. The knight dons his armour. The lady strikes her gittern.

Let me now place on record a few notes of an excursion made recently to one of the fairest and most interesting spots in this finest of English counties—Wensleydale—hoping that the little chronicle may prove generally pleasing to your readers, especially to those born, as well as to those resident, in Yorkshire, for, as old Fuller says, "Non ubi nascor, sed ubi pascor." A great addition to the *agremens* of the excursion was having as a companion one of congenial tastes, and, besides, the weather was fine, upon which all outdoor enjoyment entirely is dependent.

The train deposited us at Leyburn, a thriving little town some fifty miles from York, about the centre of Wensleydale, and nearly opposite Middleham, which belongs to the past. The suspension bridge spanning the Eure, the river of Wensleydale, was crossed, and a short walk conducted us to the ancient castle, once the abode of the king-maker, the Earl of Warwick, and the favourite residence of his son-in-law, Richard III., who married the Lady Anne Neville. The great Norman keep built by the Fitz Randolphins still proudly overlooks the little town, surrounded by an *enceinte* or curtain wall of a much later period, and most surprising is the limited space between it and the keep. Here was born, and here also died, in 1484, Prince Edward, King Richard's only legitimate son, spared from witnessing his father's overthrow at Bosworth field in the succeeding year. An inspection was made of the church, now judiciously restored, and where in former years Charles Kingsley had a stall, for it was made collegiate by King Richard III., though his violent death frustrated his liberal intentions of endowment.

The walk was now continued along the highway to Cover Bridge inn, where the waters of the Cover join those of the Eure, and then a pathway along the river side pursued for some two miles. The air was redolent with what Milton styles the smell of "tedded grass," and the silence broken by the call of the partridge and wood-pigeon. The ruins of Jervaulx Abbey were now seen, and though but scanty fragments, comparatively speaking, remain, yet the ground-plan is very perfect, and the different conventual buildings are easily identified. Founded originally in 1156, the abbey prosperously continued until the dissolution of the monasteries in 1536, when the last abbot, Adam Sedbury or Sedbergh, was executed for his share in the Pilgrimage of Grace. Centuries have rolled away

since the hymns "Jam lucis orto sidere" or "Ales diei nuncius" welcomed the morn from the choir of Jervaulx, and the monks with their shaven crowns issued from the abbey on their errands of mercy. The abbey was quitted with regret, our steps retraced along the river side, seeing the setting sun gilding the castle of Middleham, and we then returned to Leyburn through Spennithorne, a village which, in 1674, gave birth to John Hutchinson, the opponent of Sir Isaac Newton, and whose now almost forgotten writings once exercised a powerful influence in England.

The next day the journey was pursued in another direction, and our way made to a grand natural terrace close to the town of Leyburn called The Shawl. Once on it the view is magnificent; the river Eure winds through the fertile valley below like a silver thread through a robe of green. Lower down is Middleham Castle; opposite towers Penhill, the mountain of Wensleydale, and a gleam of sunshine reveals Aysgarth Force, on the river, some miles above. A rustic arbour stands upon the spot, called the Queen's Gap, where Mary Queen of Scots is traditionally said to have been captured, on her attempted escape from Bolton Castle, in 1568. Beneath are the village and parish church of Wensley, and in the churchyard, on the banks of the murmuring Eure, repose the remains of Thomas Maude, who was the author of the poetical account of the dale, and died in 1798. He had once been surgeon on board the *Harfleur*, commanded by Lord Harry Powlett, who, on his accession to the Dukedom of Bolton, appointed him agent to the great northern estates of the family.\* A slight detour to the left was then made, and a short walk led to Scarthe Nick, on the old road to Richmond, from which, if possible, a still nobler panoramic view is commanded, and Bishopdale is seen running at right angles to Wensleydale, whilst just on the right, and a little below, rise the towers of Bolton Castle.

Bolton Castle was the ancient home of the Scropes, who, with the Nevilles, shared, in days of yore, the authority of Wensleydale, and in it kept their feudal state. It is a quadrangular structure, consisting of four towers, each connected by a curtain wall, and is situated on the side of a lofty hill. The licence to crenellate is dated 1379. Here it was that the unfortunate Mary Queen of Scots was for a short time imprisoned, and her name, written with a diamond on a pane of glass, was once in existence. Bolton Castle surrendered to the Parliamentarians, and has since that date gradually gone to decay, though one of the towers is occupied by some people who show the ruins.

\* On the other side of the river is Capple Bank, where there is a summer house erected by Lavinia Fenton, Duchess of Bolton, the original Polly of the *Beggar's Opera*, who flourished in "the teacup times of hood and hoop, or while the patch was worn."

The abode of the Master of Ravenswood, at Wolf's Crag, when his fortunes were at the worst, could scarcely have been gloomier.

By dint of making a few inquiries, a charming walk through rich and beautiful pastures was discovered, leading from Bolton Castle to Aysgarth Force, the situation of which is proclaimed, long before it is seen, by the roar of the waters striking upon the ear. The river Eure falls over three large steps in the rocky limestone channel below the bridge, whilst above it is another very fine waterfall, though not equal to the lower one. A beautiful new church was some years ago erected at Aysgarth, in place of the old one, built in the reign of Henry III., which had almost fallen down; but the arms which used to be in the chancel window, those of Metcalfe and Neville impaling Scrope, have disappeared. The Metcalfes were the most numerous family in Wensleydale, filling the office of Master Forester. In the reign of Queen Elizabeth, Sir Christopher Metcalfe, High Sheriff, on horseback, met the judges at York with three hundred men of his name and kin, and in our day a distinguished descendant of the family was Charles, Lord Metcalfe. He was governor successively of the three greatest dependencies of the British Crown,—India, Jamaica, and Canada,—and his epitaph in the church of Winkfield, near Windsor, written by Lord Macaulay, justly and truly describes him as a statesman "tried in many and difficult conjunctures, yet found equal to all." The fine screen brought originally from Jervaulx Abbey is in the chancel at Aysgarth, restored to its pristine splendour so far as gilding and paint can do so, and upon it are the initials of the last abbot—A. S., Adam Sedbury or Sedbergh.\* A modern stained glass window at the east end of the north aisle challenges inspection, representing the parable of the Good Samaritan, and commemorating the escape of the late vicar from a savage onslaught. One of the thieves is depicted as using an instrument which is technically styled in Yorkshire a "hay spade," and which was actually wielded by the hand of one of the burglars in the night attack—a conventional mode of treatment indeed, and an artistic one.

Another day was given to strolling along the banks of the beautiful river, an excursion to Ask-rigg, where was born the celebrated lawyer, James Allan Park, ennobled by the title of Baron Wensleydale, and a visit paid to Mill Gill Force, near the little town. Wordsworth has spoken of it in one of his letters to Coleridge, and it was impossible to see the deep still pool below, on the hot summer afternoon, without thinking of Arthur

Hugh Clough's lines in his clever *Long Vacation Pastoral*, for it was a real "frigus amabile":—

"Beautiful, most of all, where beads of foam uprising  
Mingle their clouds of white with the delicate hue of  
the stillness,  
Cliff over cliff for its sides, with rowan and pendent  
birch boughs.  
Here it lies, unthought of above at the bridge and  
pathway,  
Still more enclosed from below by wood and rocky  
projection.  
You are shut in, left alone with yourself and perfection  
of water,  
Hid on all sides, left alone with yourself and the  
goddess of bathing."

*The Boëtie of Tober-na-Vuolich, canto iii.*

Another waterfall, very grand indeed of its kind, was visited—Hardrow Force—about one mile and a half from Hawes. The mountain stream there falls over a perpendicular rock some ninety feet in height, and as the stream was in what is called in the Highlands "spate," the effect was very fine. Hardrow was our Brundisium, for time forbade our making further peregrinations, though in the three days' little tour we saw as much beautiful scenery and as many objects of interest as could well be packed together. Leaving the lovely dale, the following lines by Sir Walter Scott were quoted by me to my pleasant and appreciative companion:—

"On this bold brow, a lordly tower,  
In that soft vale, a lady's bower:  
On yonder meadow, far away,  
The turrets of a cloister grey;  
How blithely might the bugle horn  
Chide, on the lake, the lingering morn!"

*Lady of the Lake, canto i. stanza 15.*

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

#### BOLTON CORNEY.

Besides editing Thomson's *Seasons* and Goldsmith's *Poetical Works*, this "learned archæologist and contributor to 'N. & Q.'" gave to the world several small volumes and pamphlets, printed privately and otherwise, which have not yet been catalogued. The only bibliographer, so far as I know, who mentions his contributions to literature is Alibone, and he notices only one of his volumes besides his editorial labours above mentioned. Below I give the titles and descriptions of some of his works at present before me, and should be pleased to have the list completed, with dates and any other editions supplied. A list of his contributions to periodicals and of works in answer to his criticisms would also be acceptable, together with particulars of his life. He died, I believe, August 31, 1870, aged eighty-six years.

1. *Curiosities of Literature*, by I. D'Israeli, &c. Illustrated by Bolton Corney, &c. Greenwich: printed by especial command. 8vo. pp. 6 unnumbered and 160, no date, 1837 (?).

\* Another fine piece of carving, a hazel bush fruited rising from a tun, does duty as the reading-desk—a rebus on the name of another abbot of Jervaulx, William Heslington.



The same work was published in 1838 by R. Bentley, as "second edition, revised and acuminated," &c.

2. *Researches and Conjectures on the Bayeux Tapestry*. Second Edition, Revised and Enlarged. [Motto.] [One hundred copies separately printed.] 8vo. pp. 21.

The colophon is signed "Bolton Corney," and dated "Greenwich, 1st November, 1836. Revised —28th April, 1838." This pamphlet is art. ii. in the *Curiosities*, modified and slightly extended.

3. *The Bayeux Tapestry*. [Extracted from the *Gentleman's Magazine* for June, 1839.] 8vo. pp. 5, double cols. Signed "Bolton Corney."

4. Facts relative to William Oldys, Esq., Norroy King-at-Arms. Comprising an Attempt to vindicate him from the Vindication published by I. D'Israeli, &c. 8vo. pp. 15.

The colophon is signed "Bolton Corney," and dated "Greenwich, 1837." This pamphlet is identical with art. xxiii. of the *Curiosities*, the last two paragraphs being omitted.

5. *Ideas on Controversy*. [Motto.] [One hundred copies separately printed.] 8vo. pp. 24.

The colophon is signed and dated "Bolton Corney. Greenwich, 31 July, 1838." These *Ideas* were added to the second edition of the *Curiosities*.

6. On the New General Biographical Dictionary: a Specimen of Amateur Criticism. In Letters to Mr. Sylvanus Urban. [Motto.] London: printed by Frederick Shoberl, Junior, 51, Rupert Street, Haymarket. MDCCLXXXIX. 8vo. pp. 34, with one unnumbered page of "Announcement."

The work is signed at foot of p. 34 "Bolton Corney," and the "Announcement" is dated and signed "21 Dec., 1839. B. C." Several copies of this pamphlet were printed on coloured papers, pink, buff, &c.

7. Obituary of Vice-Adm. Sir Thomas M. Hardy, Bart., G.C.B. [Extracted from the *Gentleman's Magazine* for October, 1839.] 8vo. size, one leaf, dated and signed "R. H. G., 21 Sept. B. C."

8. The Weanling Archaeologist and the Veteran Crombie. [Extracted from the *Gentleman's Magazine* for October, 1841.] 8vo., pp. 2, double cols., signed and dated "Bolton Corney. Greenwich, 16th Sept."

9. The Reform Schoolmaster: a Political Squib Detected. [From the *Athenæum*, 8 May, 1841.] 8vo., pp. 2, dated and signed "R. H. G., 12 May, 1841."

10. On the Authorship of *The Turkish Spy*. [Extracted from the *Gentleman's Magazine* for March, 1841.] 8vo. pp. 6, double cols., signed "Bolton Corney."

11. Comments on the Evidence of Antonio Panizzi, Esquire, before the Select Committee of the House of Commons on the British Museum, A.D. 1860. [Motto.] By Bolton Corney, M.R.S.L. 8vo. pp. 16, headed "Private impression," concluded "The Terrace, Barnes, S.W.," without date.

12. Specimen of a Proposed Catalogue of the Royal Library preserved in the British Museum. 8vo. pp. 8, without date or signature.

13. An Argument on the Assumed Birthday of Shakspeare. Reduced to Shape A.D. 1864. [Motto.] By Bolton Corney, M.R.S.L. 8vo. pp. 16, headed "Private impression," undated.

14. The Sonnets of William Shakspeare: a Critical Disquisition suggested by a Recent Discovery. [Motto.]

By Bolton Corney, M.R.S.L. 8vo. pp. 16, headed "Private impression," without date.

15. A Bibliographical Blue-Book. From *Notes and Queries*, No. 292. 12mo., pp. 8, signed "The Terrace, Barnes. Bolton Corney," no date.

In addition to the above-noted fifteen pamphlets, &c., I have before me the following notices of two works "preparing for the press":—

Details on British Biography: comprising an Examination of the Various Projects of Systematic Biography which have been recently Announced, &c. Dated and signed "Greenwich, 30th March, 1839."

Bibliographical Projects. Respectfully submitted to the Right Honourable the Earl of Ellesmere, &c. By Bolton Corney. Undated.

If these two projected works were ever carried into execution, I should be glad to have a note of them and to purchase a copy of each.

H. S. ASHBEЕ.

46, Upper Bedford Place, W.C.

#### AFGHAN NURSERY SONG.

The *Civil and Military Gazette* (Lahore) gives the following Afghan nursery song:—

1. Mahomed Jan mard i maidan ast,  
Biya bacha am angur bakhur.
2. Jangash ba maidan ast,  
Biya bacha am, &c.
3. Daoud Shah khirs i kalan ast,  
Biya bacha am, &c.
4. Wali Mahomed Khan shaitan ast,  
Biya bacha am, &c.
5. Yakoob Khan sahib i iman ast,  
Biya bacha am, &c.
6. Amir i Afghanan Musa Khan ast,  
Biya bacha am, &c.
7. Bacha i Rus Abdul Rahman ast,  
Biya bacha am, &c.
8. Asmatullah Khan ba Kashman ast,  
Biya bacha am, &c.
9. Mahomed Sharif Khan ba zindan ast,  
Biya bacha am, &c.
10. Pisarash nang i Afghanan ast,  
Biya bacha am, &c.
11. Kabul shudah Hindustan ast,  
Biya bacha am, &c.
12. Yala gurd i zanan ast,  
Biya bacha am, &c.
13. Baki yak jang i kalan ast,  
Biya bacha am, &c.
14. Awazah ba Iran ast,  
Biya bacha am, &c.
15. Sahra hammah pur arghowan ast,  
Biya bacha am, &c.
16. Gul i surkh khun i shahidan ast,  
Biya bacha am, &c.
17. Dabal i rupia paran ast,  
Biya bacha am, &c.
18. Herat mal i Teheran ast,  
Biya bacha am, &c.
19. Ayub Khan hairan ast,  
Biya bacha am, &c.
1. Mahomed Jan is the hero of the battle field,  
Come, my child, let us eat grapes!
2. His battle is now well ordered in the field,  
Come, my child, &c.

3. Daud Shah is a mighty bear,  
Come, my child, &c.
4. Wali Mahomed Khan is a devil,  
Come, my child, &c.
5. Yakoob Khan is staunch,  
Come, my child, &c.
6. Musa Khan is the Amir of the Afghans,  
Come, my child, &c.
7. Abdul Rahman is the child of the Russians,  
Come, my child, &c.
8. Asmatullah Khan is in Kashman,  
Come, my child, &c.
9. Mahomed Sharif Khan is in prison,  
Come, my child, &c.
10. His son (Hashim Khan) is a reproach to the  
Afghans,  
Come, my child, &c.
11. Cabul has become Hindostan,  
Come, my child, &c.
12. { Freedom from restraint,  
Widowhood is the lot of our women,  
Come, my child, &c.
13. One great battle remains to be fought,  
Come, my child, &c.
14. { The signal will be given by Iran,  
The decision rests with Iran,  
Come, my child, &c.
15. The desert is all abloom (full of) red flowers,  
Come, my child, &c.
16. The blood of (those who have fallen as) martyrs is  
red as the rose,  
Come, my child, &c.
17. Double rupees (English money) are flying,  
Come, my child, &c.
18. Herat is the possession of Teheran,  
Come, my child, &c.
19. Ayub Khan is at his wits' end,  
Come, my child, &c.

"Biya bacha am angur bukhur" is a refrain repeated at the end of each verse. It is a sort of nursery rhyme used by mothers to lull their children to rest. Perhaps if it has any meaning at all, the meaning of it is, Let things be as they may, but let us enjoy ourselves.

As but little is known of Afghan folk-lore, this may be worth preserving.

WILLIAM E. A. AXON.

Fern Bank, Higher Broughton, Manchester.

"BYRONIANA."—It may be worth noting, with reference to Mr. EDGUMBE's reply, *ante*, p. 77, that an interesting little work with this title appeared in 1834. It consists of 150 pages, 16mo., and its full title is

"Byroniana: the Opinions of Lord Byron on Men, Manners, and Things; with the Parish Clerk's Album, kept at his Burial Place, Hucknall Torkard. [Byron's crest and motto, 'Crede Byron.'] London, Hamilton, Adams & Co., Paternoster Row. MDCCCXXXIV."

At the end, "Leicester, printed by T. Combe, Junior."

The printer, a native of this town, was for many years subsequently at the head of the Oxford University Press. Of the 150 pages of which the book consists, the first 96 are occupied by the preface, a brief "Sketch" of the poet's life, and the "Opinions," in which are embodied many valuable and interesting passages from Byron's

letters, &c. The "Album" commences with an inscription and sonnet from the pen of Dr. Bowring, by whom the book was sent to Hucknall for the purpose to which it was applied.

The compiler's name does not appear on the title-page, but at the end of the preface are his initials, "J. M. L.," those of a gentleman who at that time was connected with the branch of Mr. Combe's business at Rugby, and who for many years past has had the management of the London business of a celebrated firm of publishers. The book, which has long been out of print, is well worthy of a new edition.

WILLIAM KELLY, F.S.A.

Leicester.

A RELIC FROM EGYPT.—I have in my possession a small Bible, such as is usually carried in a soldier's kit, printed in Edinburgh in 1784, bound in russia, gilt, with a medallion on either side of the cover, and in most excellent preservation, considering that it must have travelled over a great part of the habitable globe. It was picked up on the battle-field of Alexandria, after the action, and might prove interesting to the relatives of the persons whose names are written in it, should any now exist. The first name inside the cover is evidently written by the person himself:—

"Lieut.-Col. Thos. Digby, 54th, Alexandria,  
14th Nov., 1801.

"Found on the night of the 25th August, after the action, when the French ventured out of their works to attack us, and were repulsed. This was their last effort."

And on the fly-leaf between the Old and New Testaments is written, probably by the poor fellow to whom the book belonged, and who was most likely killed in action:—

"Duncan Murray, his book,  
God give him grace herein to look;  
And not to look, but understand  
The works of His Almighty hand.

To all concerned. Sept. 29, 1799. Georgestown, Minorca.  
Duncan Murray."

One can imagine this probably last gift of a pious mother treasured by her boy even in the hour of death, and lying beside him on the field of battle.  
E. D.

EARLY ENGLISH TEXT SOCIETY.—Either by the fault of our publisher or loss, the British Museum has no copy of our Nos. 13, 15, 16, 18, *Seinte Marherete* and *Hali Meidenhad* (ed. Cockayne), and my *Political, Religious, and Love Poems* and *Book of Quinte Essence*. If any reader of "N. & Q." has a spare copy of any of these texts, I shall feel obliged to him if he will give it to the Museum or sell it at a reasonable price. Unluckily, all my spare copies have long ago been given away.  
F. J. FURNIVALL.

"ONCE IN A BLUE MOON."—Miss Braddon seems rather fond of this expression, which she evidently



uses in the sense of "extremely seldom." At any rate, I have met with it twice in her latest work, *Barbara*. In i. 164, 165, we have, "'We go to a play about *once in a blue moon*,'" and in iii. 8, "'I suppose you would have sent me a ten-pound note *once in a blue moon*.'" In the *Slang Dict.*, published by Hotten in 1864, I find, "*Blue moon*, an unlimited period." A blue moon is, I suppose, a thing that does not exist, like the Greek calends\* and the horse marines, though in order that "once in a blue moon" may mean "extremely seldom," as it undoubtedly does, the moon ought occasionally, though extremely rarely, to be seen of a blue colour. I cannot say, however, that I ever have seen it so or heard of its being so seen. Has anybody ever seen the moon look blue?

F. CHANCE.

Sydenham Hill. }

**PARALLEL EPITAPHS.**—In his *Rise of the Dutch Republic* Mr. Motley gives the epitaph written by some Netherlander on Chiapin Vitelli, an officer who accompanied Alva, and was deservedly detested for his cruelty. The last two lines run thus :—

"Corpus in Italia est, tenet intestina Brabantus,  
Ast animam nemo, cur? quia non habuit."

It is difficult to suppose that Burns ever read this epitaph, and yet it is almost word for word with his own on Wee Johnny :—

"Whoe'er thou art, O reader, know  
That death has murdered Johnny!  
And here his body lies fu' low,  
For saul, he ne'er had ony."

H. E. WILKINSON.

Anerley.

**CHARLES I. AFTER THE BATTLE OF WORCESTER.**—The subjoined cutting from a recent number of the *Oldbury Weekly News* will interest the readers of "N. & Q." :—

"A CONNECTING LINK WITH THE PAST.—Sir,—This week a friend, near 'three score years and ten,' set sail for Sydney in the Antipodes. Just before starting, he gave me as a souvenir a relic of the past. It is an old 'bow-saw,' black with age. Forty years ago it was given him by a foreman pattern-maker; then more than eighty years old, named John Pendrell. After the battle of Worcester, in the year 1651, King Charles, 'having cut his hair short, dismissed his retinue, assumed the garb of a peasant, and committed the safety of his person to Richard Pendrell, a woodman of Boscobel, who had four brothers:—William, John, Humphrey, and George. Though death was denounced against all who concealed the king, and a reward of 1,000*l.* to any one who would betray him, these noble peasants remained unshaken in their fidelity to their sovereign. The king passed the first day of his concealment with Richard Pendrell in a wood, where they pretended to be cutting faggots, &c. John Pendrell, the original owner of my 'bow-saw,' was

a lineal descendant of Richard Pendrell, and as such inherited a pension of 100*l.* a year from Government, which had been paid ever since the restoration of King Charles II.

Oldbury.

Yours respectfully,  
T. WILKS.

"P.S.—It is rather remarkable, Richard was a woodman, and so was his descendant a woodman, i.e. a pattern-maker."

W. F. MARSH JACKSON.

**HYMNOLOGY.**—The following short cutting from the *Belfast News-Letter*, July 20, 1880, is worthy of note :—

"Charles Wesley wrote about 6,000 hymns. Even the Wesleyans do not sing all these—probably not more than 200. Not more than 30 of Charles Wesley's have passed into general hymnology. John Wesley's translations from the German are among the best hymns in the English language. There are, say, 40,000 passable hymns in our language—mostly forgotten."

A.B.H.A.

**WEATHER-LORE : CUCKOO.**—The following sayings are current in this part of Worcestershire :—

"Rain on Good Friday and Easter Day,  
A good year for grass and a bad year for hay."

The cuckoo goes to Pershore Fair (June 26) to buy a horse to ride away upon.

W. C. B.

Malvern Link.

**AMERICAN WORDS : "BOOM."**—"Much talk is heard of another American *boom* of which railway stocks are more particularly to be subject" ("The Stock Markets," the *Daily News*, July 28, "Money Market," p. 7, col. 1).

W. STAVENHAGEN JONES.

**BRITISH TOPOGRAPHY.**—I hope that the editor of "N. & Q." will permit me to occupy a few lines of his valuable space by drawing attention to a catalogue of the topographical literature relating to Great Britain and Ireland preserved in the Library of the British Museum, which Mr. J. P. Anderson, of that institution, has spent many years in compiling, and now contemplates publishing. Any one who has worked on genealogy or biography will readily confess that he has often felt the want of a handbook to this class of our national literature. Mr. Anderson's work will afford the help which the student has so frequently desired. It will contain about 13,000 entries, brought down to the date of publication, of works relating to the topography of the three countries, with complete indexes of persons and places. On the frequenter of the British Museum Library Mr. Anderson has conferred the additional advantage of indicating the headings under which the volumes are entered in its manuscript catalogues. The handbook will be published by Messrs. W. Satchell & Co., of 12, Tavistock Street, and the price of subscription is 15*s.*

W. P. COURTNEY.

\* "Les calendes Grecques" is frequently used in French of a time that will never come, and of late years I think I have seen the Greek calends used in a similar way in English.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**BISHOPS OF DUNKELD.**—In the Macfarlane MSS., Advocates' Library, Edinburgh, is the transcript of a charter (of which the following is a translation), purporting to have been given by Thomas of Restalrig to the Abbey of Inchcolm in the Firth of Forth :—

"Charter from Thomas of Restalrig to the Church of St. Columba of the island, and the Canons of the same.

"To all seeing or hearing these writings, Thomas of Lastalrig wishes health. Know ye, that for the good of my soul, and the soul of my wife, and the souls of all my predecessors and successors, I have given and conceded, and by this, my charter, have confirmed to God and the Church of St. Columba on the isle and the canons of the same serving God, and that may yet serve him, for ever, that whole land which Baldwin Comyn was wont to hold from me in the town of Leith, namely, that land which is next and adjoining on the south to that land which belonged to Ernald of Leith, and to 24½ acres of arable land in my estate of Lastalrick in that field which is called Horstanes on the west part of the same field, and on the north part to the high road between Edinburgh and Leith, in pure and perpetual gift, to be held by them with all its pertinent and easements, and with common pasture belonging to such land, and with free ingress and egress, with carriage, team, oxen, and other things belonging to a field, by the hands of him, namely, who is called Hood, of Leith, from me and my heirs for ever, as freely, quietly, and honourably free from all service and secular exactions as any other gifts more freely and quietly are given and possessed in the kingdom of Scotland. And that this gift may continue, I have set my seal to this writing.

Witnessed by  
 Lord HUGH, Bishop of Dunkeld.  
 Lord W. DE BOSCO, Chancellor of  
 the King of Scotland.  
 Lord W., Abbot of Holyrood.  
 Master W. DE EDENHAM, Arch-  
 deacon of Dunkeld.  
 Master R. DE RAPLAW.  
 ROBERT HOOD, of Leith."

A difficulty seems to be presented by two of these witnesses. I have noted that Hugh "the poor man's Bishop" died before 1216, and that Wm. de Bosco was made chancellor in 1220. Can any of your readers reconcile the discrepancy of these dates?  
 J. S. A.

**THE MAYFLOWER OF THE PILGRIMS USED AS A SLAVE-SHIP.**—Dipping into *Library Notes*, by A. P. Russell (Boston, Mass., Houghton, Osgood & Co., 1879), I received an indescribable shock on reading the following under "Paradoxes,"—"That the next use of the Mayflower, after carrying the Pilgrims, was to transport a cargo of slaves to the West Indies" (p. 241). I venture to ask if there really be historical authority for this most sorrowful statement. I had never before met with it, and I confess that I am slow to credit it. Mr. Russell

unfortunately gives no references to his sources. I feel sure that this is a query that will interest multitudes on both sides of the Atlantic.

ALEXANDER B. GROSART, LL.D.

Blackburn.

**AN ENGLISH ROYAL SLAVE-MARRIAGE.**—One of the Saxon or Danish princes (I think an ancestor of our own royal race) married a lady—of noble blood of course—whom he had bought in an Esthonian slave market. Where shall I find out who he was and such accounts as have come down to us of the event?  
 ANON.

**MR. FENNEL ON SHAKESPEARE'S KNOWLEDGE OF NATURAL HISTORY.**—Yarrell, in his *History of British Birds* (first edition, vol. ii. p. 209), writing in 1839, quotes from the "recently published observations of Mr. J. H. Fennell on Shakspeare's knowledge of natural history." When and where did these observations appear? I am aware that the same author has published a work on the subject, but this appeared long after.

ALFRED NEWTON.

Magdalene College, Cambridge.

**PORTRAIT BY DOBSON.**—I should be greatly obliged if any of your readers could give any information about the probable subject, &c., of a portrait in the possession of a French gentleman in Touraine, which he describes as follows :—

"Oval, half-length, natural size, the face handsome and intelligent, something like that of A. Dumas père, except as to the lips. He wears a cap composed of some red stuff, bordered with fur, and a yellow robe de chambre, showing the bosom of a white shirt; the neck is bare. His arms are crossed, and show only the wrists and back of hands, admirably painted. There is apparently a slight moustache, with ends turned up, à la Van Dyck." It was purchased as a Dobson, and its owner has some idea that it may be a portrait of the artist himself.  
 T. W. C.

**THOMAS LOVELL BEDDOES.**—I am investigating the meagre records of this poet's career, and shall be very glad to obtain any items about him or his works, other than the particulars given in the two-volume edition (Pickering's) of his poems, the late Mr. T. F. Kersall's paper in the *Fortnightly Review*, and Darley's critique in the old *London Magazine*. Is any portrait of him in existence, and do any readers of "N. & Q." possess unpublished letters by Beddoes?

JOHN H. INGRAM.

Howard House, Stoke Newington Green, N.

**BENJAMIN FRANKLIN.**—I have a distinct recollection of having seen in Paris some forty years ago a cenotaph of Franklin with the well-known inscription, "Eripuit celo fulmen, sceptrumque tyrannis," and was under the impression that the monument was in the Pantheon; but on lately visiting that building I found that my



impression was incorrect. I should be very glad to learn where the cenotaph is. I may mention that the line in its original form was, "Eripuit cælo fulmen, mox sceptrum tyrannis," and that it was written, during the American War of Independence, by Turgot, the finance minister of Louis XVI., for a portrait of Franklin, and altered, after the close of the war and the death of both author and subject, for the cenotaph of the latter.

WINSLOW JONES.

Exeter.

TITLES IN ITALY.—A paragraph in a recent *Guardian* seems worthy of notice. It tells us that "the Italian Government has decided to tax titles and decorations on the following scale:—prince, 30,000 lire; duke, 25,000; marquis, 20,000; count, 15,000; baron, 10,000; any other title, 5,000; crests (!), 700; permission to wear foreign decorations, 90." Some reader of "N. & Q." may be able to add to our knowledge by giving further particulars. Are these sums to be levied on succession, or to be an annual tax? In Spain a pretty heavy tax is paid on succession, e.g., in 1847 the Duke de Medina Celi paid no less a sum than 112,000*l.*; but then he is thirty-six grantees rolled into one!

JOHN WOODWARD.

Montrose.

GRACE BEFORE (HORSE) MEAT.—In *Cassell's Natural History*, edited by Dr. P. M. Duncan, vol. ii. p. 298, it is said that "the monks of St. Gall in Switzerland not only ate horse-flesh in the eleventh century, but returned thanks for it in a metrical grace, which has survived to our times on account of its elegance and beauty." Will some correspondent place on record for us this metrical grace, curious, at any rate, as giving thanks for food the use of which was forbidden by the Church?

JOHNSON BAILY.

Pallion Vicarage.

NADOWESSIAN.—Among Schiller's poems of the third period there is one (a very beautiful one) entitled *Nadowessiers Todtentied*, giving the picture of the funeral of an American Indian, and ending with some lines on the last gifts interred for the use of the deceased in the spirit land—lines which, as translated by the late Lord Lytton, have been quoted with admiration by Sir Charles Lyell and also by Mr. W. C. Borlase in his *Nania Cornubia*, p. 143. What I wish to know is (1) in what part of America are the hunting grounds of the Nadowessians, and (2) what induced Schiller to give a Nadowessian as a typical instance of the hero-savage? I cannot find anything like the word in Bancroft or Catlin. I have searched gazetteers and encyclopædias in vain.

A. L. MAYHEW.

"GRIM THE COLLIER OF CROYDON."—Does any reader of "N. & Q." know a little book on this subject? In the late issue of *Plant Names*, by

Mr. Britten and Mr. Holland, of the English Dialect Society, a plant is so named, as well as in Halliwell's *Glossary*.—

"Grimm the Collier of Croydon. Hierarium Aurantiacum, L. 'The name of a humorous comedy popular in Queen Elizabeth's reign. Given to the plant from its black, smutty involucre' (Prior, p. 98). Parkinson (*Parad.*, p. 300) says the name of Grim the Collier, whereby it is called of many, is both idle and foolish." Grim must have been somebody of note.

M. P.

Cumberland.

THE FFOLLIOTT FAMILY.—There were members of this family, representing Kinsale, Drogheda, and Granard, in the Irish Parliament of the last century. Can any particulars be given as to name, date of election, &c., of the ffolliott who represented Granard, and where he resided?

The Cheshire ffolliotts are said to have emigrated from Yorkshire to Londonderry about 1640. Can it be more particularly shown from what place?

There has been a branch of the family settled for at least a hundred years in co. Meath, supposed to derive from the Ballyshannon ffolliotts. The date and place of their first settlement in Meath and information as to whence they came into that county would be interesting.

There was a Col. John ffolliott Governor of the Royal Hospital at Kilmainham in 1740. He was related to the Kinsale and Ballyshannon families, and appears to have been a common friend of Dr. Rundle, Bishop of Derry, and of Dean Clarke, of Exeter. At that date there were ffolliotts at Topsham, near Exeter, and at Londonderry, and this Col. ffolliott appears to have visited Exeter. Can any connexion be traced between him and the Topsham or Derry families?

G. J. W.

[See "N. & Q.," 3rd S. i. 88, 158, 216, 338.]

DANIEL CLARK emigrated from England to Windsor, Connecticut, in 1639, with the Rev. Ephraim Huet, by whom, in 1644, he was made executor of his will. He married Mary, daughter of Mr. Thomas Newberry, in 1644. His second wife was Martha (Pitkin), widow of Mr. Simon Wolcott. He was Attorney-at-Law, and during his long life was generally in the public service; was a man of wealth and distinction, and treated with great respect in the colony. He was one of the patentees in the charter of the colony of Connecticut, given by Charles II. in 1662. From what part of England did he go? To what Clark or Clarke family did he belong? Mr. Huet had been a minister at Wrexham, near Kenilworth. Was Daniel Clark also from Warwickshire?

E. M. S.

HENRY INGRAM.—Is anything known of this writer, author of a poem in six books entitled *Matilda: a Tale of the Crusades*, published in 1830 by Messrs. Longman & Co., and printed by

N. Whitley, Halifax? Was he a scion of the Yorkshire Ingrams, Viscounts Irvine?

J. H. I.

"CIRCLES THO' SMALL ARE YET COMPLEAT."—On a monument to two children of the family of Musgrave, in Northleigh Church, Oxon., *circa* A.D. 1800, there is the above inscription after the notice of the dates of death and age. Is it known whence it is taken? or is it original?

ED. MARSHALL.

HERALDIC.—To what family do the under-mentioned arms belong? Gules, a chevron guttée de sang between three Bibles or. I have searched many English and foreign works in vain.

R. T. SAMUEL.

"THE SEAMES" AND "THE STRYMES."—Will any of your nautical correspondents inform me where these are? The terms occur in writings of the sixteenth and seventeenth centuries, and refer, I imagine, to then well-known rocks or shoals in the English Channel or thereabout. R. W. C.

HARRISON OF ANCASTER.—Mary, daughter of Thomas Harrison, of Ancaster, co. York, married Thomas Herbert, Mayor of York (*ob.* 1614). Their grandson was Sir Thomas Herbert of Tintern, Bart. (*ob.* 1681). His daughter Elizabeth married Col. Robert Phaire, who bore the arms of Ferre, "aunchiant knights" of Suffolk. Mr. W. H. RUDD, whose knowledge of the records of the Harrison family is so exhaustive, would confer a great favour if he could throw any light on the family of Col. Phaire, or say whether he has met with the name in Suffolk or Norfolk records. It is variously spelt Phaer, Phayr, Faire, Fayr, &c.

FER DE MOULIN.

[See "N. & Q.," 5th S. xii. 47, 311; 6th S. i. 18, 84, 505; ii. 38, 77.]

A "LEERE BED."—A disguised traveller had secured the only vacant bed-room in the inn, containing two beds. A second arrival, by a stratagem in the name of the law, succeeds in obtaining a share of the room. "And the second guest, craving pardon of the wrong which hee might conceive hee had done him, went and layd him downe in the leere bed" (*Exemplarie Novells*... by Miguel de Cervantes Saavedra... Turned into English by Don Diego Puede-Ser, 1640). What was a "leere bed"? I think I have met the word before, but cannot remember its meaning nor where.

B. NICHOLSON.

[See "Leer," 5th S. xii. 267, 431; 6th S. i. 162, 426.]

A FRENCH SILVER MEDAL.—I have before me a silver medal about 1½ in. in diameter and of the thickness of a bronze penny. It is struck only on one side, and bears, in high relief, within a raised border, a bust in profile, face turned to (my) right, shoulders draped, and long flowing curls. The

inscription is: LUD. XVI. REX. CHRISTIANISS. Above, and outside the circumference, but struck from the same piece of metal, is a small ring by which to suspend the medal, the ring being secured by a bow of ribbon, as is often seen in carved frames. The ring is much worn, as if from use, and though the medal is in good condition I can find no trace of a mint mark.

I shall be grateful to any of your readers who can tell me something about this medal. Was it a decoration for the Swiss guard, or is it merely commemorative of the building of the Chapelle Expiatoire?

PRO FIDE.

"THE NEW REPUBLIC," ii. 87:—"When Fortune was pleased to be facetious, she made a *nouveau riche*." The author is translating Juvenal. Will some of your readers refer me to the passage in the original? ANON.

### Replies.

#### VESTMENTS NOT OF THE CHURCH OF ENGLAND.

(6th S. ii. 65.)

Adopting a method superficially uncontroversial, yet virtually a distinct challenge, couched in the form of an unquestionable note, not a provocative query, B. N., by an isolated quotation of Archbishop Harsnet's allusion to persons not of the English Church, written at a time of fierce polemical stress, has chosen an untenable, and, in view of the circumstances of the case, and the present and recent history of the subject, an ill-timed theme. Graceful silence and mutual forbearance should rule where principles are irreconcilable.

Harsnet's effigy appears in a cope. It was ordered by the Canons of 1603, and enjoined in the reign of Elizabeth, but it is simply misleading as regards fact to suggest that its adoption was of a controversial nature. On Sept. 8, 1562, "went thrughe London a Prest with a cope taken sayinge of Mass" (Machyn's *Diary*, 292). Cartwright, in 1574, says the "Popish priests received their orders by the putting on of a surplice and square cap, and used the cope even in singing of Mass" (*A Full and Plain Declaration*, 131). So say Travers and other writers of his school.

Harsnet omits also mention of the chasuble and the habit ordered along with the cope for alternative use by the rubric of 1549. The effigy of Archbishop Sandys wears the chasuble at Southwell Minster; that of Pursglove is pontifically habited. The Puritan Parker (*On the Cross*, 1607) says, "The albe, the cappa, the casula, the baculus pastoralis, all are enjoined by law as well as the crosse and surplice, because named in K. Edward Communion Booke, to which our Law Eliz. 1, cap. ii., and rubric send us." The casula was



actually in use. Beza, Sept. 3, 1566, mentions that the clergy wore "pileis quadratis, collipendiis, superpelliceis, casulis" (2 *Zur. Lett.*, liii. 77), corner cap, stole, surplice, and chasuble, as in 1551; Alex, who made a translation of the Liturgy of 1549, used the terms "lineam, lineam vestem, albam, cappam, casulam, et ornamenta graduum" (*Ordinatio Ecclesie*, pp. 36, 66). The stole and albe plain appear on a brass at Denham, Bucks, 1560, and vestments or chasubles were preserved at Durham till 1626 (Surtees Soc. Publ., lii. 170). In 1562, St. Margaret's, Westminster, possessed "a vestment with the tunicles for deacon and sub-deacon," and six copes. The vestment technically included the appurtenances, that is, albe, stole, maniple, girdle, and amice. The Edwardian rubric mentioned the albe particularly, because it was to be "plain." In 1641 the Puritan Committee asked "whether the rubric should not be mended where all vestments in time of service are now commanded which were used 2 Edw. VI." (Cardw., *Conf.*, 274).

At the Savoy Conference exception was taken to the rubric on ornaments of the minister in the church, "forasmuch as this rubric seemeth to bring back the cope, albe, and other vestments forbidden by the Common Prayer Book, 5 & 6 Edw. VI." The bishops unequivocally answered, "We think it fit that the rubric continue as it is" (Cardw., *Conf.*, 314, 351). In 1662 the rubric is absolute, and Bishop Cosin, commenting on the Elizabethan rubric, says, "According to this rubric we are all still bound to wear albes and vestments as have been so long time worn in the Church of God" (*Works*, v. 42). The Act of Uniformity, 1 Eliz. c. 2, § 13, "provided always that such ornaments of the ministers thereof [as the albe or surplice, vestment or cope, with the rochet and the pastoral staff] shall be retained" (*Ibid.*, 233). Wheatley says that these are "prescribed and enjoined, though now grown obsolete and out of use" (sect. iv. 4). We have, however, recently seen bishops revive the use of the pastoral staff and cope in their cathedrals. Stoles have always been used in some churches, now few lack them. I fail to detect in the quotation from Harsnet, the friend of Whitgift, any signs of the open or unconscious bias gratuitously imputed to it. He was, as far I can judge, a man to retain things in their primitive use. If "N. & Q." be now committed to a vestiarian controversy, it may be as well to give distinct notice that all who enter the lists should do so with their visors up and blunted points, conditions indispensable to fair play, and a safeguard against the introduction of passages of arms as irritating as unnecessary.

MACKENZIE E. C. WALCOTT.

THE PUBLICATION OF GENEALOGICAL STATE PAPERS (6th S. ii. 83).—I very cordially reciprocate

the feeling expressed by ANTIQUITY that it is highly desirable something should be done, not only to perpetuate the genealogical evidences preserved among the Public Records, but also to render those evidences more readily available to genealogical students. The calendars to the Inquisitions post mortem are very valuable as guides. In many cases, however, they are very inaccurate in respect to the names of manors and lands, and a new edition, corrected and upon an enlarged plan, is a great desideratum. It should give brief abstracts of the inquisitions, showing shortly the particulars required by the Writs *Diem clausit extremum*, especially the names and ages of the heirs. In many of the inquisitions charters are set out reciting remainders of inestimable value, and very frequently wills, records of which exist not elsewhere. Such a calendar would greatly increase the practical usefulness of these invaluable records.

The *Calendarium Genealogicum* is a most useful work, but it extends only to the reigns of Henry III. and Edward I., and the information therein contained might be more conveniently used if it were annexed to the inquisitions.

What I have here ventured to suggest may be considered a very large undertaking, but I see not why it might not be commenced; and I should be very glad to co-operate in it. If, however, this scheme should be thought too extensive, I would suggest a more modest one, viz., to print a calendar, such as I have described, in continuation of the four volumes of the Record Commission; that is, from the accession of Richard III. to the time when the Inquisitions post mortem ceased to be made.

I am quite aware that there are other records of the highest value for genealogical purposes, e.g., the Fine Rolls, and these reach back to an earlier period than the Inquisitions post mortem now existing. I may mention also the *De Banco* Rolls, whose value is too little known. In some of the pleas in these records pedigrees upon oath are set out extending, in some cases, to six, eight, or ten descents, in two or more collateral lines. This is more especially the case, I think, in pleas upon Writs *Quare impedit* or *Quare incumbravit*.

Another suggestion may be offered. Let local societies be established for the publication of such genealogical and other records as relate to their respective localities. This, I am glad to say, is being done by the Lancashire and Cheshire Record Society with respect to the records of the two counties which the society covers. There is, however, this objection to local societies: the evidences they print are not *general*, and in cases in which, for example, as regards Inquisitions post mortem, the deceased held lands in divers counties, the work would in many instances be done twice over.

JOHN MACLEAN.

Bicknor Court, Coleford, Glouc.

One should certainly go from home to hear news. As a constant (well-nigh daily) attendant at the Public Record Office for many years, the presence and number of searchers are matters distinctly within my own personal knowledge. I observe no tendency to increase, and I expect none so long as a stranger is called upon to encounter inevitable delay in the production of documents, and to spend the weary interval in a room visited by draughts to a degree and extent absolutely inexplicable on any known theory of the operations of nature. The Treasury have been memorialized, without relief being obtained; and the conclusion to which habitual frequenters have come is to "grin and bear it"—to wear their hats, overcoats, and wrappers—and to submit, as cheerfully as they may, to colds, neuralgia, and other ills.

With regard to "wear and tear," I may claim to have had as much experience as most men of the particular records alluded to; and my decided conviction is that all fears of this kind are groundless. The Inquisitions have suffered in time past, not from wear and tear, but from being first crumpled up and neglected, and then put through an injudicious process of flattening and cleaning. Happily, all this is now reformed; and our excellent superintendent of the Search Room is for ever planning how to effect the greater care of the records under his charge, dealing first with those most commonly asked for. It is, then, by no means "needless to mention" the contingencies which have to be guarded against. If risk there be, let your correspondent speak out. Forewarned is forearmed, and I call upon him to enounce, as a public duty, what are the dangers to be dreaded, in order that Mr. Selby may take steps to avert them.

JOHN A. C. VINCENT.

GHOSTS WANTED (6th S. i. 115).—MR. MAUDEWILL find an account of the well-known case in which a murder in New South Wales came to light through the intervention of "a ghost," whose appearance was sworn to before a court of justice, in an article headed "Fisher's Ghost," published in Dickens's *Household Words* for March 5, 1853, vii. 6. This article, which was by the late Mr. John Lang, was, as I learn from another article to which I shall presently refer, republished—with, as I fancy, some alterations—in 1859, in a volume of colonial sketches entitled *Botany Bay*, under the heading of "The Ghost upon the Rail." From the same article I also learn that the story, told with somewhat varying details, was published in *Tegg's Magazine* for March, 1836. Although these two versions of the story differ in details, both are in accord as to the main facts, which were:—That Fisher, a somewhat prosperous settler, having disappeared from his residence, some forty miles from Sydney, was reported by an acquaintance who

resided with him to have suddenly made up his mind to return to England, the said acquaintance producing powers of attorney authorizing him to deal with the property, which was tolerably extensive; that this story was accepted without suspicion until some few months after, when a neighbour returning home one moonlight night was surprised to see Fisher, whom he thought to be in England, sitting on a fence by the road side; that receiving no answer to his salutation he went towards the figure, which straightway resolved itself into air; that the same appearance being again seen a week later, when the same neighbour happened to be again passing along the road, inquiry was set on foot, and the services of an aboriginal black tracker were called in, who first discovered blood on the rail of the fence on which the figure was said to have been seen, and afterwards detected the track along which a body had been drawn to a contiguous water hole, where Fisher's corpse was found upon drags being brought into requisition. This is the bare outline of the story which, with more or less frilling, is universally told throughout the Australian colonies, and I may almost say as universally accepted as the one story of spectral appearance which cannot be explained away. I now, however, come to the article to which I have before alluded. It is entitled "The True Story of Fisher's Ghost," and was contributed to the *Australasian* (Melbourne weekly newspaper) for August 14, 1875, by Mr. Marcus Clarke, Assistant Librarian to the Public Library at this place, and author of the well-known novel *His Natural Life*. Being on a visit to Sydney, Mr. Clarke was fortunate enough to fall across the original papers in "*The King v. George Worral, Supreme Court Sydney, February 2, 1827*." Accompanied by the Evidence of the Witnesses, the Arguments of the Barristers, and the Summing-up of the Judge." To his astonishment he discovered on a perusal of them that, so far from the appearance of the ghost having been sworn to in court, and so far from the judge—Sir Francis Forbes—having in his summing-up alluded to it as being an important item of the evidence, the supernatural element in the affair was never once alluded to; and so far from the ghost having given the first suggestion of the murder, suspicion was really first excited by the fact that the prisoner was wearing clothes which were recognized as having belonged to the missing man. After giving the evidence in full, Mr. Clarke summarizes it as follows:—

"1. Fisher, a rich man, disappears. 2. Worral, who lives with him, states that he has gone to England, and commences to sell stock, for which he produces receipts so clumsily forged that they are at once refused. 3. The persons refusing the receipts recognize the clothes worn by Worral to be Fisher's, and say to each other that 'Fisher must have been murdered.' 4. 20*l.* reward is offered for the body of Fisher. Fisher's own house is,



of course, the first place searched; a tracker finds the corpse, as fifty trackers have done before and since in similar cases; and Worrall, the man who had asserted that Fisher was in England, and who had claimed his property, is naturally arrested and tried for the murder."

Mr. Clarke proceeds to remark:—

"Surely it needs no ghost, come from the grave, to set suspicion busy. The assumption made by the narrators of the ghost story, that Fisher had been a whole year gone, and that nobody suspected foul play until the ghost was seen, is altogether opposed to the facts. Fisher was murdered at the end of June; the suspicions of Cooper and his overseer Codrington were aroused in July; whilst the body was found and the whole drama played out in October. In point of fact, instead of Fisher's ghost being the first link in the chain of evidence which led to the conviction of Fisher's murderer, Fisher's own moleskin breeches served their late master this good turn."

It only remains to be added that Worrall—not Smith, as in Mr. Lang's story—was convicted, and confessed the murder before his execution.

J. B.

Melbourne, Australia.

EARLY GILLRAYS (6th S. ii. 105).—AN OLD WESTMINSTER has made reference to a volume descriptive of Gillray's *Caricatures*, for the production of which I was chiefly responsible. As your correspondent's remarks seem to me to result from a misconception of its object, and are, in consequence, somewhat depreciatory, I take leave to reply. The volume in question, as my preface to it states, arose from my having accidentally acquired the copper-plates of Gillray's *Caricatures*, originally published by Mrs. Humphrey, of St. James's Street (in the very house, I believe, where my former assistant, Mr. Francis Harvey, now carries on a select trade in the same department), and to these copper-plates I was fortunate enough to add a considerable number collected from other sources. I then arranged the whole in the order of their original publication, setting out the titles, descriptions, and dates in full, identifying the portraits as far as I was able, and adding whatever political or historical information was within my immediate reach. I then handed the MS. to my gifted friend the late Robert Harding Evans (a pronounced Foxite), who was extremely well read in the political history of the times, and he contributed much interesting matter; after which I commissioned the late Mr. Thomas Wright, who was then writing a history of the Georgian era, to add what he could to the volume, and to see it through the press.

My object in giving these details is to show that I merely undertook to describe the plates immediately before me, without concerning myself with the many others which I knew to exist, or even including the forty-five suppressed plates which I published at the same time.

The *History of the Westminster Election in 1784*, when Fox, Lord Hood, and Sir Cecil Wray

were candidates during forty days, to which your correspondent refers, is by no means a scarce volume, and may generally be bought for about a guinea. See my edition of the *Bibliographer's Manual*, pp. 2880–81, where Meigh's copy, sold in 1861, is quoted at 14s.

With regard to the suppressed Dedication to the Duchess of Devonshire, about which your correspondent inquires the why and wherefore, I have no doubt it arose from the Duke not wishing to have the fame which the beautiful Duchess had acquired, by kissing the butchers in Newport Market to obtain their votes for Fox, handed down to posterity. Written *currente calamo* by

HENRY G. BOHN.

18, Henrietta Street, Covent Garden.

"POSY"=A SINGLE FLOWER (5th S. xii. 188, 289, 329, 350, 378, 470, 515; 6th S. i. 25, 123).—I ought to say that Dickinson's *Cumberland Glossary* (English Dialect Society) has, "*Pwoisy*, a nosegay; *posy*, a flower." This spelling, which caused the word to be missed in the first search, accords with that in Anderson's *Ballads*, and with the pronunciation perhaps most common. In the instances,—

"Her cheeks are quite *pwoisy*, I've pu'd many a *pwoisy*,  
But ne'er sweeter flower in the garden I fand,"

and "Bring my Jemmy a *pwoisy*," it seems doubtful whether of one or more flowers. *Way-side Posies*, by Robert Buchanan, is a title in a modern book list, and probably means flowers gathered by the way, as Burns's "It's a' to be a *posie* to my ain dear May." My own associations with the word are of the simplest and most fragrant things, like those of Thomas Campbell's *Field Flowers*; and in the general use of *posy* as a single flower, among children, I am confirmed by one who, after long residence elsewhere, remembers well the *posies* of his childhood, growing or gathered, the single rose or carnation in a button-hole on Sunday, as well as the combined *posy* of sweet and fragrant things—wall-flowers, sweet pea, &c., and, as he truly remarks, always southernwood. I think William Howitt mentions receiving such flowers once, when entering a church in one of the nooks of the world which he delighted to visit. A kindly matron, seeing he was a stranger, offered the flowers she held in her hand, observing, "They're so refreshing." I have not the book, but, if I am not quite literal, some of our friends will doubtless kindly correct me.

I do not plead guilty to error, as suggested by MEDWEIG, in saying *posies* were always of fragrant flowers, for I spoke of my own experience of rural matters, and never knew any other. I should not call *rus* a flower, however; it has neither flower nor fragrance, whereas mint, thyme, lavender, and other old shrubby favourites, have both, and southernwood has eminently the latter. In books,

in later days, the literary sense of the word came to us, and of that there are far more of your readers to testify. *Lost Beauties of the English Language*, by Dr. Mackay, very properly has *posie*, and gives as its origin the sentiment, or motto, or poesy, accompanying a floral gift, which must be accepted as there seems no other. One instance given is quite new to me. "And if some infrequent passenger crossed our streets, it was not without his medicated posie to his nose" (from Bishop Hall, 1625). It was probably in such cases as this, and in the fence of strong-smelling herbs, formerly erected in law courts between the judge and prisoners, to ward off the gaol fever, that *rue* would find a place. M. P.

Cumberland.

An allusion to this word as meaning more flowers than one seems to have escaped the notice of your numerous correspondents, and yet it occurs in the writings of a well-known poet of our own,—in *Catechising*, one of the "Ecclesiastical Sonnets" of William Wordsworth (pt. iii. No. 22). He is alluding to what he styles "a vernal posy":—

"Belovéd mother! Thou whose happy hand  
Had bound the flowers I wore with faithful tie:  
Sweet flowers! at whose inaudible command  
Her countenance, phantom-like, doth reappear."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

SYLVANUS HIBBERT (6th S. i. 436).—The following note on Sylvanus Hibbert, which I wrote about four years ago for the "Local Notes and Queries" in the *Manchester Guardian*, contains probably as much information about this oddity as can now be obtained:—

"By the kindness of Mr. T. Hibbert-Ware, of Bowdon, I have obtained a few particulars of a singular Manchester character of the last century which may be of interest to your readers. Sylvanus Hibbert, great-uncle of Dr. Samuel Hibbert-Ware, was a younger brother of Titus Hibbert, merchant, of St. Ann's Square, Manchester, and was born in the early part of the eighteenth century. What his business or profession was I have not learned, but in his latter years he dived deeply into 'philosophy,' and by his brother Titus was considered to be very flighty and crotchety, if not something more than eccentric. According to Dr. S. Hibbert-Ware, 'he was deeply read in most of the metaphysical works of the time, and if, like most metaphysicians, he was wrong in his *point de départ*, he showed not less tact than the best of them as far as relates to the strict logical manner in which he drew out his principles to their ultimate consequences. These consequences were, however, very annoying to the peace of mind of Sylvanus Hibbert in his latter days, as he was sadly afraid of his remains after his death being consigned to their parent earth, wishing, on the contrary, that they should be honoured with a funeral pile and burned after the manner of the ancients. Ridiculous as these conceits are on the first blush of them, they flowed very naturally from the principles with which he set out relative to mind and matter, which principles were even advocated by philosophers of far greater repute than Sylvanus Hibbert.' The

above is from a note written by Dr. Hibbert-Ware in a copy of the following book, which is said to have been rigidly suppressed by the family:—*A Brief Inquiry into the State after Death, as Touching the Certainty thereof; and Whether we shall Exist in a Material or Immaterial Substance; and Whether the Scripture Doctrine of a Future State be supportable by the Light of Reason*, "Flesh and blood cannot enter the Kingdom of Heaven," 1 Cor. 15. Manchester, printed for the author, 1771. Price Six-pence.' 8vo. pp. 31. A portrait of the author is mentioned by Bromley (*Catalogue of Engraved Portraits*, 1793, p. 475). This portrait was probably published with some copies of the tract, as it is inserted in a copy now in the possession of Alderman Baker, and is mentioned in one of W. Ford's catalogues as accompanying a copy for which he asked a guinea. A copy of this scarce print is preserved in one of the scrap-books in the library at the Overseers' office. Beneath the name appear these lines, taken from the last page of the tract:

Bury me not, for Heaven's sake,  
In hopes that I must rise;  
If that's the object of my wish,  
Why not now mount the skies?

During his last illness, with which he was taken at Ashton, he wrote the following characteristic letter to his brother Titus Hibbert:—

Ashton, January 15, 1776.

Dear Brother,—Whether the ensuing letter will be deemed a humble petition or otherwise I know not; but it seems to me to have as many risks to run as that from Gustavus's friend when King Gustavus stood enraged against his friend for breach of trust. But to make short: I am fallen into the last extremity—swelled in legs and feet, and given up by almost all that see me. And though I have nothing to engage me to love this present world but the company of a few friends, yet I have perhaps as powerful an aversion to leaving it as any ever had. Thou art apprised what I am going to say, but do read it. Thou knowest Gustavus read his friend's letter over and over again, and began to change his sentiments.

Our learned doctors, though at high fees, are men that should be employed, and if you were to retain Dr. Percival for a journey to Ashton in our favour I hope it would not be so unfortunate as to trouble your mind in future time, because your mind is known to be generous; and let the matter go how it would, I am persuaded you would have as pleasant a journey in his company to Ashton as ever you had in your life. He assisted Mr. Whiteley, which was the only time I ever had of conferring with him.

If I have indeed moved you to what you may term flighty and extravagant, you may please to consider that we.....not depths but by sounding, neither could Gustavus have known his friend's innocence but by reading his petition; but you are acquainted with the language of nature, and you know that indulgences encourage us to make requests.—From your brother, I know not what to term myself,  
SYLVANUS HIBBERT.

For a man *in extremis* this letter is lengthy and singular, and appears to justify his brother's observation that he was 'flighty.'

C. W. SUTTON.

"THE QUACK DOCTOR": EARL OF ROCHESTER (6th S. i. 417, 483, 496).—It is generally believed that the witty, profligate, and very eccentric Earl of Rochester did at one time hide himself away from his friends, and, under an assumed name, amuse himself and gull the public as a quack



doctor, on or near Tower Hill. No doubt he then printed a handbill or made speeches in public, probably he did both; but I think it may be open to doubt whether the speech printed as his in Sedley's works in 1710 was really composed or used by Lord Rochester. Capt. Ayloffe was the friend of Ward, Brown, and Sedley, and after the death of the last, in 1701, became possessed of certain MSS. which had belonged to him. This led Ayloffe to publish *The Miscellaneous Works of the Honourable Sir Charles Sedley, Bart.* (London, 8vo., 1702), pp. 213, *Speeches*, pp. 24, and a tragedy, *Beauty the Conqueror*, pp. 64. A second edition of this book was printed in 1707, under the title of *The Poetical Works of the Honourable Sir Charles Sedley, Bart., and his Speeches in Parliament, with large Additions never before made Public, and a New Miscellany* (London, 8vo., 1707), pp. 224, and a supplement of other speeches, pp. 175. This volume did not bear on the title-page "published by Capt. Ayloffe," as was the case with the first edition, but Ayloffe's preface was reprinted without any change, which, as the book was considerably altered, leads to the conclusion that Ayloffe had little or nothing to do with this improved edition. The new volume contains seven additional poems said to be by Sir Charles Sedley, and a miscellany of thirty other poems not by him, though the running heading of *Miscellaneous Works of Sir Charles Sedley* is continued throughout.

In neither of these two books is there anything of Lord Rochester's; and it does not appear that the speech of the Quack Doctor was introduced till the edition of 1710, referred to by MR. BATES. On reading this comical manifesto, which is a good deal in the style of *The Merry Quack* of Brown and Ward, two things may be observed: first, that it comes to us with little or no authentication; and, secondly, that it does not seem probable that Lord Rochester, who at the time wished his hearers or readers to believe that he was a "genuine quack," would have used such language. We have in Rochester's *Poems on Several Occasions* (London, 8vo., 1691) his Quack Doctor's bill, under the name of Alexander Bendo, and dated from his "Lodgings in Tower Street, next door to the sign of the Black Swan; at a Goldsmith's house." In this he states that he was then twenty-nine years of age, hence about 1677 was probably the period of this freak. There seem to me many reasons for doubting whether the manifesto printed thirty years later as his was genuine; it seems to bear the stamp of the Brown and Ward school.

EDWARD SOLLY.

THE LONGEST DAY (6th S. ii. 7).—The late summer solstice was about 1 h. 32 m. A.M. of June 21, which day was therefore, as usual, the longest, though exceeding the 20th at Greenwich

by only a small fraction of a second. Throughout America the 20th was longest; but in only two years of this century, 1892 and 1896, will the 20th be so with us. Our 22nd was the longest in twenty of its earlier years, namely, the ante-leap years 1803 to 1855, and also 1802, 1806, 1810, 1814, 1818, and 1822. The Gregorian reform very nearly prevents this solstice henceforth ever ante-dating the 20th anywhere, or post-dating the 22nd in the Old World, or 21st in the New. Though we shall have no leap year between 1896 and 1904, and then no break in the series of leap years till 2100, yet five of the former eight, and 124 of the whole 200, will have the 21st for longest day, about half the remainder having the 20th, and half the 22nd, on our meridian.

E. L. G.

The sun reaching its highest point of culmination above the southern horizon when passing the meridian at noon on June 21st, and its lowest one at noon on December 21st, these two days are generally called the longest and the shortest days respectively, as viewed from our zone upon the northern hemisphere. Nevertheless, both the three preceding and the three subsequent days of those two central ones are counted, with perfect correctness, by the astronomers as the longest or shortest days. As soon as the sun, in its apparent path or ecliptic, has arrived at its greatest northern and southern distance from the equator, or when it has entered its summer and winter solstice, it appears to stand still, as it were, for a week, and to keep equally distant from the equator, at least without a perceptible difference, until it approaches again the equator, and thus the days grow again shorter or longer.

H. KREBS.

Oxford.

I have no *Nautical Magazine* for 1880 to refer to, but 1879 will serve the purpose of explanation. First, almanacs in their "rising and setting" always mislead in the matter of the length of the day; they use the conventional clock time, whereas the sun adheres to solar time. Thus the clock was fast on the 20th 1 m. 11.74 s.; on the 21st, 1 m. 24.85 s.; on the 22nd, 1 m. 37.84 s.; and this great variation always puzzles people in December, when the clocks are slower than the sun to December 24th, and they do not know that the sun rises earlier than the clocks say he does. The sun's declination at noon on the 20th of June, 1879, was 23° 27'; on the 21st, 23° 27' 20". The solstice was on the 21st, at 8 P.M., and then the sun began to go down the hill again, and his declination on the 22nd was reduced to 23° 27' 16". Whitaker says the solstice this year was on the 21st, at 2.

W. G.

EPITAPH ON ANN COLLINS AT KING STANLEY (1st S. v. 341).—The following epitaph, "engraved on brass let into a large flagstone in King Stanley

churchyard, Gloucestershire," and "copied 15th July, 1846," appeared in "N. & Q." in 1852:—

"Ann Collins, died 11 Sept., 1804, ætatis 49.

'Twas as she tript from cask to cask,

In at a bung-hole quickly fell;

Suffocation was her task,

She had no time to say farewell."

Here is a strange mistake; and though twenty-eight years have elapsed since its first appearance in print, I wish, with your leave, to correct it. A woman of forty-nine years of age to fall through a bung-hole, having "tript from cask to cask"! Who could give credence to such a statement? The truth is, as I can testify from a recent inspection of the gravestone, that Ann Collins's daughter Martha, who died August 1, 1800, aged nine years, was the unfortunate one who (wonderful as it unquestionably was) fell in at the bung-hole, and "had not time to say farewell." Accuracy in copying inscriptions is most essential.

ABHBA.

LORD STRAFFORD'S FAVOURITE MOTTOES (6th S. ii. 86).—The motto "Ut potiar, patior," is adopted from a Latin pentameter verse in Apuleius:—

"Hæcæ duas flammas, dum potior patiar."\*

The Spanish game of primero was well known in the time of Shakespeare. In *Henry VIII.* (V. i.) Gardiner says that he left the king "at primero with the Duke of Suffolk"; and Falstaff exclaims, in the *Merry Wives of Windsor* (IV. v.), "I never prospered since I foreswore myself at primero."

WILLIAM PLATT.

115, Piccadilly.

L. M. M. R., in "N. & Q.," 3rd S. xi. 485, observes, "The motto of the ancient family of Spottiswood of Spottiswood, in Lammer Moor, is 'Patior ut potiar.'"

E. M.

"Qui notus nimis omnibus," &c., from Seneca's *Thyestes*, act ii. v. 402.

G. F. S. E.

BOOKS ON PHONETIC SPELLING (6th S. ii. 48).—A. asks if there be any earlier work on phonetic spelling than one published in 1786; the answer is easy, for there is a whole library of books containing schemes for the improvement of English spelling of an earlier date than Elphinstone's *Propriety Ascertained*. The first known book in which a carefully arranged system was adopted is the *Ormulum*, written in the thirteenth century by one Orm or Ormin. It is a metrical paraphrase of part of the New Testament, and the principal feature of the author's plan is the doubling of the consonant after a short vowel, as *blinnenn*; when the vowel is long the following consonant remains

single, as *win* (wine). Elphinstone proposed his alterations in 1765, and began to carry them out in 1779. In 1782 he published a translation of *Martial*, respecting which Dr. Beattie wrote to Sir William Forbes: "Elphinstone's *Martial* is just come to hand. It is truly unique. The specimens formerly published did very well to laugh at, but a whole quarto of nonsense and gibberish is too much. It is strange that a man not wholly illiterate should have lived so long in England without learning the language." I may perhaps be allowed to refer your correspondent to the Philological Society's *Transactions* for 1865 (p. 13), where he will find a notice by me of the chief spelling reformers, arranged in chronological order, and entitled "Notes on some English Heterographers." Elphinstone was one of the least practical and most unscientific of the series.

HENRY B. WHEATLEY.

"I ONLY PASS THE TIME OF DAY," &c. (6th S. ii. 85).—The expression "to give or pass the time of day" was a very common one in old coaching days. In fact it was the vernacular in which coachmen expressed their mode of salutation when meeting on the road, which was performed by raising the elbow on the whip hand, with perhaps a nod or sidelong glance over the right shoulder. It was quite "the thing," or "down the road."

CROWDOWN.

A similar phrase is common in South Devon. A person on being asked, "Do you know Mr. So-and-so?" is not unlikely to reply, "Yes, just to give him the time of day, but nothing more."

WM. PENGELLY.

Torquay.

INTERMENTS IN UNCONSECRATED GROUND IN GREENLAND (6th S. i. 514).—Does this Greenland custom throw any light on our old curious custom as to suicides? We can understand why Christian pity selected the *cross* road, sometimes still further sanctified by a wayside cross also, as the next best place to consecrated ground. But then, on the other hand, why shock us by driving a stake through the body? It seems in Greenland when from necessity a corpse was buried in unconsecrated ground, a stake was driven into the ground over it to mark the spot. When a priest was obtained, the stake was pulled out and holy water poured in, followed by other rites. Could this Scandinavian custom (meant by them as respectful to the dead) have come from the Danes to us, and been retained when the reason was forgotten or mistaken? The inquiry seems curious. P. P.

"ASQUINT" (6th S. i. 492).—This word supplies another illustration of the survival of old English words in America which have dropped out of use here. I cannot find the passage, but I recollect in one of Emerson's essays the expression that, in

\* The more correct reading is "dum patiar potior" (Apuleii *Opera*, ed. A. S. Valpy, 1825, vol. iii. p. 1325, l. 8).



the case of fraud or deception being contemplated, the eye of the insincere person "becomes muddy, and sometimes asquint." JOHN WILSON.

**LIMITATION OF PROSECUTIONS FOR PERJURY** (6th S. i. 517).—There is no statute which limits the time within which the offence of perjury may be prosecuted. So that it follows, as also does murder, the rule, that "at common law, there was no time limited for commencing a suit by the king; and therefore, in all cases of treason, felony, and misdemeanour, where a time is not limited by statute, the indictment may be preferred at any length of time after the offence" (Archbold's *Criminal Pleadings*, p. 79, edition of 1878). Formerly, a conviction of perjury (among other offences) disqualified from giving evidence, unless the convict had received a pardon, and for perjury on the statute 5 Eliz. c. 9, even a pardon did not make a witness competent. In cases of perjury, undergoing punishment did not restore competency, contrary to the rule in the case of all other offences. But by the statute 6 & 7 Vict. c. 85. s. 1, "no person offered as a witness shall be excluded, by reason of incapacity from crime or interest, from giving evidence." I do not find the statement ascribed to Mr. Roscoe in his eighth edition (1874). EDWARD H. MARSHALL.

6, King's Bench Walk, Temple.

**"INVENI PORTUM," &c.** (6th S. i. 494).—These lines are not in Prudentius, who has only two pieces in elegiac metre, the eighth and eleventh *Passiones* in his *Peristephanon*. He may have a similar sentiment in some of his other poems, though I have not observed it. The lines, as quoted, must be assigned to Janus Pannonius, as some of your correspondents have already pointed out.

W. E. BUCKLEY.

**TELLER OR TILLAR** (6th S. i. 474).—The word is properly *teller*, not *tillar*. It is the A.-S. *telgor*, used to translate the Latin *virgultum* in Genesis ii. 5. It is given as a Surrey word in the *Glossary of Surrey Provincialisms*, by Mr. Leveson-Gower, and is known in Hants. *Tiller* is the Kentish form.

CELER.

Generally speaking *tellers* may be defined as oak saplings, or other young timber trees, of less than six inches and a quarter girth, but the name is not used, so far as I know, except in the southern and western counties. It is probably derived from the custom in timber valuations of counting (*telling*) instead of measuring them, and valuing them in gross instead of separately. The question as to what is timber is not well defined legally, but Mr. COOKES will find much practical information on the subject in a paper read by Mr. Whatney before the Institution of Surveyors in 1874, and published in their *Transactions*, which may be

obtained of the Secretary, 12, Great George Street, Westminster.  
R. WOOLLEY.  
South Collingham, Newark.

"*Tiller* or *Tillar*, a small tree left to grow till it be fellable" (Kersey's *Dictionarium Anglo-Britannicum*, 3rd edit. 1721).

"*Teller*, mid; or *Tillow*, west (Sussex). [*Telgor*, Ang.-Sax., a branch]. A young oak tree" (*Dictionary of Sussex Dialect*, Rev. W. D. Parish, 1875).

See also *Surrey Provincialisms*, by Mr. G. Leveson-Gower, E. D. S., 1876.

I do not notice the word in any other publications of the English Dialect Society which have appeared hitherto.

CHR. W.

Nuttall gives, "*Tiller*, among farmers, the shoot of a plant, springing from the original stalk"; and "*To tiller*, to put forth new shoots from the original stalk"; and "*Tillering*, the act of sending forth young shoots from the root of the original stalk."

HUBERT SMITH.

According to Barclay (ed. 1810) "*Tiller*, a young tree left to grow till it is fit to fell."

L. P.

**AN OLD SNUFF-BOX** (6th S. i. 495).—The sun, the moon, and the stars (there should be nine) are the acknowledged symbols of the Grand Lodge of the Royal Order of the Hérodom of Kilwinning. The thistle on the lid represents the order of St. Andrew, adopted as a part of its regalia. The sun and the moon allude to certain questions proposed and answered in the second degree, and the nine stars to esoteric subjects, confided only to the initiated. To be accurately emblematic of the sun and the moon the pebbles should be a chrysolite (*Solis oculus*) and a selenite (*Lapis lunaris*).

WILLIAM PLATT.

115, Piccadilly.

Perhaps I have unconsciously put a question which some of your readers have thought it better to pass by. As I have since been told that the sun, moon, and stars on the lid show that A. B. was a Past Master of Scottish Freemasonry, I ask again whether the Freemasons keep records of their masters which would tell whether A. B., or A. Bonner, of Newcastle, was one or not, and, if he was, at what date?

NOTA BENE.

**MADEIRA WEDDING RINGS** (6th S. i. 495).—Such rings as your correspondent describes are still made in Madeira, and are not uncommon in this country.

W. D. PARISH.

Selmeiston, Lewes.

**BINDING IN CHINTZ** (6th S. ii. 6).—In 1868 Tinsley Brothers published an edition of Richardson's *Clarissa*, in three volumes of the orthodox novel size. It was edited by Mr. Dallas and bound in chintz.

A. R.

Croeswylan, Oswestry.

THE PINK (6th S. ii. 4).—The "ornament in muslin" and in silk called "pinking" is doubtless derived from the flower *Dianthus*, for a piece of either material "pinked" and bound to a stem at once represents the flower. I fancy that a Sanscrit root might be found. SP.

"THE HOWLET" BY SIR RICHARD HOLLAND (6th S. i. 495).—The ancient poem of *The Duke of the Howlat*, by Sir Richard Holland, consists of seventy-seven stanzas of twelve lines each. A reprint was edited and published at Edinburgh in October, 1823, by David Laing, secretary to the Bannatyne Club, who dedicated it to Sir Walter Scott, the President, and the other members of that literary society.

"O Dowglas, O Dowglas, Tendir and trewe,"

quoted by Sir Walter, is the ultimate line of the thirty-first stanza. WILLIAM PLATT.

115, Piccadilly.

RATS (6th S. ii. 9).—The late Charles Waterton, in his *Essays on Natural History*, says:—

"Though I am not aware that there are any minutes in the zoological archives of this country which point out to us the precise time at which this insatiate and mischievous little brute [the brown rat] first appeared amongst us, still there is a tradition current in this part of the country that it actually came over in the same ship which conveyed the new dynasty to our shores. My father, who was of the first order of field naturalists, was always positive on this point, and he maintained firmly that it did accompany the house of Hanover in its emigration from Germany to England."—P. 211, edition of 1838.

Macgillivray says, "It is supposed to have been introduced from Persia and the East Indies about 1730." T. F. R.

GEORGE GITTINGS OR GIDDINGS (6th S. ii. 8).—The arms will be found in Burke's *General Armory*. It was an early name in Barbadoes. I have some notes upon the family, but cannot lay my hand upon them. J. H. L. A.

"LITERÆ DE RE NUMMARIA," &c. (6th S. ii. 86).—The author of *Annals of University College* (Newcastle upon Tyne, 1728) was William Smith, Rector of Melsonby and Fellow of the College, as is stated on the title-page of the work cited. Allibone adds a reference to Nichols's *Illustrations of Lit. Hist.*, vol. viii. Index. In vol. v. p. 485, *et seq.*, there is a notice of Mr. Smith and some long letters by him on numismatic subjects. His MSS. seem to be in the possession of the Society of Antiquaries. FAMA.  
Oxford.

Some of Mr. Smith's letters are printed in Thoresby's *Correspondence*, vol. ii. W. C. B.

RABELAIS (6th S. i. 349; ii. 34, 57, 94).—Having quoted Rabelais two or three times lately in

"N. & Q.," perhaps I may be allowed to say a word in reply. How has MR. DIXON arrived at his conclusion? If without reading him, he is not in a position to form an opinion. If by reading him, why should not as many others as please read him, that they also may form an opinion for themselves? A mother refused to allow her daughter to go to a ball. "Did not you go to balls, ma, when you were young?" asked the girl. "Yes, dear; but I have seen the folly of it." "Well, ma, I want to see the folly of it too." I never read "the book" until a certain society caused an edition of it to be suppressed or withdrawn. Of course, I then bought it as soon as possible, and have since procured the first, second, and other early editions. Perhaps MR. DIXON has not sufficiently studied Rabelais to understand the solid and philosophical part of him. A writer who has been so highly praised by such men as Coleridge and Kingsley is pretty safe. R. R.  
Boston, Lincolnshire.

About to make two remarks on the note, *ante*, p. 34, and on "Shakespeare's anticipation of Harvey" and the like curiosities of literature, I was forestalled by MR. DIXON's clever note reproduced from the *Athenæum*. But my remarks may still be useful, though in these days of competitive examination and cramming I can only hope to be useful to some few. (1) These writers of astonishing facts show themselves unaware of the course and facts of the circulation of the blood. (2) They also show total ignorance of the views held before Harvey's discoveries as to it. The plural discoveries I use advisedly. Nor need anything be added on the last argument propounded. Rabelais, it is said, added to the physical science of his day, *because* "his words on wars and pilgrimages have not yet lost their weight and worth!" The syllogism is perfect of its class, though unknown to Port Royal. B. NICHOLSON, M.D.

TULCHAN BISHOPS: A VERITABLE TULCHAN (6th S. i. 196, 322, 424).—Abbé Huc, in his *Travels in Tartary, Thibet, and China* (vol. ii. p. 81, Hazlitt's translation), gives an amusing account of a tulchan in actual use. He prefaces his story by saying that the long-haired cows are so restive and so difficult to milk, that to keep them at all quiet the herdsman has to give them a calf to lick meanwhile. He then proceeds:—

"One day a Lama herdsman, who lived in the same house with ourselves, came with a long, dismal face to announce that one of his cows had calved during the night, and that unfortunately the calf was a karba (*i.e.*, the calf of a long-haired cow and a yellow bull, which seldom lives). The calf died in the course of the day. The Lama forthwith skinned the poor beast, and stuffed it with hay....When the operation was completed, we remarked that the hay-calf had neither feet nor head; hereupon it occurred to us that, after all, it was merely a pillow that the Lama contemplated. We were in error."



but the error was not dissipated until the next morning, when our herdsman went to milk his cow. Seeing him issue forth, his pail in one hand, the hay-calf under the other arm, we followed him. His first proceeding was to put the hay karba down before the cow; he then turned to milk the cow herself. The mamma at first opened enormous eyes at her beloved infant; by degrees she stooped her head towards it, then smelt at it, sneezed three or four times, and at last proceeded to lick it with the most delightful tenderness.... A somewhat burlesque circumstance occurred one day to modify the indignation with which this trickery inspired us. By dint of caressing and licking her little calf, the tender parent one day unripped it; the hay issued from within, and the cow, manifesting not the smallest surprise or agitation, proceeded tranquilly to devour the unexpected provender."

What a parable is here of the whole Scotch ecclesiastical procedure to which previous notes have had reference! The craft of the shepherd, the clumsy, ill-formed hay-calf, the blind affection of the cow, the ultimate fate of the tulchan, all have their parallels; but the pages of "N. & Q." are not those in which to point them out.

JOHNSON BAILY.

Pallion Vicarage.

BURIAL POSITION (6th S. i. 495).—A. de Gubernatis, alluding to this question in his *Storia Comparata degli Usi Funebri* (2<sup>a</sup> edizione, Milano, 1878, p. 52), says:—

"Sono contraddittorie le informazioni intorno alla posizione che doveva tenere il cadavere nell'India antica. .... Parrebbe che il cadavere dovesse volgersi verso mezzogiorno dagli indizii de' grihyasutri, mentre più generalmente troviamo indicati il settentrione e l'occidente come regioni alle quali il morto si volge, il settentrione rappresentando la sede de' beati, e l'occidente, come la parte ove cade il sole, avendo egualmente fatto sognare al paradiso."

No further mention is made by him of a particular custom followed by other nations in this respect. Nor does it seem that such a general usage has ever been observed among various Christian nations. Unless I am mistaken, this question always depended chiefly upon the situation of the burial-place or the neighbourhood of the grave.

H. KREBS.

Oxford.

CHRIST'S HOSPITAL (6th S. ii. 67, 113).—Thomas Hartwell Horne was a "Blue," as also Canon Dale of St. Paul's, for a short time Dean of Rochester. I have seen a thin quarto containing a list of Grecians, which would probably furnish J. H. I. with some information. If he is acquainted with any governor he could doubtless obtain a sight of it.

G. S.

Powell, the tragedian. E. WALFORD, M.A.  
Hampstead, N.W.

BONYTHON OF BONYTHON (6th S. i. 294, 345; ii. 108).—I am glad to find that a gentleman of this name, inspired with a proper interest in the history of his family, is resident in South Aus-

tralia. When I learnt that Mr. Cummings was engaged in writing an account of the parish of Cury, in which Bonython House is situate, I pointed out to him the particulars relating to the Bonythons that are to be found in his book. It may interest your correspondent to know that the third volume of the *Bibliotheca Cornubiensis*, now three parts through the press, will contain references to several works in which the Bonythons who settled at Saco, in North America, are mentioned.

W. P. COURTNEY.

15, Queen Anne's Gate.

ROYAL NAVAL BIOGRAPHIES (5th S. xii. 488; 6th S. i. 102, 505).—I have a copy of the *Lives of Illustrious Seamen* (1803), of which Mr. C. A. WARD writes.

W. PENGELLY.

"AZEITUNA" (6th S. i. 215, 245, 406).—The Spanish proverb about the olive agrees with what is said of the walnut in the *Schola Salerni*:—

"Unica nux prodest, nocet altera, tertia mors est."  
V. 115.

G. F. S. E.

LOCAL WORDS (6th S. i. 329, 499, 523).—*Steale* is the Anglo-Saxon *stela*, a stalk, stock, handle. I cannot believe that your correspondent is serious in stating that he has no doubt that this word means "tail," and is a contraction of "his tail." On this principle he might settle the question recently discussed in "N. & Q." as to the derivation of the word *snob*. If *steale* means "his tail," I have no doubt that *snob* means "his nob." But I leave it to your readers to work out for themselves the startling and amusing results of the application of this new etymological value of the initial s.

W. D. PARISH.

"NAPPY" (5th S. xi. 106, 470; xii. 16, 57, 393, 519; 6th S. i. 66).—I have come upon a quotation from Hobbes's *De Mirabile Peccati*, in which he says, with respect to Buxton,

"But rich wine  
In vain we seek. Ale in black pots that shine,  
Good nappy ale we drink."

ST. SWITHIN.

JOSEPH GRIMALDI (6th S. ii. 85).—Some years ago I mentioned, I think in your columns, a journal kept by Grimaldi, in which he entered, to the best of my recollection, minute particulars of his daily life. I only saw this MS.—a thick quarto volume—for a short time when it was in the possession of Mr. Henry Stevens. In this, I believe, MR. EVAN THOMAS would find all the details he requires. The compilation published under Dickens's name was taken from it.

OLPHAR HAMST.

[See "N. & Q.," 3<sup>rd</sup> S. x. 490; 5th S. ix. 208, 296, 377.]

WILLIAM WILBERFORCE (6th S. ii. 86, 109).—Mrs. L. Smith occupied No. 44, Cadogan Place,

according to Boyle's *Court Guide* for the years 1832, 1833, and 1834.

WILLIAM PLATT.

115, Piccadilly.

AUTHORS OF QUOTATIONS WANTED (6th S. I. 476).—

"Just reached it when the sun was set."

From Cowper's *The Moralizer Corrected*; not entitled, of course, "The Hermit," but commencing "A hermit," &c. It is, moreover, not the last line, but the twenty-sixth line, of a poem containing in all fifty-eight lines.

T. L. A.

(6th S. ii. 87.)

"Child of immortality," &c.

From Dodsley's *Economy of Human Life*.

WM. FREELOVE.

From Mrs. Barbauld's *Hymns in Prose for Children*.

J. M.

(6th S. ii. 108.)

"When they talked of their Raphaels, Correggios, and stuff," &c.

Goldsmith, *Retaliation*, 1774, on Sir Joshua Reynolds, who was very deaf.

E. A. D.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*An Etymological Dictionary of the Scottish Language.* By John Jamieson, D.D. A New Edition, carefully Revised and Collated, with the entire Supplement incorporated, by John Longmuir and David Donaldson. Vol. II. (Paisley, Gardner.)

On the appearance of the first volume of this important reprint, we remarked upon the great convenience of having the supplement incorporated with the original work. In the first volume we did not notice that the editors had done much to improve upon their original, either by correction of obvious errors or by additions of their own; but the present volume shows a decided advance in their method. In the first place, all the corrections made in the Early English Text Society's edition of the *Bruce* are duly noted and entered. In the next place, good use has been made of the *Glossary of the Dialect of Banffshire*, by the Rev. Walter Gregor, many words being inserted on the authority of that work. Thirdly, a similar good use has been made of the *Glossary of Orkney and Shetland Words*, by Thos. Edmondston. An announcement by the publisher informs us that "the present work contains a very large number of new words and meanings, besides innumerable emendations; indeed, these are so numerous that the work is proving a much heavier undertaking than was at first anticipated." All this is good news and shows a considerable advance. The editors have only to persevere steadily in their present course, and they will entirely supersede the original work, and produce a book of high interest and value. We hope that the work will be well subscribed for, so as to remunerate the publisher for the additional cost which is being incurred. But it is perhaps unnecessary to say much on this point, as it will certainly, in the end, make its own way, on the principle that "good wine needs no bush." The chief thing to avoid is any unnecessary haste; it would be better that the remaining volumes should be slightly delayed than that the opportunity should be missed of making all practicable improvements. Of course, when much has been done, many startling statements will remain.

Jamieson's "Mæso-Gothic," "Icelandic," and the like occasionally present forms unlike any recorded stages of those languages; and it will ever remain a mystery whence he obtained the very curious spellings which he is sometimes pleased to cite. Thus, under *dade*, he refers us to "Mæso-Goth. *daudedjan*, in *usdaudedjan*, anxiously to strive," the only form known being *usdaudjan*. But this is an old story. We will proceed to notice a few words concerning which further information is desired. "To *dade*, probably to suck." Jamieson adds that Archdeacon Nares thinks it means "to flow." It means nothing of the kind. It is the ordinary word in old authors answering to the modern English to *toddle*, like a young child learning to walk. Both the passages cited by Jamieson are fully and correctly explained in the notes to Nares, as edited by Wright and Halliwell; and even Halliwell's *Dictionary* tells us enough. The note on *dade* contains eighteen closely printed lines of small type, the whole of which is simply worthless, though, of course, it had to be reprinted on the present plan. Turning to *deedle*, to dandle, we at once see the connexion with *dade*, and the utility of the etymological remarks upon that word also. *Dairgie* might be made much clearer by a cross reference to *darge*, and *daine* by a cross reference to *dane*. There is a sad lack of such cross references, which in many cases would quite light up the true sense of a word. "*Dare*, adj., stupid, dull." It is a verb in the infinitive mood, meaning to doze, well known from its occurrence in Chaucer. "*Darren*, v.a., to dare, provoke." It is Chaucer's *dereyne*, Spenser's *darryayne*, a word of French origin, answering to a Latin form *derationare*. It means, accordingly, to reason out, but was particularly used of the appeal to judicial combat. Hence it means "to fight out," and has nothing whatever to do with *daring*. See *dereyne*. Under *dawe*, a sluggard, refer to *dawch*, and under *delausch* to *debosh*. "*Dede-ill*, mortal sickness....It may, however, be *dede ail*, mortal ailment." It certainly may not. *Ill* or *evil* means sickness constantly, and Jamieson actually cites *dede-eulle* only just below. *Lentelion* is a misprint for *dentelion*, p. 42. *Dert*, not explained, is merely *dirt*, and the well-known passage cited means that the men who have climbed to the top of fortune's wheel will soon, by a turn of it, be cast headlong and look on the dirt. The difficulty is of Jamieson's own making. *Dibler*, not explained, is certainly a *doubler*, a large dish. See Halliwell, s.v. "Doubler." The same is true of *dublar*. *Gesserant* is not explained; it means a coat or cuirass of mail; O. Fr. *jaserant* in Burguy. So also, "Armed as he was in a *gesseron*" (Sir T. Elyot, *Booke of the Governour*, in Skeat's *Specimens of English*, p. 198). *Granit*, dyed in grain, is omitted; it is in Douglas, *Prolog to Æneid*, bk. xii. l. 15. *Grete*, a stair, is a mistake; there is no such word in existence. Jamieson has twice misprinted it for *grece*, the true form. He himself gives *greissis* as the plural.

*A History of England from the Conclusion of the Great War in 1815.* By Spencer Walpole. Vol. III. (Longmans & Co.)

IN his last volume, as in his first, Mr. Walpole is picturesque, interesting, and accurate. To the Tory member for the Duke of Newcastle's borough of Newark, J. M. Sadler, he gives all due praise for his efforts to bring home to us as a nation our want of humanity—for it was nothing less in his day—in the regulation of the labour of women and children in factories. The member for Newark was no doubt something of an enthusiast, but his principles, as our author justly observes, did honour to his heart. It is difficult to realize the state of things which Sadler combated. In many respects Mr. Walpole's volumes remind us how history repeats itself.



Elementary education; disestablishment, actual or threatened; reform, alike in Church and in State; the Sick Man of Byzantium,—these and other matters which are treated by our author all appeal to the keenest interests of to-day. We have, indeed, no Miguel in Western Europe, but the Byzantine sickness seems—as we must admit it has often before seemed—to be verily unto death. Perchance we are but reaping the fruit of Palmerston's Eastern policy. Yet between the policy which he pursued in Belgium, in Portugal, in Spain, and in Syria distinctions may be drawn, as Mr. Walpole very fairly points out. Meanwhile, events have happily progressed in more than one direction. The sum of the whole it is not yet easy to cast. The girl Queen, whom Mr. Walpole pictures for us reviving loyalty by her youth and innocence, has passed through many tribulations—the nation through many vicissitudes. The motto of both might well be “Per ardua ad alta.”

*Francis Deák, Hungarian Statesman.* A Memoir. With a Preface by M. E. Grant Duff, M.P. (Macmillan & Co.)

THE utility of the services rendered to Hungary by Francis Deák will probably be remembered when the brilliant part played by Kossuth in her war of independence is comparatively forgotten. Deák's mental gifts combined with his early training to fit him to be a constitutional reformer and not the leader of a revolution. His extraordinary influence was mainly due to unswerving patriotism, soundness of judgment, and singleness of aim. His oratory was rather distinguished for logical precision and practical good sense than for those sensational flashes of eloquence which stir the heart of a nation. The study of the law had implanted in his mind a regard for forms and precedents, while his early experience of practical politics subdued that love for symmetrical completeness which often makes a lawyer the advocate of radical change. Mr. Grant Duff compares him to Hampden, and the comparison is justified by the extent of his influence and the moderation of his views. He dreaded the evils which loomed in the indefinite future of Hungarian independence more than the known abuses of Austrian domination. Shrinking from violent change, he held aloof from the revolution, and concentrated his energies with singular tenacity of purpose on the retention of local self-government in Hungary and the preservation of the existing connexion with Austria. At the close of the Austro-Prussian war his labours were rewarded by the adoption of the dual government which, though cumbrous in form and defective in theory, has practically solved the chief difficulty of the house of Hapsburg. This volume presents a lively picture of the man himself, and of the stirring times in which he lived, and also contains a careful study of those experiments in government which are of such interest to the student of politics.

*Our Ancient Monuments and the Land around Them.*

By Charles Philip Kains-Jackson. With a Preface by Sir John Lubbock, Bart., F.R.S., M.P. (Elliot Stock.) THIS is a description of the great monuments scheduled in Sir John Lubbock's Bill now before Parliament. It is accurately performed, and the advantage of having them laid in one group before the mental eye of the reader is obvious. The details of the Irish monuments, in which Mr. Kains-Jackson has availed himself of the labours of the late Mr. Conwell, are particularly interesting. We have also to call attention to the description of Stonehenge, as meriting praise in itself, and for its laying deserved stress upon that curious passage of Henry of Huntingdon in which he mentions that “at Stonehenge stones of wonderful magnitude are raised in the manner of doors, so that they seem doors placed on doors,” &c. In other

words, the monk, in the early part of the twelfth century, saw an attic where we now see nothing.

Mr. Kains-Jackson's descriptions are confined to prehistoric monuments, because the Bill is so confined. That, however, is a grave omission on the part of the framers of the Bill and its friends. There are many other antiquities of equal or greater bearing upon the history of England at least. We allude to the evidences of Roman centuriation which are scattered through this part of Britain, and which Mr. Coote, in his *Romans of Britain*, has carefully collected. These are in greater danger than even the well-known prehistoric monuments. What is to prevent the triple mound at Lilburn, in Northamptonshire, from being ploughed up and erased? Yet it is a *trifinium* where three Roman *territoria* meet, and is therefore a practical illustration of the Roman maxim, “Ubi viciat Romanus, ibi habitat,” for where there was centuriation there also there was necessarily Roman colonization.

In short, the Bill should go further in its purview than is now proposed. We think also it is short-sighted policy to ask for so little. Only public pressure will be able to overcome the *non possumus* of the squires, and that may better be exerted to compel a full payment than a small instalment.

We have received the June number of the *Library Journal*, and regret to learn that it is to be the last, as the *Journal* filled a distinct place in literature; and although some of its features are to be transferred to the *Publishers' Weekly* (American), the latter cannot be expected to carry out fully that particular work which the former has not found profitable.

THE Rev. H. T. Ellacombe is publishing a *History of Kingswood Chase*, with old maps, records, &c., and will, therefore, be very thankful to any collectors who may happen to possess old broadsides, newspaper cuttings, or MSS. relating to the locality, if they will kindly communicate the same to him at Clyst St. George, Exeter. “Kingswood Chase” is the fourth chapter of Mr. Ellacombe's *History of Bilton*, the whole of which is nearly ready for publication in quarto, with numerous illustrations.

UNDER the direction of the Master of the Rolls, vol. xi. of the *Calendar of State Papers, Foreign Series, of the Reign of Elizabeth*, edited by Allan James Crosby, M.A., is just ready.

### Notices to Correspondents.

*We must call special attention to the following notice:*

On all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

A. G. B. asks where he “can obtain the best and fullest information on the subject of census taking.” A Blue-book containing the results of the last census was published. Your bookseller could probably obtain it.

CHRONOS.—Your question touches a point which has not yet become history.

S. D.—There is latitude, in practice, in the case of such words.

### NOTICE.

Editorial Communications should be addressed to “The Editor of ‘Notes and Queries’”—Advertisements and Business Letters to “The Publisher”—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, AUGUST 21, 1880.

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Notices to Correspondents, &c.

## Notes.

## LONDON PUBLISHERS, 1737-43.

Having some time since had occasion to turn over the thirteen volumes of the *Works of the Learned*, 1737-43, I noted down the names and addresses of the London publishers whose books were reviewed. The little index thus formed is, I think, worthy of being preserved, although obviously very far from complete.

Amy, R. Charing Cross.  
Anderson, G. Gay's Head, between the two Temple Gates.  
Astley, Thomas. The Rose, St. Paul's Churchyard.  
Austen, Stephen. The Angel and Bible, St. Paul's Churchyard.  
Bathurst, Charles.  
Batley, J., and J. Wood.  
Bettesworth, A., and Hitch. Red Lion, Paternoster Row.  
Birt, Samuel. Ave Mary Lane, near St. Paul's.  
Brett, John, and R. Charlton. Golden Ball, over against St. Clement's Church.  
Brett, John, and R. Charlton. The Sun, Westminster Hall.  
Brindley, John. King's Arms, New Bond Street.  
Brotherton, J. The Bible, Cornhill.  
Browne, Daniel. The Black Swan, without Temple Bar.  
Buckland, James. The Buck, Paternoster Row.  
Cave, E. St. John's Gate.  
Changuion, Francis. Juenal's Head, near Somerset House, Strand.  
Clarke, J. Under the Royal Exchange.

Clay, Francis. [The Bible, without the Temple Gates.]  
Cogan, T. Middle Temple Gate.  
Cooper, J. Fleet Street.  
Cooper, T. The Globe, Paternoster Row.  
Corbet, C. Addison's Head, over against St. Dunstan's Church.

Cox, Thomas. The Lamb, under the Royal Exchange.  
Cruden, A. Under the Royal Exchange.  
Curl, Edmund.  
Davidson, Joseph. Golden Lion, Poultry.  
Davis, C. Paternoster Row.  
Davis, C. Opposite Gray's Inn, Holborn.  
Denoyer, P. Erasmus's Head, opposite Exeter Change.  
Dod, B. Bible and Key, Avenary Lane, near Stationers' Hall.  
Dodsley, R. Tully's Head, Pall Mall.  
Dodson, James. The Hand and Pen, Warwick Lane.  
Du Bosco, Cl. Golden Head, Charles Street, Covent Garden.

Farmer, Daniel. The King's Arms, St. Paul's Churchyard.

Gilliver and Clark. Westminster Hall.  
Gilliver and Clark. Homer's Head, Fleet Street.  
Gosling, R. Crown and Mitre, Fleet Street, against the end of Fetter Lane.  
Graham, J. Under the Inner Temple Gate.  
Gray, John. The Cross Keys, Poultry.  
Gyles, Fletcher. Holborn, over against Gray's Inn.  
Hawkins, George. The Milton's Head, between the two Temple Gates, Fleet Street.  
Hawkins, John. The Falcon, St. Paul's Churchyard.  
Harding, Samuel. [The Bible and Anchor,] St. Martin's Lane.

Hett, Richard. Bible and Crown, Poultry.  
Hett, R., and I. Brackstone. Bible and Crown, Poultry.  
Hinchcliffe, W. The Dryden's Head, under the Piazza, Royal Exchange.

Hinton, J. The King's Arms, St. Paul's Churchyard.  
Hitch, C. The Red Lion, Paternoster Row.  
Hodge, James. The Looking glass, London Bridge, over against St. Magnus' Church.  
Hoguel, Charles. The Strand, near Somerset House.  
Hutton, J. Without Temple Bar.  
Innis, W., and R. Manby. West end of St. Paul's.  
Innys, W. West end of St. Paul's.  
Jephson, Charles. Next the Vine and Rummer Tavern in West Smithfield.

Jolyffe, J. St. James's Street.  
Knaplock, R. [St. Paul's Churchyard.]  
Knapton, J. J. and P. The Crown, Ludgate Hill.  
Lintot, H. The Cross Keys, against St. Dunstan's Church.  
Littleton, Edward. The Mitre, Fleet Street.  
Lloyd, William. Chancery Lane.  
Longman, T. The Ship, Paternoster Row.  
Manby, Richard. Prince's Arms, Ludgate Hill, over against the Old Bailey.

Meadows, W. The Angel, Cornhill.  
Mechell, J. King's Arms, Fleet Street.  
Midwinter, Daniel. [St. Paul's Churchyard.]  
Millar, A. The Buchanan's Head, Strand, opposite St. Clement's Church.

Millar, A. The Strand, opposite St. Katherine Street.  
Motte and Bathurst. Middle Temple Gate.  
Noon, John. White Hart, Cheapside, near the Mercers' Chapel.  
Noon and Gray. Poultry.  
Nourse, John. The Lamb, without Temple Bar.  
Osborn, J. The Golden Ball, Paternoster Row.  
Osborne, T., and W. Smith. Gray's Inn.  
Oswald, J. Near the Stocks Market.  
Pemberton, J. and H. The Golden Buck, against St. Dunstan's Church.



Rivington, C. Bible and Crown, St. Paul's Churchyard.  
 Roberts, J. Near the Oxford Arms in Warwick Lane.  
 Robinson, Jacob. Under the Inner Temple Gate.  
 Robinson, J. Strand, next the One Tun Tavern, near Hungerford Market.  
 Robinson, Jacob. The Golden Lion, Ludgate Hill, near St. Paul's.  
 Shuckburgh, J. The Sun, next the Inner Temple Gate.  
 Smith, G. Stanhope Street, near Clare Market.  
 Stagg, J. Westminster Hall.  
 Steen, M. Inner Temple Lane.  
 Strachan, G. Golden Ball, Cornhill, over against the Royal Exchange.  
 Symon and Crockatt, Cornhill.  
 Tonson, J. and R. Strand.  
 Vaillant, Paul and Isaac. Strand, opposite Southampton Street.  
 Waller, T. Temple Cloysters.  
 Waller, T. Westminster Hall.  
 Waller. Crown and Mitre, Fleet Street, over against Fetter Lane.  
 Walthoe, J. Over against the Royal Exchange.  
 Ward, Ann. Little Britain.  
 Ward and Chandler. The Ship, without Temple Bar.  
 Ware, Richard. The Bible and Sun, Amen Corner.  
 Watts, John. Wilde Court, near Lincoln's Inn Fields.  
 Wellington, Richard. Dolphin and Crown, without Temple Bar.  
 Whiston, John. The Boyle's Head, Fleet Street.  
 Whitridge, H. Cornhill, corner of Castle Alley.  
 Wicksteed, Edward. The Black Swan, Newgate Street.  
 Wilcox, J. The Virgil's Head, Strand, opposite the new church.  
 Wilford, J. Behind the Chapter House, St. Paul's.  
 Willock, R. Cornhill.  
 Wilson, John. The Turk's Head, Gracechurch Street.  
 Wood, J. Paternoster Row.  
 Woodward, T. Half Moon, Fleet Street, between the Temple Gates.  
 Wotton, T. Fleet Street, opposite St. Dunstan's Church.

May I express a hope that amongst the many matters of interest which will be collected and arranged by the Topographical Society of London, which has recently been formed, the old house signs will not be forgotten? A very interesting chapter in the literary history of London might be made by compiling a complete list of the printers, publishers, and booksellers, and the various signs of their houses of business, during the last three centuries. A great mass of materials for such a list is to be found in the writings of Dunton, Nichols, and Ames, and much more might be gathered from such lists as that given above.

EDWARD SOLLY.

#### BLUNDERS IN OUR ENGLISH DICTIONARIES.

The appearance in the columns of "N. & Q." of notes on blunders committed by authors, printers, and publishers has suggested to me the gathering together of the blunders to be found in English dictionaries. I do not refer to blunders in etymologies, which PROF. SKEAT has taken under his charge, but blundered definitions. The following are a few which I have noted at different times; doubtless many of your readers will be able to add largely to the list.

Taking the existing dictionaries chronologically, in Phillips's *New World of Words* we find "gal-lon" explained as "a measure of two quarts." "Mac," he says, is "an Irish word signifying as much as *son* in English or *Fitz* in Welsh." "Quaver" is declared to be "a measure of time in music, being the half of a crotchet, as a crotchet the half of a quaver." Bailey defines "alabandical," which really means something pertaining to the damask rose, as "barbarous, sottish." Even Dr. Johnson's great work is not free from blunders, as when he tells us that a "pastern" is "the knee of a horse," or enters as separate words "adventine" and "adventive," the truth being that the former has no existence, it being found only once in Bacon, where the *n* is simply a misprint for *u*. Most, however, of Dr. Johnson's blunders are well known, and I therefore pass them by. Ash's blunders are, perhaps, of all the best known. His derivation of *curmudgeon* I omit, as properly belonging to PROF. SKEAT's province, and doubtless fated duly to appear in his forthcoming list of blundered etymologies. But what are we to say when we are gravely told that "esoteric" is merely "an incorrect spelling for exoteric"? or when we read that "Aghrim" is "a town in Ireland, in the county of Wicklow, and province of Leinster"? "Gawain or Gawein," Ash tells us, was "a woman's name, sister to King Arthur." Todd, in his edition of Johnson, defines "coaxation" as "the art of coaxing," instead of the croaking of frogs. And Richardson, *s.v.* "Pent," gives as an English adjective "pent-like," which he illustrates by the following quotation: "The pillars of this temple are cut out of a quarry of marble called *pentlike* marble, and they were squared parpine, as thick as long: these I saw at Athens." Again, *s.v.* "Snail," which he defines as "any creeping, slow, or sluggish being," he quotes from Beaumont and Fletcher, *Wit at Several Weapons*:—

"Oh master Pompey, How is't, man?

*Clow. Snails,* I'm almost starv'd with love, and cold and one thing or other."

Here, of course, "snails" is simply a corruption of "God's nails." But although the foregoing are comical blunders, Webster, I think, will carry off the palm for definitions which even the proverbial "every schoolboy" could correct. Here are a few cricket terms as explained by him: "Leg, *v.t.*, to strike in the leg; used in the game of cricket." "*Wicket-keeper*, the player in cricket who stands with a bat to protect the wicket from the ball." "*Long-stop* (cricket), one who is set to stop balls sent a long distance." There! I rather think Dr. Grace would open his eyes at these. The definition of "Bowler" is not much better—"one who plays at bowls, or rolls at cricket or any other game." Lastly, in a dictionary published last year, the entry in the *Promptorium*, "*Azen-wille. Invite*," appears as "*Ayenwille, v.t.*, to invite." S. J. H.

## SHAKSPEARIANA.

THE OBELI OF THE GLOBE EDITION IN KING HENRY VIII.—In this play the Globe edition marks only four passages with an obelus. In every case the difficulty indicated may, I think, be surmounted without any undue tampering with the text.

## 1. I. i. 62-64 :—

"Spider-like

† Out of his self-drawing web, he gives us note,  
The force of his own merit makes his way."

The obscurity here arises from a wrongly placed hyphen, and from an unnecessary comma. The meaning is plain if we read,—

"Spider-like

Out of his self drawing web, he gives us note  
The force of his own merit makes his way."

Without the prestige of birth, and without external aid, Wolsey "spider-like" had proved self sufficient to be the architect of his own fortune, thus compelling even those who hated him most to acknowledge "the force of his merit."

## 2. I. i. 75-80 :—

"He makes up the file

Of all the gentry ; for the most part such  
To whom as great a charge as little honour  
He meant to lay upon : and his own letter,  
The honourable board of council out,  
† Must fetch him in the papers."

I read—

"his own letter

The honourable board of council out,  
Must fetch him in the papers."

To hear the heavy expenses called for by the vain display in "the Field of Cloth of Gold," Wolsey, out of spite, selected those whom he wished not to honour but to ruin. Without consulting the Privy Council, his own missives, directed to whom he would, "fetched him in the papers" of the proportionate charge assigned to each, none daring to disobey the mandate of the omnipotent cardinal.

## 3. III. ii. 190-193 :—

"I do profess

That for your highness' good I ever labour'd  
More than mine own ; †that am, have, and will be—  
Though all the world should crack their duty to you."

I read, "that I'm, have, and will be." We may either regard "that" as a conjunction, and "am, have, and will be" as auxiliaries of the verb labour understood ; and then the meaning will be, "I do profess that for your highness' good I am labouring, have laboured, and will be labouring, more than for mine own" (it was not unnatural to make Wolsey, speaking under the influence of strong emotion, blunder in the use of his auxiliaries, and he is made to do so in the speech immediately preceding):—

"my loyalty

Which ever has and ever shall be growing ;

or we may regard "that" as a pronoun, and "am, have, and will be" as independent verbs. Then

the meaning will be, "A labourer for your highness' good more than for mine own—that I'm, have, and will be." Of the two I prefer the latter.

## 4. V. iii. 10-12 :—

"We all are men

† In our own natures frail, and capable  
Of our flesh."

For capable I read "peccable." "We are peccable [in consequence] of our flesh," which from its frailty renders us liable to sin. Shakspeare or Fletcher in this passage, and St. Paul in Romans vii., teach the same sad commonplace.

There is lying on the table before me, along with other editions, an edition in eight volumes octavo, published in Glasgow in 1795, professing itself an exact reprint of "the famous (?) edition 1753, by Dr. Hugh Blair." It is thus that it gets jauntily over the difficulty in the passage before us :—

"We are all men

In our own nature frail, and capable  
Of frailty."

Now any one can see how, by a printer's error, "peccable" may have become "capable," but no pandemonium of printers' devils could have perverted "of frailty" into "of flesh." Conjectural emendation of this kind is equally easy and unsatisfactory. It is emendation of a kind which all will shrink from whose devout desire is that every word that Shakspeare wrote shall stand untouched, and nothing but ink-blots be removed from his sacred page.

R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

"CAIN'S JAW-BONE."—"As if it were Cain's jaw-bone, that did the first murder" (*Hamlet*, V. i.). Surely a remarkable expression, but there is no comment on it in the Clarendon Press edition. Compare it with the following tradition : "Saga me, forhwám stánas ne sint berende? Ic thé secge, forthám the Abeles blód gefeól ofer stán, tha hine Chain his brother of slóh mid ánes esoles cinbáne ; i.e., "Tell me, why stones are not fruitful? I tell thee, because Abel's blood fell upon a stone when Chain, his brother, slew him with the jawbone of an ass" (*Solomon and Saturn*, ed. Kemble, p. 186). Hence the jawbone was not Cain's own.

WALTER W. SKEAT.

"KING LEAR," II. i. : "PICTURE" (6th i. 92).—The latter part of J. O. H.-P.'s note appears to have been anticipated by the late Lord Campbell, for in his *Shakspeare's Legal Acquirements Considered*, London, 1859, I read a foot-note to the passage referred to (quoted on p. 81): "One would suppose that photography, by which this mode of catching criminals is now practised, had been invented in the reign of King Lear."

A. E. Q.

"JULIUS CÆSAR," I. iii. 128, 129 (6th S. i. 333).—In this passage Shakspeare says the complexion of the elements is like the work they have in hand,



and the work they have in hand is bloody and fiery. With a very slight alteration, "favour's" could be made into a word which would express this. Suppose we read,—

"And the Complexion of the Element  
Is *Fervous*, like the Worke we haue in hand,  
Most bloodie, fierie, and most terrible."

The reading suggested by Charles Knight makes good sense. He proposes to read,—

"In favour's like the work we have in hand,"

R. R.

Boston, Lincolnshire.

PICTURES IN SPAIN.—It is evident from one of the letters by Guevara that there has been much exaggeration in what has been written relative to the severity of the censorship on pictures in Spain. The translation of the letter would be too long for "N. & Q.," but the information it gives may be stated in a few lines.

In 1531, Guevara being then a bishop, a young friend of his wrote to him, saying that he had sent him three beautiful and expensive pictures, which he had had hanging in his oratory; and that to the saints which they represented he had been in the habit of offering his devotions daily, without, however, being able to ascertain of what country they were, when they lived, what martyrdom they suffered, or where they died. Upon these points he asked for information.

To this letter Guevara replied that he had left it unanswered for eighteen days, because he felt uncertain whether, being an ecclesiastic, he ought to do so or not. At last, however, he had decided that, out of friendship for his young correspondent, he would explain to him that the pictures, on which were inscribed the names of "Santa Lamia," "Santa Flora," and "Santa Laida," represented in reality three of the most famous courtesans of antiquity, of whose lives he gives him a full account. Guevara concludes his letter by saying that he returns the pictures, and adds, "If hitherto you have held them in great veneration, you will now feel much greater for them, because all those who enter your room will have the pleasure of seeing them and you of telling them their history."

The whole letter shows that although Guevara felt it necessary to reprimand his friend for having sent such pictures to a bishop, he was not in reality much offended; and, above all, he does not recommend him to destroy his strange saints, but to show them to his friends and to tell them who they were.

RALPH N. JAMES.

Ashford, Kent.

OLD SCOTCH KIRK SESSION RECORDS (see "N. & Q.," 6th S. i. 393; ii. 64).—Continuing my jottings, I will confine them to what may be considered of most interest, premising that they by no means exhaust the wealth of information to be

derived from a perusal of such records, bearing as they do on the religious, civil, and political history of the district and country. Marriage festivities seem to have been carried beyond the endurance of the Kirk Session, as will be gathered from the following:—

"The qlk day the Sessiounne finding that the abüisse of extraordinarie conventionnes at brydells doth daylie continue and grow not withstanding y<sup>t</sup> hitherto the one halfe of consignationnes hes bein confiscat q<sup>r</sup> parties to be married did C'vein above 40 persounes at y<sup>r</sup> brydell on both sydes. Thairfor for remedieing of abüisses y<sup>r</sup> fall out at such occatiounes, statuts and inacts y<sup>r</sup> q<sup>r</sup> soever at y<sup>r</sup> mariage sall conveye above 40 persounes on both sydes q<sup>thir</sup> win the parosche or brought out of another parosche.—Then in y<sup>t</sup> case the whole consignatiounne sall be confiscat wout modificati<sup>ne</sup> lesse or more on any pretence q<sup>r</sup> sumever."

It may be as well to mention that the "consignationnes" money, here spoken of, was a certain sum that all parties about to be married had to lodge in the hands of the Kirk Session, as a pledge that not above a fixed number should be invited to the marriage, and the ceremony should not be followed by any excess of mirth.

I do not know whether a minister of the Church of Scotland or a dissenter would refuse to perform a marriage ceremony on Sunday, but it certainly is not now the practice for persons to be either married or buried on Sunday in Scotland. From the following extract, however, it is evident that two hundred years ago it was a common practice for parties to be married on "the Lord's day":—

"The threttie one of Jan<sup>r</sup>, 1672. The said day the Sessiounne considering the great abüse y<sup>t</sup> is amongst severall persounes quhen they are going to be married in inviteinge persounes to there mariage on the Lords day therefore the Sessiounn thoughte fitte for preventinge of this that the nixt lord's day there should be publick Intimatione made that quho soevir after this shall Invite any to there mariage on the Lords day shall not onlie be holden as sabboth brekers but also shall Losse there penaltie."

ALFRED CHAS. JONAS.

Kilmarnock.

TROUSERS.—In Johnson's *Dictionary* we find:—

"Trousers, *n.s.* [*trousee*, Fr., *truish* Erse]. Breeches; hose. See 'Trossers.' 'The leather quilted jack sewed under his shirt of mail and to cover his *trousse* on horseback.'—*Spenser on Ireland*. 'The unsightliness and pain in the leg may be helped by wearing a laced stocking; a laced *trousse* will do as much for the thigh.'—*Wiseman's Surgery*.

"Trossers, *n.s.* [*trousses* Fr.]. Breeches; hose. See 'Trousers.' 'You rode like a kern of Ireland; your French hose off, and in your strait *trossers*.'—Shakespeare's *Henry V.*"

Gibbon states that Tetricus, who had been declared emperor in Gaul, when led in triumph by Aurelian, was clothed in Gallic trowsers; and he remarks, in a note, that the use of *bracche*, breeches or trowsers, was still considered in Italy as a Gallic and barbarian fashion (vol. i. p. 380, Bohn's edition).

"The ancient Gauls, Britons, and other Celtic nations, wore a garment which covered both their thighs and legs, and very much resembled our breeches and stockings united. This garment was called in the Celtic tongue, the common language of all these nations, *bræce* or *bracce*, probably because it was made of the same party-coloured cloth with their plaids, as *bræc* in that language signifies anything that is party-coloured. These *bræce*, or close trowsers, which were both graceful and convenient, and discovered the fine shape and turn of their limbs to great advantage, were used by the genuine posterity of the Caledonian Britons till very lately, and are hardly yet laid aside in some remote corners of the country."—Dr. Henry's *Hist. of Great Britain*.

The evidence of ancient songs may also be adduced in support of the *trews*, more especially the well-known verses in "Tak' your auld cloak about ye"; from which it would appear that in the reign of one of the Roberts, probably Robert Bruce, it was a usual part of the dress of the Scots:—

"In days when our King Robert rang  
His *trews* they cost but ha'f a crown;  
He said they were a groat ou'r dear,  
And ca'd the taylor thief and loun."

James I. of Scotland, in an old engraving, is dressed in the close *trews*.

The *trews* completely supplied the place of breeches and stockings, covering the feet, the legs, and the thighs. I find the above remarks in an essay on the Highland dress, by Sir John Sinclair, in the *European Magazine* for July, 1796.

BOILEAU.

RICHARD III.—Any matter connected with this king has always been considered interesting. Perhaps the following may be allowed to come into notice as a fact and a query.

All old chronicles and histories give the date of Edward IV.'s death as April 9, 1483, and the coronation of Richard III. the 6th of June next after. But these dates are not correct, according to an inscription I have before me of undoubted authenticity. It is a rubbing of a brass, I believe from Long Wittenham Church, Berks. At the foot of the figure is the following record:—

"Hic iacet Galfr'us Kidwelly armig' qui | obiit trio decimo die mens' marci A° | d'm mill'mo CCCCLXXXIII° et Anno Regni | Regis Ric'i terci post conquestu Anglie | p'mo. Cui' a'te p'picietur deus Amen."

Here the 13th of March, apparently, is said to be in the first year of the reign of King Richard. "Post conquestum" seems an unusual phrase, applied, as I think, to what was a usurpation. I should like to know if there is any reason for differing from the brass as to the date, and if "conquestum" is elsewhere applied to Richard's kingship.

ADIN WILLIAMS.

[The library edition of the *Annals of England* dates the commencement of the reign of Richard III. from June 26, that of Edward V. from April 9. "Post conquestum" has no relation to any question of usurpation, but simply indicates Richard's position "after the" Norman "Conquest."]

CONTEMPORARY WITCHCRAFT.—The following story—from the *Daily News*, of June 22nd—is sad enough to deserve oblivion, but curious enough for a place in "N. & Q." :—

"At the Dunmow Petty Sessions yesterday, Charles and Peter Brewster, father and son, two labouring men, were charged with misbehaving themselves towards Susan Sharpe, wife of an army pensioner, living at High Easter, in a manner likely to lead to a breach of the peace. The evidence showed that defendants are under the impression that complainant is a witch, and they wanted to put her to the test by throwing her into a pond to see whether she would sink or float. They affirmed she had bewitched the younger defendant and his wife; the furniture in the house was disturbed, their domestic animals died, their bed rocked like a swinging boat, and shadows appeared in their bedroom; on one occasion there were three in bed to witness the shadowy apparition, and they strongly asserted that the "shape" was that of the complainant. The elder defendant had visited certain reputed 'cunning' men and women in the villages around with a view to baffle the supposed witch's evil designs, but without effect; 'all sorts of things' had been tried, but they could get no peace, and the reports they set abroad caused quite an excitement in the locality. The Chairman (the Rev. E. F. Gepp) said such things as they had done might have led to a serious riot some years ago. They were bound over to keep the peace for six months."

EDWARD H. MARSHALL, M.A.

6, King's Bench Walk, Temple.

SUPERSTITION: COUNTS IN POMERANIA :—

"The minister then remarked, though I forget what occasioned him to do so, that all the families in Pomerania which rose to the rank of count died out. 'The country cannot tolerate the name,' he added. 'I know ten or twelve families with whom it has been so.' He mentioned some, and went on to say, 'So I struggled hard against it at first. At last I had to submit, but I am not without my apprehensions even now.'"—Busch, *Bismarck in the Franco-German War*, i. 320.

WM. GEORGE BLACK.

Glasgow.

COVENTRY AND LADY GODIVA.—

"The legend of Leofric and Godiva is, I regret to say, wholly a myth. It was impossible that she should have ridden through Coventry, for the same reason that, according to the old song, prevented Guy Fawkes from crossing Vauxhall Bridge on his way 'to perpetrate his guilt.' Coventry was not in existence at the time. There is, however, some foundation for the legend. Godiva was a lady possessing vast wealth, with which she determined to found and endow an abbey. This she did, 'stripping herself of all that she had,' and thence the legend. Coventry gradually arose round the abbey, and had no streets, and consequently no tolls, until Godiva had been dead at least a century."—Rev. J. G. Wood's biography of Waterton, in his edition of Waterton's *Wanderings in South America*, p. 33.

JOHN CHURCHILL SIKES.

Godolphin Road, Shepherd's Bush, W.

"NEITHER SCRIP NOR SCREED."—A Devonshire woman, whose Devonshire accent and language were unmistakable, used the above phrase in conversation with me a day or two ago. It obviously corresponds with the phrase, "Neither scrip nor



scrap," of ordinary use. But I see that Halliwell, in his *Dictionary of Archaic and Provincial Words*, assigns the meaning which *screed* would here bear (viz., "a rent shred or fragment") not to Devonshire, but to Northumberland, and gives only *scrip* as the Devonshire meaning of *screed*. I therefore venture to make a note of this use of it in Devonshire.

E. SIDNEY HARTLAND.

Swansea.

UNINDEXED PEDIGREES. — *Independency at Brighouse*, by Mr. Horsfall Turner, of Idel, Leeds, gives the following pedigrees: — Holland, of Lightcliffe, from 1700; Lowell, of Bristol, from 1754; Jessop, of Brighouse, from 1740; Thornton, of Rastrick, from 1664; Goodare, of Rastrick, from 1720; Horsfall, of Rastrick, from 1680; Aspinall, of Rastrick, from 1739; Burgess, of Brighouse, from 1750; Bottomley, of Rastrick, from 1718; Marsden, of Leeds, 1750; Ormerod, of Brighouse, from 1770.

X. Y. Z.

"A HAIR OF THE DOG THAT BIT YOU." — It is told of Sister Dora, the very unconventional heroine of Miss Lonsdale's bright little sketch, that—

"One day, while the work was going on in the out-patients' ward, she went to fetch her lady-pupil, her eyes dancing with merriment, and saying, 'I have often heard of the old saying, a hair of the dog that bit you, but I never saw the remedy applied before. It was too good to keep to myself!' She showed a dog-bite, upon which a mass of hairs had been plastered, whether of the animal who had made the wound or of some other dog did not appear." — *Sister Dora*, p. 170.

ST. SWITHIN.

FLUKES IN SHEEP. — At the present time, when much is written and said about this disease, the following extract from Dr. Bucknill's *Medical Knowledge of Shakespeare*, 1860, may not, perhaps, be out of place:—

"I drave my suitor from his mad humour of love, to a living humour of madness; which was, to forswear the full stream of the world, and to live in a nook merely monastic: And thus I cured him; and this way will I take upon me to wash your liver as clean as a sound sheep's heart, that there shall not be one spot of love in't" (*As You Like It*, Act. iii. scene 2). In this passage surely the words 'heart' and 'liver' should be transposed, since the text is evidently an inversion of the true meaning. Love is generally said to dwell in the heart; while, on the other hand, unsound sheep are not known by the condition of this organ, but by that of the liver; the well-known peculiarity of sheep disease being flukes or hydatids of the liver, which give that organ the spotted appearance to which Rosalind refers. Every one who has had to deal with printers knows that there is no error so common, or so easily overlooked, as transposition of words having nearly the same sense." — P. 110.

R. F. S.

THE DOUCE BEQUEST TO THE BRITISH MUSEUM. — Francis Douce, the celebrated antiquary, left his note-books and other MS. collections to the

British Museum, upon the understanding that they were not to be unsealed until Jan. 1, 1900. As Douce died in 1834, if the conditions of this bequest are literally observed, these books will have been sealed up for sixty-six years, which appears to be an unreasonable time. I am the last person in the world to disregard the wishes of testators, having left my own collections to be sealed up for twenty years; but there is a medium in all things, and, if no limit is to be observed, some literary Thellusson may order his manuscripts to be uselessly warehoused for centuries. A curious question arises whether, in the absence of a shifting clause, such a condition is valid, and if the Trustees of the British Museum would not now be authorized in throwing the Douce MSS. open to the public, especially if, as there is reason to believe, the object of the condition has been attained. The already expired term of forty-six years must assuredly be sufficient to carry out the testator's design of preventing their being used by an obnoxious contemporary, that being said to have been the reason of the conditional bequest. P.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

TWO MEDIEVAL HOMILIES. — In a fifteenth century MS. in the British Museum are two Welsh homilies, which look like translations. I shall be greatly obliged if any reader of "N. & Q." can point me to the originals.

1. The first is a description of the day of judgment and of the events preceding it, and may perhaps not be properly termed a homily. It begins (translating literally), "Here [are] the instruction and records found in Holy Scripture respecting the troubles, sorrows, and sufferings that will happen a season before the end of the world," &c. Wars, signs in heaven and on earth, &c., would be followed by the appearance of Antichrist in A.D. 1403 at Jerusalem. Gog and Magog, shut up by the Emperor Alexander in certain islands, now break loose; God's people are persecuted for three and a half years; two of the old prophets rise from the dead, but are slain by the persecutors, and after three days come to life again; God's wrath is then poured forth upon Antichrist, and upon Gog and Magog, and a long period of millennial piety and peace follows. The wonders of the last fifteen days are then detailed as given by St. Jerome from a book in the Hebrew tongue. The day of judgment is conjectured to occur "at the end of the seventh thousand years from the Creation"; a series of "sevens" is enumerated. Then follows a description of the resurrection and

the day of judgment, with the address of the judge to the good and to the wicked. Finally, the latter are furiously dragged down by devils to hell, without "other hope than to dwell there under the rule of the devils in fire, darkness, and filth *sine fine*."

2. A homily on the Sabbath headed, "Thus it is treated of the Epistle of the Sabbath," and beginning, "This is the cause that the wrath of God will come upon you, and failure on your labour and your goods . . . because you keep not the Sabbath." Then works proper and works improper on the Sabbath day are detailed. The clergy are threatened with the eternal wrath of God if they read not the epistle to the people, "since God himself sent this written warning to sinners to the altar of the church of SS. Peter and Paul in Rome." Then the writer declares, "I am Peter, Bishop of — [name of place indistinct], who swear by the power of God . . . and by Jesus Christ . . . and by the Holy Ghost [with a series of other terrible oaths], that no man composed this epistle, but that it was found on the altar of the apostle Peter, verily sent by Jesus Christ from heaven."

Any reader who will inform me where I may find the originals of the above will confer a great favour upon  
GLANIRVON.

SELWYNIANA (1).—Among a quantity of autograph letters addressed to George Selwyn, I have found the accompanying *jeu d'esprit*, on which are endorsed in pencil the words, "Falkland Islands, 1770." I have referred to the *Pictorial History of England*, but can find in the account of the debates in Parliament on that subject no mention of Lord Grantham. The lines are not, I think, in George Selwyn's handwriting. Can any of your readers assign them to their right owner, and inform me whether they have ever appeared in print?

"I'm afraid 'tis in vain  
To send Grantham to Spain,  
Tho' there is not a man in the nation,  
More likely to hit on  
The Taste of a Briton,  
And cook up an Accommodation:  
He'll teach 'em to treat,  
And if they think meet  
To continue thus saucily boasting,  
He'll not relish the joke,  
Their Intention he'll smoke,  
And give Signor Grimaldi a roasting.  
Should France again try  
T' have a hand in the Pye,  
And prescribe to us terms of her own,  
He'll cut the thing short,  
And declare with our Court,  
Such impertinence will not go down.  
Buccarelli may boast  
How he entered our Coast,  
And our people removed without hurt,  
He'll soon be 'n a Pickle,  
For Grantham will stickle  
To give him, tho' late, his Desert.

Their Treaty they stuff  
With *Proviso's* enough,  
To remain as a bone of Contention,  
At *Provisions* he'll smile,  
And tell them our Isle  
Cannot swallow their upstart Pretension."

E. WALFORD, M.A.

Hampstead, N.W.

TENNYSON'S "AYLMER'S FIELD."—A friend of mine in Germany, and many of her friends there, are puzzled to know the meaning of a passage in the above poem, and she has applied to me for a solution of it, in order to enlighten her perplexed German friends; but as I am quite unable to render the required service, I have determined to apply to you, in the hope that the information may be obtained. The obscure passage is as follows:—When speaking of an old oak, the poet speaks of it as

"So old that twenty years before a part  
Falling let appear the brand of John."

And the question now asked is, What brand is here alluded to, and what John? I am aware that the scene of the poem is at Aylmerston, a hamlet near Erpingham, in Norfolk, which hamlet was once visited by King John, and the passage alluded to may be ascribed to that event; but what about the brand on the oak. Was King John in the habit of branding oaks?—and, if so, in what way and with what object?  
M. L. H.

Bolton.

DOLMENS IN HAMPSHIRE.—According to Mr. Fergusson's *Rude Stone Monuments*, there is no such antiquity but "Kit's Coty House" east of the Stonehenge and Avebury meridian, nearly bisecting Britain. Can any one enlighten me on the history of what the six-inch Ordnance Map calls "Circle of Stones," on the roadside, half way between Winchester and Petersfield? It is so very near—perhaps fifty yards—to the cairn of flints, famed in the Tichborne trial as partly the handiwork of Roger over his uncle's horse, that it is difficult not to suspect they are historically connected. It consists of six dolmens, at the corners of a hexagon, about forty feet across. Some of the twenty-four stones are very like Wiltshire "sarsens," but others are more like some excellent concrete; so that, if artificial, it would be in every way interesting to know how made and when.

E. L. G.

"BULRUSH."—What is the meaning of *bul-* in *bulrush*? This word is not to be found in Prof. Skeat's *Dictionary*. Is it cognate with *bole*, *bulge*?

A. L. MATHEW.

LUIS DE CAMOENS.—Has any new light been thrown in recent times on the precise date of the death of this celebrated poet? I observe that in the notices of him which have appeared in the newspapers in connexion with the tercentenary



lately held at Lisbon, he is stated to have died in 1580; 1579, however, is the year mentioned on the monument over his remains set up by D. Goncalo Continho not long after the event. The same date is given on the medals struck in his honour by the Baron Dillon in 1782 and by Dom Jose Maria de Souza in 1819. E. H. A.

THOMAS NEWBERRY and Jane, his wife, with their children, Benjamin, Sarah, Mary, Rebecca, and Thomas, emigrated to Dorchester, Massachusetts, between 1630 and 1637. He was one of the wealthiest of the early settlers, owning land in England as well as property in America. He is supposed to have come from Devonshire—tradition says from Mypenn (*sic*)—and to have been involved in the Civil Wars between King Charles I. and the Parliament, in which his family had taken a conspicuous part under Cromwell. Some old family letters mention an uncle (Capt. ?) Newberry, living in Marchard (now Marchard Bishop), fifteen miles from Exeter. Can his ancestors be traced?

E. M. S.

DI RIVAROLO, a writer against Romanism, 1844. Particulars concerning him are desired.

R. PRICKET, a poetical writer, 1603-7. Who was he?

WILLIAM PULLEYN published *Churchyard Gleanings, Etymological Compendium* (1828), and *Origins and Inventions*. Who was he?

JOHN WITTY, author of works on Mosaic history, against Deism, and on the sphere, 1705-34. Who was he? W. C. B.

WITHAL'S SHORT ENGLISH-LATIN DICTIONARY.—Desirous of solving an interesting Shakespearian question, I would ask for the loan of, or a reference to the place of deposit of, Withal's *Short English-Latin Dictionary*, edits. 1594 and 1599. According to Way's *Prompt. Parv.* (Camd. Soc.), these editions were revised by Fleming and published by T. Purfort. I have seen an earlier and a later edition. B. NICHOLSON.

306, Goldhawk Road, Shepherd's Bush.

PORTA DEL POPOLO.—Casanova insists on calling this gate "la porte des Peupliers"; and, vol. i., p. 172, says, "Que l'ignorance appelle pompeusement la porte du Peuple." This remark surprised me at first, and I turned eagerly to my old friend Edward Burton for information. That excellent authority says (vol. i., p. 109, Florence edit., 1830), "The modern name is said to be derived either from some poplar trees, which grew around the mausoleum of Augustus, or more probably from the great crowd of people who enter by it." I confess myself more puzzled by Burton than by Casanova, a poplar in Italian being, I believe, *pioppo*. I have no doubt some of the learned readers of "N. & Q." will give me

light. It is but just to say that I have not been able to consult other than the works of Lady Blessington, Dr. Moore, and Lady Morgan: these are silent on the subject.

RICHARD EDGCOMBE.

33, Tedworth Square, Chelsea.

"NOW, LOOK HANDY; DON'T BE AN IRISHMAN."—What reason can be alleged for this imputation of awkwardness to the natives of the Emerald Isle? I heard the phrase used by one railway porter to another in the north of England.

W. E. BUCKLEY.

BOUTELL'S "CHRISTIAN MONUMENTS."—In 1849 Mr. George Bell, of Fleet Street, London, commenced the publication of a work by the late Rev. C. Boutell, entitled *Christian Monuments*; it only reached, however, two parts. About ten years ago Mr. Boutell told me that the wood-blocks for the remainder of the work had been prepared. The work bade fair to be one of interest and utility. Can any one inform me where the blocks now are, and if there is any probability of the book being completed? A. W. M.

Leeds.

JOHN NOBLE, CHEPSTOW, OB. 1704.—Is anything known of the John Noble (a local worthy, apparently, like "the man of Ross"), whose old brass epitaph, as follows, occupies a prominent place at the entrance of Chepstow Church, and who seems strangely connected, in a modern brass close to the old one, with apparent descendants named Bicknall or Bignall, Stephenson, and Allen? A John Noble, whose will was proved in 1704, left two estates at Bideford to his nephew Watts, at Bath; is this the same?

"Heare leyeth the body of John Noble.

In silence lyes the man, inrol'd in dust,  
Of good report, whose care was to be just;  
He leftte estates not charg'd with grones,  
Nor curses of oppress'd ones,  
Not therefore needed monument of stone  
Over his body, since his soul is flown.  
But by his consort this was rais'd to shew,  
His dust was precious, as her love was true;  
Lo! now wee part with tears, yet hope to be  
Ere long united to eternitie.

Octobr y<sup>e</sup> 19, 1704, aged 46 years."

E. B. W.

COLERIDGE'S NOM DE GUERRE.—In his *Reminiscences of S. T. Coleridge*, &c., Mr. Cottle states that when the poet enlisted, he assumed the name of "Silas Tomken Cumberbatch," from a surname he had noticed "over a door in Lincoln's Inn Fields (or the Temple)." Other writers give the pseudonym as "Silas Titus Comberbacke." I possess some books inscribed "Sophia Coleridge, Combesatchfield." I should be glad to learn if this inscription throws any light on a somewhat mysterious, perhaps mythical, period of the poet's career. J. H. INGRAM.

THE PARISH OF ILKLEY.—I have engaged with the Rev. Robert Collyer, of New York, to gather materials for and publish a history of this ancient parish. As many visitors have purchased Roman and other remains that have been discovered there, will you kindly afford me space to ask your readers to favour us with descriptions of such as may come under their notice?

J. HORSEFALL TURNER.

Idel, Leeds.

### Replies.

#### THE PUBLICATION OF GENEALOGICAL STATE PAPERS: THE RECORD OFFICE.

(6th S. ii. 83, 130.)

I can feelingly endorse MR. VINCENT's well-justified moan over the draughts and the delays of the Public Record Office. The last time that I signed the book I did it in a whirlwind which made me condense my address to the utmost and fly into the Search Room with my hands over my ears. It is hard upon searchers who cannot expose themselves to draughts without danger of something worse than colds or neuralgia.

But as to delays: Are they always quite inevitable? I am happy to say that they have been reduced under the present Deputy Keeper (for which my benediction be upon him!) from about two hours to three-quarters of an hour. I have waited, in old days, from ten o'clock till two. But I wish the authorities could be induced to reconsider one of their rules, of which I feel sure they cannot realize the excessive inconvenience to the searchers. This is the rule forbidding more than three documents at once. To those who are reading straight through documents of any length this rule may not be productive of inconvenience; but in a case such as the following, which has occurred to myself many times, it is most trying:—You have one day at liberty—no more—and you want to see fifteen documents, from each of which there is so little to extract that, might you receive them all together, say by eleven o'clock, you could finish quite comfortably by four. But the result of this rule is that, out of the six hours at your disposal, you spend two in reading and four in waiting, and have only been able to see nine out of your fifteen documents. If the time of the clerks is too valuable for this rule to be done away with (though the time of the searchers is of priceless value to some of them), are there no more clerks to be had, for reasonable salaries, whose duty it should be to attend to the Search Room exclusively? The tax of a sovereign per annum for the salary of that desirable individual would certainly affect my equanimity far less than the everlasting waiting which has been my un-

happy lot since the institution of that distressing rule.  
HERMENTRUDE.

As a daily attendant for many years at the Public Record Office, I can fully confirm what MR. VINCENT has stated as to the draughts in the literary Search Room. They proceed from two causes, over one of which the officials have no control, namely, the defective construction of the skylight, through which a constant current of air descends on the heads of those who sit below. A few years ago I obtained the signatures of many who frequented the Office to a memorial to the First Commissioner of Public Buildings, and, as a result, all that could be done was, I believe, effected, so far as the construction of the skylight permitted. Unfortunately, however, that is so badly contrived that the draught still remains, and I fear ever will until it is entirely rebuilt.

The First Commissioner further studied the public comfort by having two glass doors put up in the corridors, to protect the Search Room from the rush of cold wind that is constantly descending from the long passages that lead to the Search Room. These doors are seldom closed, on the ground that the spring on which they act is broken, consequently they are no protection to the Search Room, which is situated close to them.

Then, again, two of the six doors which the Search Room has on the ground floor are kept wide open, thereby admitting into the room all the draught from the corridors, and that, too, even in damp and wet weather. No apartment that is sixty feet in height, that is occupied by only a dozen persons, that is kept cool by air from the skylight, and fanned by the constant opening and closing of six doors, can need ventilation.

HENRY GROVE.

EARLY GILLRAYS (6th S. ii. 105, 132).—I believe that the *History of the Westminster Election*, 1784, was originally printed without any illustrations. It consists of title, dedication, and preface, i-xii and pp. 1-538, 4to. A second edition, or rather a reissue, was brought out the next year, having a new title-page and thirty-six additional pages, making the whole pp. 1-574. To make the book more attractive, the publishers added to it a certain number of the caricatures of the time, but these were no part of the volume, and they were not always the same. As regards the "suppressed dedication," which I have never seen, I venture, till better informed, to question whether it ever existed. I think the first issue of the book had a distinct dedication, "To the Free and Independent Electors of the City and Liberty of Westminster," dated Oct. 7, 1784. To face this some copies had a plate of "Liberty and Fame introducing Female Patriotism to Britannia," evidently meant for the Duchess of Devonshire. Possibly



this is the so-called dedication. If there really ever was a printed dedication, and if I am wrong in doubting it, I trust MR. BOHN will kindly correct me. The mere suppression of it, if the rest of the volume was allowed to circulate, would not in any way save the name and honour of the beautiful duchess from the many gross assertions and the many indelicate insinuations against her which abound through the pages of the book. I doubt the dedication, because it seems hardly probable that the volume had as issued two dedications, one to the electors and a second to the duchess; and that if it had the duke would surely rather have tried to suppress the book than merely to suppress a dedication, leaving all the sting in the subsequent pages. And, lastly, I always receive with very grave doubt the statement, "Very rare, having been rigidly suppressed."

EDWARD SOLLY.

ANCIENT PORTRAITS IN EARLY PRINTED BOOKS (5th S. xii. 324, 455).—The substitution of portraits would form an interesting subject for those who explore the bypaths of literature. I have met with several cases of substituted portraits, but unfortunately did not follow Captain Cuttle's excellent advice. One instance, however, is before me which deserves notice.

During the first six months of 1790 London was in a state of great alarm, on account of a miscreant who went about stabbing young ladies. He successfully eluded capture until the 13th of June of that year, when Miss Ann Porter, whilst walking in St. James's Park with her two sisters and a young gentleman named Coleman, recognized a man who had stabbed her, on the 18th of January previously, whilst ascending the steps of her father's house in St. James's Street. She immediately fainted, but, her sisters also recognizing him, he was pursued and captured. He had been known for some time as "The Monster," but his actual name was Renwick Williams. At the trial an *alibi* was attempted, but it failed, and the wretch was sentenced by Judge Buller to six years' imprisonment, for three separate charges which were proved against him.

The news of the apprehension of "The Monster" was received by the public with intense relief and satisfaction. One of the magazines had some lines on the subject, commencing,—

"Now the naughty Monster's fast,  
Beauty stands no more aghast."

Intense anxiety was manifested to see the culprit, and a number of portraits appeared. A coloured caricature represents Williams in the act of stabbing Miss Porter, with the blood freely flowing from the wound, whilst to the right is a dressmaker's shop with a fine assortment of steel petticoats! I have three portraits of "The Monster," two of which are undoubtedly genuine, but the third, although labelled "Renwick Williams, Commonly

Called The Monster," is really a portrait of Sir Joshua Reynolds, published about ten years previously. I also have a portrait labelled "Miss Ann Porter, Who was so Barbarously treated by the Monster," but this is actually a portrait of the Princess Royal at the age of thirteen, as it originally appeared in the *London Magazine*, March, 1779.

WILLIAM RAYNER.

133, Blenheim Crescent, Notting Hill.

COL. ROBERT PHAIRE, THE REGICIDE (5th S. xii. 47, 311; 6th S. i. 18, 84, 505; ii. 38, 77).—Some facts concerning Col. Phaire, which are mentioned in the *Council Book of the Corporation of Cork*, 1609–1643, and 1690–1803, edited by Richard Caulfield, LL.D. (1876), seem to have been unknown to, or at least unnoticed by, MINIVER and H. B. In the work cited, p. 1164, App. B., "Abstracts of Depositions of Cromwell's Adherents, City of Cork, taken 1654," I find a deposition from which I extract the following, as a sufficient indication of the general tenor of the remainder:—

"March 24, 1654. Coll. Robt Phair (*sic*), now Governor of Cork, aged thirty-five, about the latter end of August, 1649, presently after the landing of Lord Lieutenant Cromwell, knew divers prisoners of his old acquaintance who were in the Lord Inchiquin's army, and taken at the route before Dublin, which he knew to be honest hearted towards the English interest."

To Col. Phaire's name is appended a genealogical note, of which I proceed to reproduce the substance, throwing it into as compact a shape as I can. Col. Robert Phaire (*sic* in note), Governor of Cork, *ob.* 1682. He was twice married, a fact which does not appear from the accounts given of him by your previous correspondents. I regret to say that the first wife's name is stated to be "unascertained." The children of the first marriage were Onesiphorus of Grange, married Elizabeth — (*ob.* 1702), and Elizabeth, who married Richard Farmer, and Mary, who married George Gamble. Onesiphorus had issue (1) Robert of Grange, who died in 1712 (having married Anne Gamble, by whom he had Robert of Grange, *ob.* 1742; Onesiphorus of Temple Shannon, *ob.* 1757; and one daughter, Elizabeth); (2) Aldworth of Enniscorthy, *ob.* 1762; and (3) Elizabeth, who married Edward Rogers of Temple Shannon. Onesiphorus Phaire of Temple Shannon, second son of Robert of Grange the elder, married Frances, daughter of Rev. Dr. John Patrickson, and, dying in 1757, left issue by her (1) Robert of Killoughram, who married, in July, 1761, Lady Richarda Annesley, daughter of Arthur, first Earl of Mountmorris, and had issue Robert, born 1764, ancestor of the Phaires of Killoughram; (2) Aldworth of Garr; (3) Polly Anne (*sic*), who married, 1758, Henry Nixon of Newton; (4) Elizabeth, wife of Robert Hill. The issue of Col. Phaire's second marriage, with Elizabeth Herbert, is given as follows: (1) Thomas of Mountpleasant, *ob. circa* 1716, having married Alicia,

daughter of Bartholomew Purdon of Ballyclough, senior (descended from Sir Nicholas Purdon, M.P. for Baltimore); (2) Alexander Herbert, *ob.* 1752 (as to whose names it may be worth noting that the mother of Elizabeth Herbert is stated to have been "Lucy, daughter of Sir William Alexander," by which description is evidently intended the first Earl of Stirling); (3) John; (4) Frances; (5) Lucy (the repetition of which name affords fresh confirmation of the existence of Lucy, daughter of the first Earl of Stirling, a peer as to whose ancestry and descendants alike no little controversy has been rife. Cf. the *Genealogist*, vol. ii., for 1878, pp. 196-200). Lucy Phaire married William Flower, and had three sons, Robert, John, and Phaire, besides two daughters. (6) Elizabeth, the youngest daughter of Col. Phaire's second marriage, became the wife of Bartholomew Purdon, junior, whom I suppose from this description to have been son of Bartholomew of Ballyclough, previously named "senior," and whose family had been settled in Ireland since the reign of Henry VIII. Thomas Phaire, the eldest son of the Governor of Cork's second wife, had five sons, Robert, Thomas, Herbert, Onesiphorus, and Francis, besides two daughters, Alicia, and Elizabeth, wife of Richard Chinnery.

C. H. E. CARMICHAEL.

THE 29TH OF FEBRUARY (6th S. i. 475; ii. 93, 118).—I, likewise, have before me the two Prayer Books of Edward VI., edition of 1838, and in the column referring to the Lessons the days are twenty-eight in number. The figures 29, in another column, refer, I think, to the reading of the Psalms, and must be explained by the following Rubric:—

"Because January and March hath one day above the said number (of 30 days) and February, which is placed between them both, hath only 28 days, February shall borrow of either of the months (of January and March) one day, and so the Psalter, which shall be read in February, must begin the last day of January, and end the first day of March."

This rule was observed from 1549 to 1662, when the following Rule was adopted:—

"The Psalms shall be read through once every month, as it is there appointed, both for morning and evening prayer. But in February it shall be read only to the 28th or 29th day of the month."

This Rule, I submit, as regards the present question, explains the somewhat obscure figures in the somewhat obscure columns in the several calendars. I may add, that in the five prayer books printed by Pickering, and in Keeling's *Liturgia Britannica*, the first introduction of the 29th of February in the Table of Lessons appears in the Prayer Book of 1662.

The following Rule, as to Leap Year, was observed (with a very slight alteration) from 1549 to 1662:—

"This is also to be noted concerning the Leap Years, that the 25th of February, which in Leap Year is counted for two days, shall in those two days alter neither Psalm nor Lesson; but the same Psalms and Lessons which be said the first day, shall also serve for the second day."

E. C. HARINGTON.

The Close, Exeter.

In the reprint of the two Liturgies of 1549-52, published by the Parker Society in 1844, this day is not mentioned in the Calendar, which corresponds with my copy of the original Prayer Book of Edward VI. (published by Edward Whitchurche, June 1549). In this book, the Calendar is inserted *before* the Proper Psalms and Lessons but not *after*, as stated by MR. MANT. The Lessons quoted by him for the 29th are those appointed for the 28th.

C. L. PRINCE.

P.S.—It is the Psalm for the 29th which was read on the 28th.

"READ AND RUN": "RUN AND READ" (6th S. i. 373, 441; ii. 38).—If J. T. F. will look again at the *Speaker's Commentary* he will see that he is mistaken in thinking that Gesenius's authority is quoted there in support of the "popular misconception" of Habak ii. 2. What is really said is as follows: (that he may run that readeth it) "that every one may read it fluently (*Ges. ut lector currat, sine negotio legat*), or, may seize its import at once, in whatever haste he may be." It is the Speaker's own commentator that gives this half sanction to the popular inversion, not the learned German Hebraist. He is clearly altogether in favour of the meaning which I contend for as the natural and straightforward one, and he suggests no other. His words, as found both in his *Thesaurus* and *Lexicon*, are quite correctly quoted. So, too, Ewald, "Damit man es geläufig lese"; and Delitzsch, "Damit jedweder das Orakel geläufig lesen könne." In thus translating, these German scholars are in agreement with the great Rabbinic commentators both of ancient and modern times. An instance or two will show this. Thus Jarchi: "That he who reads may run; that is, that he may read quickly, without stumbling." And so Jeteles, the author of the "Biur" in Mendelssohn's Bible: "So that he who reads may be able to read it quickly, (even) with (*i.e.*, if he have but) little intelligence"—in German, "Mit geläufigkeit lesen." Ben Zev, too, in his *Utsar Hasheroshim*, under פָּרָא, gives "Geläufig lesen"

as the meaning of the word in our passage.

Jarchi, commenting on Isaiah viii. 1, says, "'With the style of a man,' *i.e.* in writing, in reading which any man may run, whatever he may be, even if he be not learned; and so is the Targum of Onkelos, '(with) distinct writing.'" Jeteles adopts this, adding, "that is to 'say, in common, plain (unartificial) characters, and the



meaning of אָנשׁ (man) is an ordinary man, one of the vulgar." How both understand the expression in Habakkuk, which they refer to, we have seen.

J. T. F. explains "in a man's style" to mean "in the ordinary style of writing known among the people." I may remark that the prophet is speaking not of the style or *manner* of writing, the choice and arrangement of words, but of the *instrument*, style (Latin *stylus*), with which the ancients used to write; but the word is used here, poetically, to denote the characters formed by the style (Gesenius, "stylo vulgi," i.e., "literarum figuris vulgaribus, etiam a vulgo sine negotio legendis"). E. R.

None of those who have written on Habak. ii. 2, 3 have noticed how the Hebrew keeps in view, by means of apt words, the main idea of the passage, which is made up of a contrast between extreme haste and lingering. The literal rendering is, "That one reading may run [i.e., from the plainness of the writing]. For the vision is yet for a *set* time [i.e., as certain and fixed as the Jewish feast], and it panteth for its consummation, and shall not lie, if it lingereth, wait for it; for it will certainly come; it will not be behindhand." The word rendered "speak" seems to have been very early misunderstood, and to have been rendered "come" in the Syriac, "appear" in the Vulgate, "spring up" or "shoot forth" in the LXX.

De Wette very properly preserves the native force of the word: "Auf dass man's gelaufig lese. Denn noch geht das Gesicht auf die [ferne] Zeit; doch es dränget zum Ende," a.s.w. I think his *ferne*, borrowed from Gesenius, quite wrong, however, as *mo'ed* is decidedly a time marked out and defined, and the idea of "remoteness" is as much a murdering of the context as the "speak" of A.V.

Two very expressive Hebrew words are rendered by the same English word "tarry"; the Syriac has the same fault. In fact, this passage has been badly dealt with. H. F. WOOLRYCH.

**HERALDRY: THE RIGHT TO BEAR ARMS** (5th S. xi. 29, 152, 196, 271, 309, 356, 395, 409; xii. 131, 458, 514; 6th S. i. 78).—The remedy proposed by the majority of your correspondents seems to point to the infliction of a penalty (say 10*l.*) on all persons who are found to bear arms, and who cannot produce a certificate from the Heralds' College showing them to be derived either directly from the College or indirectly, by descent or other legitimate means, from an original grantee.

This would appear to me to assume that no one at the present day has a right to any arms that cannot be found recorded against his name in the College of Arms. But is this so? Is it to be supposed for a moment that every coat of arms, with the family name assigned to it, to be found in the principal works of armory, such as Edmond-

son's, Burke's, and, more lately, Papworth's, can point to a grant from the College of Arms? In other words, have these various authors and compilers verified all the armorial insignia set out in their respective works by a reference to the archives of the Heralds' College? I trow not. If, therefore, this be the test or remedy adopted, and my supposition be correct, the value of these works of armory as trustworthy authorities in heraldic matters is reduced to a minimum.

Take again, for instance, the armorial bearings of the different honourable and learned treasurers ranged round the panelled walls of the hall of one of the inns of court in almost unbroken annual succession—I think I might say for centuries—and can any one affirm that they were *all* entitled to bear arms, and that every one of those shields will be found allotted to them or their ancestors in the books of the Heralds' College? If my supposition be again correct, the value of all this emblazonry as heraldic evidence will be greatly lessened.

To carry the proposition out to its full extent, you must include all quarterings and marshallings, for it is only probable that whilst the family coat of arms itself may be genuine enough, the bearings brought in by matrimonial alliances may not.

Where, then, is this inquiry to end? And who is to constitute the modern court of chivalry in this matter-of-fact age? The Government evidently declines to be arbiter, for by the act that imposes the modern tax, the defence—to a summons for using armorial bearings without a licence—that the arms do not belong to the party charged, is made no answer to the summons.

The fact is, the mischief, I am afraid, is *already done*, and may be traced to the cessation of the Heralds' Visitations two centuries ago. The right to bear a certain coat of arms, which would have been a trivial matter to substantiate at those periodical visitations, recurring as they did every generation or so, might now be such a tedious and expensive inquiry as one might well hesitate to enter upon.

The result to genealogists and heralds must be, as I said before, to regard with suspicion, if not to discard altogether, all heraldic insignia dating from a period subsequent to the last heralds' visitation—say from the time of the Revolution—unless they be shown to be derived by grant directly or indirectly from the several Colleges of Arms.

The more immediate object of my paper, I may add, was rather to point out the direction in which I thought a remedy might be suggested; namely, to endeavour to put a stop to the abuse—for abuse it undoubtedly is—which allows the "emporium of 3*s.* 6*d.* arms finders" to usurp in no small measure the privileges of our own College of Arms. J. S. UDAL.

DR. CHEYNE "OF CHELSEA" (6th S. ii. 28).—Without venturing upon any pretension to the title of *lector eruditus*, I can assure G. R. that Dr. George Cheyne, an eminent member of the famous Edinburgh School of Medicine, belonged to a family at least as "well known" in their day as the Cheynes of Chelsea, to whom he was not related. A biography of George Cheyne, M.D., F.R.S., may be found in Anderson's *Scottish Nation*, and the dates and facts there given agree very well with what G. R. has stated. The only point which I cannot clear up is whether, when in London, he resided in Chelsea. Born at Auchencruive, in the parish of Methlick, Aberdeenshire, in 1671, George Cheyne graduated M.D. at the University of Edinburgh, where he studied under his "grand master and generous friend," Dr. Pitcairn. Coming to London at about thirty years of age, he subsequently resorted to Bath for the sake of his health, and was in the habit of practising in London during the winter and in Bath during the summer. He died at Bath April 12, 1743. His first work, published in London, is dated 1702. A pamphlet by him appears to have been published in Edinburgh during the same year. A Latin medical treatise from his pen, *De Natura Fibre*, was published in Paris as well as London, and his *Essay on Regimen* was brought out in an Italian version at Padua in 1765, more than twenty years after his death.

In 1720 Dr. George Cheyne appears to have matriculated a differenced coat (Burke's *General Armory*, 1878) as a cadet of Cheyne of Esselmont, a very ancient and once powerful house in the Garioch, heirs male after 1350 of the Cheynes of Invergie, the original chiefs of the name. Invergie was carried to the Keiths, and Duffus to the Sutherlands, by the marriages of the two daughters and coheirresses of Sir Reginald, who was taken prisoner at Halidonhill, and died in 1350, the last of the eldest line of the Cheynes, who were "Magnates Scotiæ" at the succession of the Maid of Norway. From the Arnage line descended "Jacobus Cheyneaues," of Douay, canon and philosopher. It is doubtless perplexing to find that the English Cheynes were made peers of Scotland, but the fault, if any, lies with Charles II. There is not, so far as I know, the slightest ground for supposing any consanguinity between these namesakes, who were occasionally brought into such odd juxtaposition. Dr. Davidson's *Invergie and the Earldom of the Garioch* contains frequent mention of the Scottish Cheynes.

C. H. E. CARMICHAEL.

New University Club, S.W.

S. T. COLERIDGE (6th S. ii. 42).—These verses, with the accompanying letter as well as various readings in foot-notes, are given in Pickering's last edition of Coleridge's *Works*, 1877. R. R.  
Boston, Lincolnshire.

"ASINEGO" (6th S. i. 516).—Also *assinego*, a Portuguese word meaning a young ass, used for a silly fellow, a fool.

"Thou hast no more brains than I have in my elbows; an assinego may tutor thee."

*Tro. and Cress.*, II. i.

"When in the interim they apparell'd me as you see, Made a fool, or an assinego of me." *O. Pl.*, x. 109.

"All this world be forsworn, and I again an assinego, as your sister left me."

Beaumont and Fletcher, *Scornful Lady*.

Ben Jonson has a very unjust and illiberal pun against Inigo Jones, couched in this word:—

"Or are you so ambitious 'bove your peers, You'd be an ass-inigo by your years."

*Epigrams*, vol. vi. p. 290; Nares's *Glossary*, s.v. ed. 1859.

WILLIAM PLATT.

115, Piccadilly.

"Asnico, vide Asnillo, a little asse," Minsheu's *Dictionary in Spanish and English*, 1599. A word not uncommon contemporarily, but I can only at present refer to *Tro. and Cress.*, II. i. 43.

B. N.

THE ORIGINAL PRICES OF FAMOUS BOOKS (6th S. i. 194).—According to Lowndes's *Bibliographer's Manual* (Bohn's edition, p. 2476) the first folio edition of the *Faerie Queene*, 1609, was published at 1*l.* 1*s.*

R. F. S.

LIME TREES (6th S. ii. 85).—I beg to refer Mr. HUBERT SMITH to Evelyn's *Silva*, with notes by Dr. A. Hunter, York, 1812, vol. i. p. 201, and *post*, and to Loudon's *Arboretum et Fruticetum Britannicum*, London, 1838, vol. iv. p. 2528.

The lime tree "above Villars," referred to in a note in p. 203 of the former work, is also mentioned in Murray's *Handbook of Switzerland*, in the description of Morat. I visited the tree in 1878, and it was then flourishing and vigorous; at about eight feet from the ground it forks into about ten branches. It is in the grounds of the Château de Villars, which was formerly a Dominican convent, and is about a mile from the town of Morat.

WINSLOW JONES.

Exeter.

PRONUNCIATION OF "CAVIARE" (6th S. i. 437).—The pronunciation of this word was discussed by Dr. Murray, in his annual address as President of the Philological Society, in May, 1879. It would appear that the word, is or has been, pronounced indifferently *cavêre*, *ca-vi-ar*, and *ca-vi-à-re*. The last would appear to have been the earliest pronunciation, for in Beaumont and Fletcher's *Passionate Madam*, Act V., we have:—

"Laugh—wide—loud—and vary—

A smile is for a simpr'ing novice;

One that ne'er tasted *cavêre*,

Nor knows the smack of dear anchovis."

And so in *Love's Cure*, III. ii.:—



"A pill of *caviary* now and then."

So also in Sir J. Harington's *Epigrams*, bk. iii. 3:

"Yet eatst thou Ringoes and pctato Rootes,  
And *gaueare*; but it little bootes."

On the other hand, Swift, in 1730, makes the word a dissyllable rhyming with *cheer* :—

"And, for our home-bred British cheer,  
Botargo, Catsup, and *Caveer*."

"Panegyrick on the Dean," *Miscellanies*,  
ed. 1735, vol. v. p. 141.

And so Barham, in the *Ingoldsby Legends* :—

"With as good table-beer as ever was brewed  
Was all *caviare* to the multitude."

Dr. Murray sums up by expressing the opinion that at the first introduction of the word into English all these varieties of pronunciation in a foreign word, which could only be guessed at, may have existed, but by the end of the seventeenth century usage settled down to *cavêr*, the only pronunciation shown by quotations from the poets and dramatists of the period. S. J. H.

I have from my childhood often partaken of *caviare*, and my impression is that it is pronounced *ká-ve-are* in common conversation; but I remember Charles Kean in the part of Hamlet, and I was struck by his pronouncing the word in the same fashion as Mr. Irving. Is that the conventional stage pronunciation, perhaps preserved from the time of John Kemble (whose "aches" I remember to have heard when he performed the part of Prospero), or even from the time of Garrick? Shakespeare's appreciation of this delicacy is worthy of notice. To this day it is by no means a popular condiment. I yesterday had it on my breakfast table, and offered a spoonful of it to my maid. She shuddered as she tasted it, and said she would rather take cod liver oil. Are there any early accounts of its importation from Russia or Astrachan? Z. Z.

There is little doubt that this should be a four-syllable word in *Hamlet*. The reprint of the first folio has *caviarie*. Douce, *Illustrations*, ii. 236, pronounces for *cävëärë*, quoting Harrington. See note in Furness's *Hamlet*, i. 179; and a fuller notice in Nares's *Glossary*, *sub voce* "*Caviare*," which is excellent. O. W. TANCOCK.

Norwich.

The weight of authority seems to be in favour of pronouncing this word as a trisyllable. I cannot find any dictionary authority for pronouncing it *caviaré*. The etymology of the word—Spanish *cabial*, Portuguese *caviar*, Italian *cabiale*, Greek *κaviάρη*, Turkish *chouiar*—also supports the dissyllabic pronunciation. But Larousse gives *caviari* as a more modern way of spelling the word.

EDWARD H. MARSHALL, M.A.

6, King's Bench Walk, Temple.

Four syllables, on the authority of "that ever

famous Thomas Moffet, Doctor in Physick," edit. 1746 :—

"As for Caviary, or their [sturgeons'] egga being powdered, let Turks, Grecians, Venetians, and Spaniards, celebrate them never so much, yet the Italian proverb will ever be true,

'*Chi mangia di Caviale,  
Mangia moschi merdi e sale.*'  
He that eateth of Caviales  
Eateth Salt, Dung, and Flies."

W. G.

VENTRE-SAINT-GRIS (6th S. ii. 87).—This oath is the subject of a paper in the *Petites Ignorances de la Conversation*, by Charles Rezan, eighth edition, published in 1877 by Ducrocq, of Paris, and as the work may not be accessible to K. N., I subjoin an extract :—

"Saint Gris est un saint de fantaisie inventé pour donner un patron aux ivrognes, comme Saint Lâche un patron aux paresseux, et Sainte Nitouche une patronne aux hypocrites. Henri IV. jurait donc, même enfant, par le ventre de Saint Gris comme il eût juré par la panse de Bacchus."

WINSLOW JONES.

Exeter.

TO "COUNTY-COURT" (6th S. ii. 84).—This verb is some years older than 1858-9. I distinctly remember hearing it used before May 13, 1855, but how long before I cannot call to mind. It is constantly employed in these parts now. There is, however, a purely "local use" with regard to county courts and justice meetings, which has amused me much more than the above-quoted strange and somewhat ungainly verb. My friend Mr. Howlett, F.S.A., of Kirtton-in-Lindsey, is a solicitor who practises in the neighbouring county courts and before the justices in petty sessions. I have very frequently heard people say, when they have been narrating to me real or fancied wrongs, that, if ——— does not do, or abstain from doing, this thing or that which they desire, they will "hoolet him." So common is the word becoming in this neighbourhood that I have some fear of our language being permanently enriched by it. If this should be the case, I hope my present note may be overlooked, for the verb "to hoolet" would form a really valuable target for those simple folk who like making shots at derivations.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

PLAGUE OF LONDON, 1665 (6th S. ii. 106).—The picture referred to by L. PH. may be one entitled "An Incident in the Plague of London," by H. O'Neil, A.R.A., No. 1185 in the Catalogue of the Royal Academy for 1875, and which is described in Blackburn's *Academy Notes* of that year as "a man in nightcap handing down a child to a girl, from a window; another man in foreground holding a lantern; moonlight effect." I cannot find that any other picture relating to the

Plague has been exhibited during the last few years.  
GEO. CHEESMAN.  
Brighton.

THE FATHER OF ROBERT FITZ HARDING (5th S. xii. 362, 437, 477; 6th S. i. 20, 58, 101, 203, 239, 327; ii. 10).—On reconsidering the suggestion I made in the last note, that it might possibly have been Harding fitz Alnod himself who had acquired leases of monastic lands before 1066, I think I was hardly justified in coming to this conclusion, more especially as the Rev. R. W. EYTON has shown the improbability of it in "N. & Q." (6th S. i. 20), and also in his recent work, *Domesday Studies: an Analysis and Digest of the Somerset Survey* (vol. i. pp. 58, 70). "There can hardly be a doubt," writes Mr. Eyton, "that the Harding prominent in Wilts, Somerset, and Dorset was one man, but not the son of Eadnoth. The Estoches mentioned was probably Stoke-Wake, and the entry in Domesday Book concerning Bechenestoch should be read as implying that Harding the former tenant was dead." Possibly this elder Harding was the uncle of the son of Ealdnoth, who, as his heir, succeeded to some monastic leases, which may have been for two or three lives.

A. S. ELLIS.

Westminster.

"COCK ROBIN," A SUBSTITUTE FOR "ROBERT"? (6th S. ii. 27).—DR. CHANCE's query professes to be this—Is *Cock Robin* a substitute for *Robert*? In strictness he has answered it himself by his extract from the *Times* obituary, and I suppose it therefore comes to this—Is it a *usual* substitute?

Now I can see that the abbreviations of names (as *Robin* for *Robert*) may be a useful and interesting study, and that in some cases nicknames may be so too—as where their origin is doubtful. There is a great want of reserve at present in these matters; shown as in other ways, so in this modern fashion of publishing pet names in newspapers. A name which, confined, as it should be, to the private circle which gave it, may be very sweet and pleasant, becomes ridiculous when put into the public columns of the *Times* or *Standard* or *Telegraph*.

C. F. S. WARREN, M.A.

Farnborough, Banbury.

PRESIDENT HENRY LAWRENCE (5th S. xi. 501; xii. 212).—I am much disappointed at not getting an answer to my query about this gentleman and his mysterious namesake who was with the Irish Roman Catholic rebels in 1641 when they besieged Tralee Castle. MR. BAILEY tells us that the President's family is noticed in "former volumes" of "N. & Q.," but although I have almost all the numbers from 1868, I can find no such notices. Can any one supply me with a note of the number of the volumes, and the years in which they did

appear? Could not some one supply us with the pedigree of the Lawrences buried at Thelc?

M. A. HICKSON.

SAMUEL DUNCH, M.P. (6th S. i. 336, 500; 6th S. ii. 115).—Your correspondent, MR. BEAK, in his statement, seems to have fallen into a hotch-potch of errors. 1. Sir Oliver Cromwell, K.B., the uncle of the Protector, was possessor of and dwelt at Hinchinbroke, which he inherited from his father and sold, in 1627, to Sir Sidney Montagu, of Barnwell, co. Northampton, father of the first Earl of Sandwich. 2. Sir Oliver's next brother, Robert Cromwell (not Richard), of Huntingdon, brewer, was the father of the Protector. 3. Mary Cromwell, the wife of Sir William Dunch, of Little Wittenham, was the tenth child and fourth daughter of Sir Henry Cromwell, Kt., of Hinchinbroke, by his first wife, Joan Warren. Lady Dunch was therefore sister of Sir Oliver and Robert Cromwell, and aunt (not cousin) of the Protector.

Samuel Dunch, Esq. of Pusey, Berks, and North Baddesley, Hants, was youngest brother of Sir William Dunch, the husband of Mary Cromwell. Probably this connexion with the Cromwell family was one cause that led to the marriage of John Dunch (who was the only son of Samuel and nephew of Sir William) with Anne Maijor, the younger sister of Dorothy the wife of Richard Cromwell, son of the Protector, and great nephew of Mary, Lady Dunch.

Of the Hawtayne, or Hawten, family, there is a pedigree of five generations in the *Heraldic Visitation of Oxfordshire* of 1634, printed by the Harleian Society, which constitutes vol. v. of that Society's publications. Therein is given the marriage of Thomas Hawten with Katherine, daughter of Sir William Dunch, and its issue, their daughter Mary Hawten.

B. W. GREENFIELD.

Southampton.

In the *Reliquiæ Hearnianæ*, edited by Dr. Bliss, there is the following mention of a member of the Dunch family:—

"1719, June 6.—Last Sunday died Edmund Dunch, of Little Wittenham, in Berks, Esq., parliament man for Wallingford, being about forty years of age. He was a very great gamester, and had a little before lost about 30 lbs. [sic.] in one night in gaming. He had otherwise many good qualities. By gaming most of the estate is gone. He was drawn into gaming purely to please his lady. King James I. said to one of the Dunches (for 'tis an old family), when his Majesty asked his name, and he answered Dunch, 'Ay, (saith the King), Dunch by name, and duncy by nature.'"

Some interesting particulars concerning the family, and several epitaphs commemorative of them in Newton Church, in the county of Oxford, are given in a foot-note upon the above passage by the learned editor.

JOHN PICKFORD, M.A.



"PAMPHLET" IN "PHILOBIBLON" (6th S. i. 389, 441, 526).—The history of this word was pretty well threshed out in the Second and Third Series of "N. & Q.," and nothing new has been added during the present discussion. Even the lady Pamphyla had already made a first appearance in your columns, having been introduced from a review of M. Van de Weyer's *Opusculs* in the *Athenæum* of Nov. 11, 1863, referred to also in Taylor's *Words and Places*. But since that time a male candidate has been put forward with claims at least equal to the lady's—one Pamphilus, the writer in the twelfth century of a comedy of 780 lines, who, in a Flemish translation of *Flor et Blancheflor* made by Diederick Van Assenade in the latter half of the thirteenth century, and now printed in Von Fallersleben's *Horæ Belgicæ*, is, by the name of Pamflette, classed with Juvenal and Ovid. Hence M. Gaston Paris was (*Revue Critique*, Sept. 26, 1874, p. 197) "led to believe that *le mot Anglais* pamphlet is derived from him." These particulars are in Littré, *Supplément*, p. 252. An early instance of the spelling *pamflet*, which PROF. SKEAT desiderates, I can give him. Occleve commences one of his minor poems thus:—

"Go, litil pamflet, and streight thee dresse," &c.  
Ed. Mason, 1796, p. 77.

But in another more considerable work of Occleve, the *De Regimine Principum*, edited by Mr. Wright for the Roxburghe Club, the spelling is "pampflet" (p. 74). Fulfilling as it does the conditions of the word's present meaning, Johnson's suggestion "par un fillet" (or held together by a thread) in the folio *Dictionary*, 1755, but dropped by his latest editor, remains the most probable. The French, however, persist in calling the word English, and there seems to be with them now a fashionable affectation of using it in preference to their cognate expression *brochure*.

VINCENT S. LEAN.

Windham Club.

MR. TANCOCK will find that the following extract which he quoted is from chap. viii.: "Sed revera libros non libras maluimus, codices que plus dileximus quam florenos, ac *pamfletos* exiguos phaleratis prætulimus palfridis"; or in Inglis's translation, "But indeed we wished for books, not bags; we delighted more in folios than florins; and preferred paltry *pamphlets* to pampered palfreys,"—a very interesting autobiographical scrap from the *Philobiblon* of the first great English bibliomaniac, written in 1344.

ESTE.

Birmingham.

[See "N. & Q.," 2nd S. ii. 409, 460, 477, 514; 3rd S. iv. 315, 379, 482; v. 167, 290.]

THE "MONITOR" OR BACKBOARD (5th S. xi. 387; xii. 18, 94).—If your correspondent will refer to the "Englishwoman's Conversazione," in

the *Englishwoman's Domestic Magazine* for 1874 (vol. xvi. pp. 55, 110, 167, 221), he will find that the use of the backboard, and of that other instrument of "figure" training, the "stocks," is not yet entirely discontinued in girls' schools, although not so common as in olden times. The "stocks," it seems, are often used as a punishment.

MIDDLE TEMPLAR.

"HAITH" (5th S. vi. 429, 525).—"Bruyere: f. Heath, ling. *hather*, whereof brushes be made" (Cotgrave's *French and English Dictionary*). Jamieson, too, gives a place to "hather," as a word occurring in an Act of James VI. Do not the foregoing scraps shed a little light on SOLICITOR's difficulty anent the word *haith*? Since we have *heather* taking the form of *hather*, it is surely not too much to expect that some one by-and-by may stumble across *haith* as an old form of *heath*. *Bruyere*, I need scarcely say, is the *brueria* of old Latin charters, a word which Bailey translates "brush, heath, briars, &c." J.

Glasgow.

THE HISTORY OF LITERARY FORGERIES (6th S. i. 17, 44, 65, 224).—*Sketches of Imposture, Deception, and Credulity* (Tegg's Family Library, 1837), chap. xi., treats of "Literary Impostors and Disguises." EDWARD H. MARSHALL, M.A.

SHOULD POETICAL QUOTATIONS BE PRINTED AS PROSE? (6th S. i. 153, 283, 342).—Allow me to cite the following amusing instance from *Pendennis*, by W. M. Thackeray:—

"On to the breach ye soldiers of the cross. Scale the red wall, and swim the choking foss. Ye dauntless archers, twang your cross-bows well; On bill, and battle-axe, and mangonel! Ply battering-ram and hurling catapult. Jerusalem is ours—*id Deus vult*."—Chap. xix.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

CHRIST'S HOSPITAL (6th S. ii. 67, 113, 138).—My old acquaintance, the late Peter Cunningham, himself not the least notable among the eminent "Blues," gives a list, of which the following is the substance, in the second edition of his invaluable *Handbook of London, Past and Present* (London, 8vo. 1850):—*Grecians*: Joshua Barnes, editor of *Anacreon* and *Euripides* (died 1712); Jeremiah Markland, eminent critic in Greek literature (died 1776); S. T. Coleridge, poet (died 1834); Thomas Mitchell, translator of *Aristophanes*; Thomas Barnes, for many years, and till his death, editor of the *Times*. *Deputy Grecians*: Charles Lamb, Leigh Hunt. *Eminent Scholars* whose standing in the school is unknown: William Camden, author of the *Britannia*; Bishop Stillingfleet; Samuel Richardson, novelist. I may add that the late Edward Bedford Price, F.S.A., a frequent contributor to the *Gentleman's Magazine*, especially

upon Roman antiquities (see Memoir, *Gentleman's Magazine*, April, 1853), was a "Blue," and a scholar of great and varied attainments; and, as germane to this subject, it may be noted that Mr. Price left behind him a copiously commented copy of Dr. Trollope's *History of Christ's Hospital*, which it is to be hoped his son, Mr. J. E. Price, F.S.A., also well known as an explorer of Roman London, will some day utilize for the benefit of the public.

Peter the Great (Cunningham, p. 120) took two of the mathematical boys with him to St. Petersburg. One was murdered in the streets shortly after his arrival; and of the other nothing is known.

HENRY CAMPKIN, F.S.A.

112, Torriano Avenue, N.W.

Add to distinguished "Blues" the names of Bishop Conyers Middleton, of Calcutta; the Rev. G. C. Bell, Head Master of Marlborough College, formerly Head Master of Christ's Hospital; and Mr. James Lempriere Hammond, Fellow of Trinity College, Cambridge, senior classic in 1852, who died last month.

W. D. S.

THE BONYTHON FLAGON: BONYTHON OF BONYTHON, IN CORNWALL (6th S. i. 294, 345; ii. 108, 138).—I am very pleased at last to be able to give Mr. BONYTHON some information respecting this interesting flagon. For some years it was in the possession of Mr. Gulson, of East Cliff, Teignmouth. At his death it was sold, with a valuable collection of china. The sale took place at Messrs. Sotheby & Wilkinson's auction rooms, London, in the spring of 1875. All these particulars can be depended on, as they come direct from Mr. John Gulson, the son. My friend, his wife, has kindly given me a photograph of the flagon, which I should much like to send Mr. Bonython if I knew where to direct it, so as to ensure its reaching safely. I think there is no doubt that on the flagon the name was spelt Bonithon.

EMILY COLE.

Teignmouth.

[The address given *ante*, p. 108, will be sure to find our correspondent.]

"JINGO" (5th S. x. 7, 96, 456; 6th S. i. 284; ii. 95).—I lately asked a friend who was staying at St. Jean de Luz to send me what information he could get that seemed to point to the derivation of *Jingo* from the Basque. One of the priests of the parish church gave him the following note:—"In Spanish Basque, *yaincoa* or *haingocoa* means 'lord' (seigneur); literally, 'the gentleman from above.' In French Basque, *yaunhangoa* also means 'lord'; literally, 'the gentleman from below.'" My correspondent adds that, having made friends with a fine old fisherman, who spoke Basque, bad French, and a little Spanish, he asked him bluntly, "How do you swear in your

language?" "Ginkwah, bon Dieu!" was the reply.

HENRY ATTWELL.

Barnes, S.W.

Your valued correspondent ESTE is both too early and too late in his attempt to trace this little oath to a well-known concert-hall ballad, which came out two or three years ago. This oath is a very old friend of mine. But that I was on very familiar terms with him forty-five years ago, I should cap ESTE's ballad with a verse of Thomas Hood's, which runs somewhat thus:—

"Never go to France,  
Unless you know the lingo;  
If you do, like me,  
You will repent, by Jingo!"

That was written, I think, nearly forty years ago. I doubt if the source of the oath will be found in the current century. C. M. INGLEBY.  
Athenæum Club.

When I was at school (sixty years since) the small boys sang a country song about a dog,

"His name was little Bingo."

I forget the words, but it finished with

"Now is not this a sweet little song?"

I swear it is, by Jingo!

Now is not this a sweet little song?"

I swear it is, by Jingo!

J with an I,

I with an N,

N with a G,

G with an O;

I swear it is, by Jingo!"

GEORGE WHITE.

Ashley House, Epsom.

Jingo is the burden accompanying a very elegant dance of the little girls in Scotland (*Chambers's Popular Rhymes*):—

"Here we go, the Jingo-ring,  
The Jingo-ring, the Jingo-ring,  
Here we go, the Jingo-ring,  
About the merima-tanzie."

Which is supposed to mean merry May dance.

W. G.

A "TIME-BLINK" (6th S. ii. 109).—Certainly MR. SOLLY may ask for an explanation of "the curious compound word" a "time-blink," in spite of Dean Swift's foolish sneer at "the affectation of some late authors" who multiply "cant words," which MR. SOLLY quotes with evident relish. Purists are, indeed, very dry men, and, oddly enough, spoil and corrupt a language as much as those who affect new phrases. Some days since I read, "The news from Afghanistan are very ominous." Perhaps this is a sufficiently dry purism to choke breathing, like the atmosphere in a flour mill. The only rational distinction in such matters is the actual goodness, propriety, or beauty of the coinage itself. Old forms are not good, and new forms are not bad, *ipso facto*. Their age has nothing to do with their quality. Words



are but signs; their efficiency is the test of them. If mere novelty be a fault, the rose-blossoms of to-day are only fit to be thrown on the stall-heap. Having thus laid the dust of dryness, let me show that a "time-blink," though new, is fit.

A "sun-blink" is a Scotticism used by Sir Walter for a sudden ray of sunlight. To "blink" is to wink or to twinkle or to intermit light. A "blink" is the reflected light from ice-fields, a seaman's phrase; and when the commonality make a new application of a word it is generally full of pith and appropriateness. "Not a blink of light was there," says Wordsworth, meaning a glimpse. Hence a "time-blink" is a time glimpse. But the dustiest advocate of dryness will hardly pretend that the two phrases are of equal beauty. A "time-blink" ought not to be cavilled at, but accepted without even a ballot. It is so exactly what it ought to be that there is an echo of date in it as ancient as the battle of Hastings; it is so absolutely fit one can hardly believe in its novelty. What does our little world of readers say?

C. A. WARD.

Mayfair.

MANSLAUGHTER=MAN'S LAUGHTER (6th S. i. 248).—Your correspondent calls this "Macaulay's enigma." I have very great doubt on this point. I think I remember reading it many years ago, in the works of an old divine, with a string of about a dozen more such, the only one of which I can remember is, "Matrimony—a matter o' money." I am afraid that some time when I have been "weeding" I have "turned out" the reverend and venerable joker, for after a long hunt I cannot find it; but such jokes were in great vogue 250 to 300 years ago.

R. R.

Boston, Lincolnshire.

SAWERS OF STIRLING (6th S. i. 516).—In Burke's *General Armory* (ed. 1842) your correspondent C. N. will find the following entry:—

"Sawers (Scotland). Ar. a chev. engr. gu. betw. two escallops in chief of the last, and a handsaw paleways az, handle or, in base. Crest, A dexter hand holding a scimeter, both ppr.; the last hilted and pommelled or. Motto, 'Virtute non verbis.'"

CANN HUGHES.

Chester.

SPINDLE WHORLS (6th S. ii. 27).—Numbers of these small stone discs were found during the excavations at Wroxeter (Uriconium). They may be seen in the Shrewsbury Museum among the Roman antiquities.

BOILEAU.

"No PLACE" (6th S. i. 314, 340).—"Nowhere Lane," in the city of Bath, was so called in consequence of Mr. Robert Chapman, Mayor in 1669, having a servant girl fond of slipping out of the back door; when discovered she said she had been "nowhere." The passage (now entirely destroyed)

led from the Lepers' Bath to Westgate Buildings. Probably the Plymouth locality derived its name from a similar story. The signboard, if the inn be ancient, has been renewed and copied from former representations of the good man and his dame.

THUS.

TOM BROWN (6th S. i. 133, 316, 337).—No doubt most of your readers will share my brother's astonishment that the fame of "Thomas Brown the younger" should have eclipsed that of his witty progenitor. But those who sin in this matter may take comfort from the fact that they do so in good company, for Watt, in his *Bibliotheca Britannica*, only mentions "Thomas Brown the younger." Lowndes merely mentions the collected editions of the *Works*. The earliest I have is, "A | Collection | of | Miscellany Poems | Letters, &c. | by Mr. Brown, &c. | to which is added a | Character | of a | Latitudinarian | London, 1699." At p. 165 mention is made of "Hobson the carrier."

A. H. BATES.

Edgbaston.

THE TROPHY TAX (5th S. xii. 408, 496; 6th S. i. 163, 224).—The following memorandum occurs in the parish books of Scotton cum East Ferry, co. Lincoln. It is in the handwriting of John Morley, Rector of Scotton 1712 to 1731:—

"Yre is usually charg<sup>d</sup> on y<sup>e</sup> parish of Scotton for Trophy money (a yearly  $\frac{1}{2}$ ) payment about 1:11:6.

"S<sup>r</sup> Thomas Meres & y<sup>e</sup> Lady Irwyn [i.e. Irvine] used to find a horse to y<sup>e</sup> Militia for 500<sup>lbs</sup> p. ann: at Scotton & East Ferry; Y<sup>e</sup> R<sup>r</sup> of Scotton used to find a Pikeman for 50<sup>lbs</sup> p. an: & y<sup>e</sup> other Freeholders at Ferry used to find y<sup>e</sup> same: so yt Divide y<sup>e</sup> whole sum chargd for Trophy money into 12 parts, y<sup>e</sup> R<sup>r</sup> is to pay one 12<sup>th</sup> part, or 2<sup>s</sup> 7<sup>½</sup><sup>d</sup>, y<sup>e</sup> Freeholders of Ferry, excluding y<sup>e</sup> L<sup>ds</sup>, are to pay another 12<sup>th</sup> part, or 2<sup>s</sup> 7<sup>½</sup><sup>d</sup>; & y<sup>e</sup> L<sup>ds</sup> yt is S<sup>r</sup> T. Meres & y<sup>e</sup> L<sup>d</sup> Irwyn are to bear y<sup>e</sup> other 10 parts or 1:6:3."

Bailey's *Dict.* says:—

"Trophy money, a duty of 4d. paid annually by housekeepers or landlords, for the drums, colours, &c., for their respective companies of militia."

R. H. C. F.

PLANTAGENET (6th S. ii. 48).—If it be correct, as stated, that this name was derived from the habit that Geoffrey Plantagenet had of wearing a sprig of broom in his cap, it may be worth noting that in the Anglo-Norman island from which I am writing sprigs of broom are supposed to be as efficacious in averting the effects of witchcraft and the evil eye as sprigs of the rowan or mountain ash are thought to be in the northern parts of Britain. I know not whether this superstition is to be found in the neighbouring provinces of Normandy and Brittany; but there was so much intercourse between Guernsey and the English possessions in Aquitaine, that the popular belief of the islanders in the protective properties of the broom may very probably have been derived from that part of France.

EDGAR MACCULLOCH.

## Miscellaneous.

## NOTES ON BOOKS, &amp;c.

*The Eucharistic Manuals of John and Charles Wesley.*  
Reprinted from the Original Editions of 1748, 1757,  
1794. Edited, with an Introduction, by the Rev.  
W. E. Dutton, Vicar of Menstone. Second Edition.  
(John Hodges.)

We do not wonder that this little work has already reached a second edition. Not only for Wesleyans, but for all persons who are interested in the history of religious belief, the highest interest attaches to the sacramental hymns and eucharistic manuals of the Wesleys. There can be little doubt that many of those who call themselves by Wesley's name would distinctly refuse to accept Wesley's teaching on this vital subject; indeed, the editor of the present work does not hesitate to say that had Wesley "lived in our time, there can be no reasonable doubt that he would have been in the vanguard of the Catholic movement, at least an earnest worker for the restoration of all Catholic privileges." It is difficult to arise from the perusal of the book with any other conclusion. The volume before us consists of two parts, first, "A Companion for the Altar," extracted from Thomas à Kempis by John Wesley, reprinted from the fourth edition, issued in 1748. This was first published in 1742, and passed through many editions. The second part contains the "Hymns on the Lord's Supper," by John and Charles Wesley, the first edition of which was printed three years later than the "Companion for the Altar"; nine editions were published in the author's lifetime. To the hymns "A Preface concerning the Christian Sacrament and Sacrifice extracted from Dr. Brevint" has been prefixed by the Wesleys, and this also is here reprinted from the fourth edition, issued in 1757. Mr. Dutton has added a brief and pithy introduction, in which he supplies a short analysis of Wesley's doctrine on the subject of the Eucharist, taken partly from the treatises here presented to the reader, and partly from Wesley's sermons; and he further claims that Wesley was a warm advocate for the mixed chalice and a lover of choral celebrations. The introduction deserves very careful perusal.

*The Art of Poetry of Horace.* By the Very Rev. Daniel Bagot, D.D. (Blackwood & Sons.)

DR. BAGOT has taken as his motto

"Nec verbum verbo curabis reddere fidus  
Interpres";

and since he has expanded the 476 lines of the original to 892 of translation; it is manifest that he has freely availed himself of the licence it affords. His version is usually smooth and scholarly, but it sometimes lacks vigour and exactness. Take, for example, the lines rendering the well-known "Pictoribus atque poetis," &c. :—

"You'll say that painters, and that poets too,  
Have power whate'er they wish to dare and do;  
We freely grant it, and the right we claim,  
Prepared for others to concede the same,  
But not to join what's fierce with what is mild,  
That lambs with tigers should be reconciled."

Compare this with the neglected version of Ben Jonson:

"But equal power to painter and to poet,  
Of daring all, hath still been given. We know it;  
And both do crave and give again this leave.  
Yet not as therefore wild and tame should cleave  
Together; not that we should serpents see  
With doves, or lambs with tigers coupled be."

We are bound to say that in fidelity, spirit, and variety of pause the elder translator has the advantage. Dr.

Bagot has besides altogether omitted to render "non ut serpentes avibus gementur"; but he would probably say that the sense of the passage was sufficiently given. Elsewhere Jonson excels him by a more poetical phraseology. "Nervi deficient animique" is certainly more happily expressed in English by

"Hath neither soul nor sinews,"

than by Dr. Bagot's

"A want of nerve effeminates my speech,"

unless, indeed, he means, in Pope's fashion, to make the line exemplify the defect it condemns. Nevertheless, taken as a whole—and this, after all, is the only fair way of appraising translations—Dr. Bagot's *Art of Poetry* is exceedingly pleasant to read. It is throughout perfectly lucid, fluent, and intelligible; and if here and there we might cavil at particular words and phrases, this is no more than we might do with every version with which we are acquainted, "rare Ben Jonson's" included.

*King Lear.* Edited by Horace H. Furness. (Lippincott & Co.)

MR. FURNESS has produced another volume of his admirable new Variorum Edition of Shakspeare, Vol. V. *King Lear*. Rightly recognizing that his life cannot be expected to last till his herculean task is done, Mr. Furness is wisely editing the greatest plays while health and strength last. *Lear* follows *Macbeth* and *Hamlet*. *O'hello* is to follow *Lear*. The present volume shows all the loving care and excellent judgment that its foregoers have exhibited, and every student of Shakspeare knows what they are. We are glad to see in it somewhat more of Mr. Furness's own opinions, as in his correction of that poor text-critic Hudson's wrong interpretation of "lords' dependants," on p. 218; the plea in abatement of the abuse of Nahum Tate for altering *Lear*, on p. 467, &c. Mr. Furness proclaims in his preface,—"Happily, the day is fast declining when it is thought necessary to modernize Shakspeare's text. Why should it be modernized? We do not so treat Spenser. Is Shakspeare's text less sacred?" It may, therefore, be expected of Mr. Furness that he will have the courage of his convictions, and carry out his principles by stopping in his future volumes the system of modernization that he has hitherto sanctioned by his authority, and against which the New Shakspeare Society, to which he has dedicated his *Lear*, has always protested. Among the critical extracts that follow the play in Mr. Furness's handsome volume is a very amusing one from Rümelin, the modern representative of our old Rymer:—"The whole action of *King Lear* has the character of a nursery tale of the horrible sort, only that it is lacking in the wonderful.....The play of *King Lear* is of an entirely false kind," &c. The volume has an excellent index by Mrs. Furness, and contains Mr. P. A. Daniel's scheme of the time of the action of the play. In the text Mr. Furness has restored the good old plan, so unwisely abandoned by modern editors, of marking by an \* all lines not in the Folio that are adopted into his text.

*The Hamilton Papers relating to the Years 1638-1650.*  
Edited by Samuel Rawson Gardiner. (Camden Society.)

MR. GARDINER was fortunate enough to obtain the Duke of Hamilton's permission to copy any of the papers and original letters preserved at Hamilton Castle which might be useful in the composition of his projected *History of the Puritan Revolution*. He availed himself of this permission to transcribe for the Camden Society the correspondence printed in this volume. His time was limited, and the transcript, which fills 254 printed pages, was completed within thirteen days. Many of the Royalist letters were left out from want of time to copy



them, and, what is more unsatisfactory, all letters are omitted which were written altogether or partly in cipher without the key. But although the publication of this volume will not relieve the future historian from the drudgery of consulting the originals, many of the letters will be read with much interest, and especially Sir Robert Murray's correspondence with the Duke of Hamilton, which was written from Newcastle-on-Tyne in December, 1646, during the king's detention by the Scots. Sir William Bellenden anticipates modern slang in using the word "waxy" for "angry." We are curious to know if there is any other example of this expression at this period.

*Natural History of the Ancients.* By the Rev. W. Houghton. (Cassell & Co.)

A PLEASANTLY written and instructive work, which will clear the way and considerably lighten the labour of any author who will undertake to write an exhaustive treatise on the natural history of the ancients as a whole. Mr. Houghton, in the present volume, confines himself to the zoological portion only of the subject, which he divides into two parts, domesticated and wild animals. He has here brought together a large number of most interesting facts and references relating to the animals known to the ancients—by which term we are to understand the "early inhabitants of Egypt, Palestine, Assyria, Greece, and Rome, from the oldest historic period down to about the middle of the third century of the Christian era." Mr. Houghton has drawn largely from Aristotle, Pliny, and other writers, as well as from the figures of animals found on coins, gems, vases, &c., and the Egyptian and Assyrian monuments, many of which are reproduced in the capital illustrations contained in the volume. The book is clearly printed on good paper, and would be an excellent school prize.

*My Fossils.* By Richard Sinclair Brooke, D.D., late Rector of Wyton, Huntingdonshire. Vol. I. (Dublin, Hodges, Foster & Figgis.)

IN this little volume, a handy companion for the country house or the summer tour, Dr. Brooke has gathered together some of the pieces, grave and gay, which have appeared from his pen in various reviews during the past twenty years. Dr. Brooke has the poetic instinct, and his narrative style is vivid and picturesque. His memoir of John Owen is interesting and sympathetic. His descriptions of Irish life and Irish scenery are most picturesque, whether he is writing of "poor, unhappy, gifted" Richard Savage's kinsmen, the Savages of Portaferry, "Ipsa Hibernicus Hiberniores," or of the *terra incognita* of Bundoran, where the sun goes down "amidst the great Atlantic, in the burning glory of a summer evening." We are grateful to Mr. Stopford Brooke for having secured the preservation of his father's interesting thoughts in prose and verse, and shall look forward with pleasure to the volume yet to come.

LORD VISCOUNT STRATFORD DE REDCLIFFE.—A distinguished statesman, an accomplished man of letters, and a kindly-hearted nobleman has passed away from us, ripe in years and honours. Lord Stratford de Redcliffe died at Frant on Saturday last, the 14th. The death of this venerable patriot will be a source of deep regret to all Englishmen, but doubly so to those who had the good fortune to have been personally known to him.

HENRY BLENCOWE CHURCHILL.—It is with deep regret that we have to announce the death of this accomplished gentleman, which took place at Weiland House, Reigate, on the 12th inst. When we add that Mr. Churchill was the H. B. C., INNER TEMPLAR, and FITZHOPKINS, whose

varied, numerous, and interesting communications have enriched the columns of "N. & Q." from our second volume to the first of this present series, our readers will sympathize with us in the loss we and they have all sustained by the death of a ripe and genial scholar, who for upwards of thirty years has contributed so largely to their literary enjoyment.

MESSRS. W. SWAN SONNENSCHN & ALLEN will publish shortly a popular account of the mythology and superstitions of the Old Norsemen, under the title of *Asgard and the Gods: Tales and Traditions of Our Northern Ancestors*, by Dr. W. Wagner and Miss Macdowall. It is stated that this will be the first completely illustrated work on the subject at all adapted to general readers. As an aid to understanding the allusions by several of our poets to Old Scandinavian heroes, such a work should be of considerable value.

It has been represented to us that great inconvenience is suffered by many of the readers at the British Museum in consequence of the withdrawal of the folio publications of the Record Commission from the Reading Room. Formerly these publications, which are essentially books of reference, were in their proper place, between "Topography" and "History," where they could be easily had recourse to by those most constantly needing them.

We have received parts xiv. and xv. of Ormerod's *History of Cheshire*.

### Notices to Correspondents.

We must call special attention to the following notice:

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

C. A. W.—Jeremy Bentham (says the *English Cyclopædia*) was born in his father's house, "adjacent to Aldgate Church in London, on the 15th of February, 1747-48." Cunningham says that he died "in a detached dwelling in Queen Square Place, looking on the garden ground of Milton's house in Petty France." He lived there for nearly half a century. Queen Square is not now called Queen Anne Square, but Queen Anne's Gate.

L. B. T.—There is no tragedy in Mrs. Serres's volume entitled *Flights of Fancy*, but it contains an opera called "The Castle of Avola." The last copy of this volume we saw mentioned in a catalogue had bound up with it two other pieces by the same writer, viz., *St. Julian*, 1805, and *Letters of Advice to her Daughter*, 1808, and the three were priced 7s. 6d.

R. C. J. L.—We will endeavour to forward prepaid letters to the correspondents you name, but when writing please tell us the names of the families alluded to.

J. P. I.—Such queries do not come within the cognizance of "N. & Q."

We cannot undertake to answer queries privately.

OUR readers will, of course, have seen that, by an accident, the second numeral was omitted from the heading of the article on King Charles after the battle of Worcester, *ante*, p. 126.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, AUGUST 28, 1880.

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## Notes.

## SICILIAN FOLK-TALES.\*

It is somewhat surprising that so little public notice has been taken in England of this great work. It may be said that it is not completed. That is true; but seven thick volumes having already been issued, if the work should never be formally consummated such an issue would unquestionably constitute what its author, conscious of his scope and intentions, has, with perfect propriety, called a "library." Nine more volumes are promised, of which six will be devoted to proverbs, popular spectacles and festivals, usages, beliefs, superstitions, and children's games; the remaining three volumes will contain more unpublished songs and tales, and also popular traditions. The seven published volumes contain songs, tales, and traditions, besides an elaborate grammar and a very full glossary of the dialects. The whole is preceded by prolegomena whose merits have gained Signor Pitre the esteem of literary Europe. There is no work of the same fulness of scope and extent of material anywhere else extant in Europe, with the exception only of the later *Canti e Racconti*,

edited by Signori Comparetti and D'Ancona, now beginning to be known in England. But it must be borne in mind that Signor Pitre's work applies to one country only, while the other collection gleams from the whole of the peninsula. These two great publications are not rivals, but supplementary the one of the other, and should both be equally studied.

Signor Pitre's stories are three hundred in number, and have been collected from forty-six Sicilian *communi*. They are, therefore, a complete representation of Sicilian story-telling. Signor Pitre in Sicily, as other Italian gentlemen in other parts of the kingdom, has experienced considerable difficulty in getting at these tales. Our countrywoman, Mrs. Busk, though favoured by her sex, gives her personal testimony of the same fact, and we have no right to be surprised at it. The Latin mind, acute and sensitive even in the lower conditions of society, not knowing the present bent of the literary world, suspects that the learned professor who hunts down the rural story-teller is not honestly pursuing his avowed aim, but is taking bearings to determine some secret social meridian with which he has no real concern; and it is a remarkable illustration of the differences of ethnological character that no difficulty of this nature has ever been experienced by the native collectors of Germany. Signor Pitre tells us how a German lieutenant, his friend, once ordered his men on parade to fall out and each in turn to relate all he knew of the old-world stories of his district, and they did so with perfect Teutonic freedom and self-satisfaction. Our author observes on this, that if an Italian officer had ventured on such a piece of *naïveté* he would have been inevitably dubbed a madman (*patente di matto*). In our own island a decree in lunacy might be made on less evidence. Miss Stokes tells us that the same reluctance is exhibited in India even by native servants, especially the men. These facts show the enormous difficulties which, in some countries, attend the studied collection of such tales. When, therefore, these difficulties have been overcome so thoroughly and successfully as in the case of the Sicilian tales of Signor Pitre, it is a necessary conclusion that the collector possesses qualities which do not fall to the lot of all.

The imaginative tales collected in these volumes are, in the main, the same as those which are known in the peninsula. But even where no difference is seen in the leading *motif*, every difference is discernible in the manner of telling the stories. They are all in the dialect or dialects of Sicily, and this gives a scope, as in other countries, to natural displays of feeling and humour. Both these qualities abound in Sicily, and accordingly the tales of that country, as Pitre tells them, give ample proof of their existence.

\* *Biblioteca delle Tradizioni Popolari Siciliane*. Per cura di Giuseppe Pitre. (Palermo, Luigi Pedone Lauriel.)



They positively revel in wild and *buffo* pleonasms, which dialect saves from being vulgar. But with all this grotesqueness there is never *bêtise*. The Italian mind is as free from that as the French. That sly wit, also, which the French call *gauloiserie*, is a native product of Italy, and is sufficiently visible in the stories. Imbriani's untranslatable *Magnanino* and Nerucci's kindred *Crepantosa*, though born in Tuscany, are none the less *gauloiseries*. These two tales, however, are perhaps exceptional in the strength of this quality. Certainly Pitre exhibits nothing so free.

Sicilian folk-tales are remarkable for rapid dialogue which forces on the action, for a contempt—almost Shakspearian—of the unities, and for other irregularities. In the delicious tale of "Caterina la Sapienti" the hero marries as repeatedly as a German prince. Time is no object. "Il tempo delle novelle passa presto," say the story-tellers themselves. Here it passes *prestissimo*, but leaves no scathing effects on either features, temper, or feelings. Space is just as accommodating. In this and in other tales Perrault is sober seriousness compared with his Sicilian competitors.

Points of detail are often strikingly effective. An ogre's daughter says her father can scent a Christian twelve miles off; her mother ten miles only ("Lu Re di Spagna"). In another tale the ogre's kettle is said to be such that if a man were to get into it with his two feet he could not clean it in two days ("Marvizia"). In the same story a *mamma draga* is introduced to us as coming in with a dead bull on her neck.

Original traits, also, of great boldness and felicity crop up amongst the incidents. Habitual individual ill luck is personified in three tales with considerable ability ("Sfurluna," "La Suoru Sfortunata," and "Lu Scarpapeddu"), and in "La Bedda di la stidda d'oru" an old man is introduced who has been stirring up a boiling cauldron for the last three thousand years in the vain attempt to bring to the surface a virtue or two which have sunk to the bottom under the vices that thickly overlie them. "It takes time, my son," says the old man; "it takes time" ("Ma cci voli tempu, figghiu miu, cci voli tempu"). The laborious Köhler has found no *riscontri* to any of these tales.

Faint streaks of classical myths appear. "Lu Re d'Amuri" may be the story of Psyche very much altered and overlaid. Venus is turned into a *mamma draga*, or ogress, and Alcmena's protracted labour is thrown in. The whole tale is magnificent for its grotesqueness of incident and march of events. Basile has nothing to equal it. But is it, after all, a tradition from imperial times? Has Psyche kept even a modified hold over the popular mind through all the long weary middle ages? I am inclined to think that there has been no tradition whatever from the times of real antiquity, but that the story, being revived by the

learned at the epoch of the Renaissance, has since flowed down into the lower level where it is now seen. To the Renaissance also, I believe, belong "Lu Ciclopu" (the Cyclops), a further version which Pitre gives, of the Ovidian story of Juno getting Lucina to stop the birth of Hercules by folding her hands over her knees, and the Polyphemus legend (No. 51), which Pitre gathered on Monte Erice.

Besides fairy tales and religious and comic stories, historical traditions abound in Sicily, and are here collected by Pitre. The varied fortunes of the island have put the inhabitants through a course of experiences which, if they have done nothing worse, have certainly left them plenty of folk-lore. Neither the Arabian governors, the Norman kings, nor the Sicilian Vespers, have been forgotten. Even Lais, the glory of Sicily for her peerless beauty, is still remembered, under the shadowy appellation of "La Bedda di Liccari."

H. C. C.

#### SHAKSPEARIANA.

"AS IF IT WERE CAIN'S JAW-BONE," "HAMLET," V. i. (6th S. ii. 143).—The tradition that Cain slew his brother Abel with the jaw-bone of an ass is of very early date. I have a Bible printed by Day and Serres, in 1549, with spirited woodcuts: that representing the killing of Abel is one of the best, and shows plainly that what Cain is about to strike with is a jaw-bone *with teeth* in it. The same cuts are in the earlier Bible of Coverdale, I believe. I have seen such representations of still earlier date, but cannot give particulars, as there are no old books here to refer to but my own. These Bibles with woodcuts, so rare and costly now, were plentiful enough in Shakspeare's days, and no doubt his eyes had often lingered over this very vigorous and striking representation.

R. R.

Boston, Lincolnshire.

In the "Mactacio Abel," one of the *Towneley Mysteries* published by the Surtees Society, Cain is represented as having slain his brother with a "cheke bon," pp. 15, 17.

K. P. D. E.

"ROMEO AND JULIET," V. iii. 114-5.—

"Seal with a righteous kiss

A dateless bargain to engrossing death."

Have any of the commentators properly explained the precise meaning of this passage? Malone says, "Engrossing seems to be used here in its clerical sense." Did it occur to him that the two lines contain a rather extraordinary collocation of legal terms? A "bargain," or, as it was more usually called, a "bargain and sale," was the common form of deed used in Shakspeare's time for conveyance of land. To "seal," applied to deeds, is of course to cause to operate, to authenticate the instrument. To "engross," in its clerical sense, is

to copy in a fair hand, and amongst lawyers is always applied to the fair copy, which becomes by sealing or signing the instrument itself. The meaning of "dateless" in connexion with a deed is obvious enough, though in this sense it does not add much to the apparent force of the passage. Romeo's meaning seems to be that his kiss is a token of the final and complete dedication of himself to the grave. Are not "dateless" and "engrossing," the two more difficult words, used with a double signification—primarily with their more common meanings, *eternal* and *fattening upon* or *devouring*, and then with allusion to their clerical or legal sense, by way of a sort of pun? This passage seems to have been overlooked in the collection of legal phrases enumerated and explained in Mr. W. L. Rushton's *Shakspeare as a Lawyer*.

C. F. H.

REDUPLICATED WORDS.—Additions to *A Dictionary of Reduplicated Words in the English Language*, by Henry B. Wheatley (for the Philological Society, 1866). Earlier instances I put in italics. On p. 14 and elsewhere Mr. Wheatley quotes from the *Monthly Magazine* of 1811; but the same remarks with the same list of words had already appeared in the *Fugitive Miscellany*, 1774, pp. 115-19, signed "Lexiphanes." Another list is in "N. & Q.," 1st S. viii. 390-2.

*Bag and baggage*. "N. & Q.," 5th S. xii. 229, 293, 457; 6th S. i. 125.

Brokers and trokers. Scott's *Antiquary*.

Can-can. "N. & Q.," 4th S. vi. 455, 556.

*Crick-crack*. Dickens, *Pictures from Italy*.

Dollallolla. Character in Fielding's *Tom Thumb*.

Hanchum-scranshum. Brogden's *Lincolnshire Words*, 1866, p. 91.

Hickory-dickory-dock. Nursery rhyme.

*Hirrie harrie*. See quot. in Levins's *Manipulus*, E.E.T.S., p. 294.

*Hoity toity*. See "N. & Q.," 3rd S. vii. 417.

*Hotch-potch*. Occurs as *hoch-poch* in Marvell's *Rehearsal Transpos'd*, 1673, ii. 228.

Huncamunca. Character in Fielding's *Tom Thumb*.

*Hurly burly*, *herle-borle*. Machyn's *Diary*, p. 41 (1553).

Jug-jug, of the nightingale, Walpole's *Corresp.*, 1840, vi. 408.

Knicky-knocky. "N. & Q.," 2nd S. iii. 2 (1732).

Meddle and muddle.

*Namby pamby*. "A Learned Dissertation on Dumpling .... to which is added Namby Pamby, 1726."

*Nogus-vogus* (for *nolens volens*). Bacon's *Apophthegms*, No. 50.

*Pall-mall*. King James's *Basilikon Doron.*, 1603, p. 121, "palle maille."

*Princum-prancum*. Prinkum prankum, the name of a dance, Randolph's *Muses Looking Glass*, 1668, p. 189; Playford's *Dancing-Master*, 1698, p. 7.

Ram Jam. "N. & Q.," 5th S. iii. 246; 6th S. i. 414; ii. 49, 116.

*Ram stam*. Scott's *Rob Roy*, chap. xxviii.

*Rantum Scantum*. *Rantum Scantum*; or, *Town Topics*, 8vo., n.d.

*Ruffy-tuffy*. *Mercurius Fumigosus*, No. 11, 1654, p. 99.

Scimble-scamble. Walpole's *Corresp.*, 1840, ii. 152 (see "Skimble").

*Scribble-scrabble*. G. Farquhar, *Twin-rivals*, ed. 1760, p. 82).

Shag-bag. Acland, Hull, 1833.

Shag-rag. Nichols's *Illustr. of Lit.*, ii. 1817, p. 175 (Bp. Warburton).

*Tag-rag*. See the gloss. at end of Machyn's *Diary*.

Tint-taunt. "Tint for taunt, the manager managed, 1710."

Tit for tat.

*Trim tram*. Devonshire name for a lich-gate, "N. & Q.," 3rd S. iii. 29.

Whiffle-whaffle, to whet a scythe. "N. & Q.," 1st S. viii. 390.

*Willy nilly*, "will or nil." *Rede me and be not wrothe*, 1528 (Arber's repr., p. 48).

W. C. B.

Malvern Link.

A MURAL TABLET IN ILFRACOMBE CHURCH:

"The.....mory word...(scarce) e.....

.....never was Innocence & Prudence so love[ly]

[th]at Had you known her Conversation, you would have said shee was y<sup>e</sup> Daughter of Eve before shee

eated of y<sup>e</sup> Apple. A servant of Christ Jesus

[took] her to Wife, but his Master thought him [unworthly], and soe tooke her unto Himself. But [that]

.....rity may not want an Example.....

.....ie. Shee hath left her name Katharine

Parmynter the daughter of William

Parmynter of this Parish. Shee died y<sup>e</sup>

.....16. Anno Domini 1660.

"This maid is not dead, but sleepeth here.

(Reader) don't abuse thy sence

..... a Soule is gon from hence

..... never dwelt belowe. Her Love

[Her] Life, her Soule was still above.

Soe meeke, soe good, soe pure, soe.....

..... make the Lambe a Wife most.....

The Bridegroom called & with.....

I am in love with Christ.

"Hanc gemens....."

The above is on a tablet near the west end of the north aisle of Ilfracombe Church. It is now almost, and soon will be quite, illegible, but is sufficiently quaint to be preserved in "N. & Q." Possibly some of your readers may have copied it in earlier days (I ought to have done so myself\*), and may be able to supply what is missing.

T. F. R.

PRINTERS' ERRORS (see *ante*, p. 65).—The following may claim perhaps to be a greater blunder than that quoted by ESTE. It is in Bp. Horsley's sumptuous edition of Sir Isaac Newton's whole works. The last of them (and, according to the editor, the longest kept and oftenest recopied) was the *Observations upon Prophecies of Holy Writ*. In the original posthumous edition by his nephew, Benj. Smith, I find, at p. 14:—

"While the people of God keep the covenant, they continue to be His people: when they break it they cease to be His people or Church, and become the *synagogue of Satan*, who say they are Jews and are not."

\* Three lines of it only are given in my *Antiente Epitapher*.



Bp. Horsley abandoned this italicizing of all quotations, but in his gorgeous volumes the last clause opens thus : "and become the synagogue of God, who say," &c. E. L. G.

#### SUPERSTITIONS ABOUT THUNDER :—

"A popular notion existed in the olden time that thunder prognosticated evil or good according to the day of the week on which it occurred. If it occurred on Sunday it brought about the death of learned men, judges, and others; on Monday, the death of women; on Tuesday it augured plenty of grain; on Wednesday, the death of harlots and other bloodshed; on Thursday it brought plenty of sheep and corn; on Friday, 'the slaughter of a great man and other horrible murders'; on Saturday, pestilence and death. It was also a popular fancy that the ringing of bells in populous cities charmed away thunder."—"Thunder and Lightning," in *One and All*, Aug. 7, p. 93.

EVERARD HOME COLEMAN.

71, Brecknock Road,

PROVERBIAL SAYING, "PLUCK POPPIES—MAKE THUNDER."—The other day I heard a Staffordshire man say, "Pluck poppies—make thunder." This was a proverbial saying that was quite new to me; and, as I cannot discover that it has been recorded in "N. & Q." (after a search in the General Index volumes), I here make a note of it. He explained it to mean, "If you gather poppies you will presently hear thunder." Poppies come at a time of year when there is much thunder about; but perhaps this proverbial saying may refer to something more recondite. If so, what is it? Some years ago I made a note in these pages of the term "Headaches," by which poppies are known in Huntingdonshire; and I have been told of another country term for them—"cheese-bowls," which, I presume, refers to their shape.

CUTHBERT BEDE.

CONDUCTOR OR GUARD?—It may be worth recording in "N. & Q." that the name "conductor" first appears in English railway language in the newspaper reports of the accident to the "Flying Scotchman," on Aug. 10. Though an omnibus "cad" is a conductor, the railway servant who is placed in charge of trains, passenger and goods, has hitherto been called a guard. When the Midland started the Pullman cars, they advertised that a special "conductor" travelled with each, and by this door I imagine the term, which is the accepted one in America, has come in. It is a new illustration of our English readiness to give up our native expressions for foreign ones.

HAROLD LEWIS, B.A.

Bath.

GROWLING=SLow.—In "N. & Q.," 5th S. iii. 49, 157, I called attention to the fact that four-wheeled cabs were sometimes called *growlers*, but at that time I had no notion that the epithet implied *slowness*, and very likely it did not then imply anything more than incivility. Now, how-

ever, the case is different; the word has developed a new meaning, and a few days ago I saw a letter from a lady in which she spoke of "*growling* [=slow] trains." It is easy to see by what process the word has obtained a new meaning so utterly different from its original one. Four-wheelers are *growlers*, because their drivers *growl*, and they are *slow*, and so to *growl* has come to mean to go *slowly* or to be *slow*.\* It may be as well to record this, because, if the tradition is once lost, it will surely puzzle etymologists to know how such a meaning can have been extracted out of *to growl*. Can anybody give me other examples (for I am sure they exist and I have seen them) of such a transference of meaning in consequence of a similar hap-hazard connexion between words?

F. CHANCE.

Sydenham Hill.

ST. FRANCIS DE SALES AND BISHOP JEREMY TAYLOR.—

"Je vous dis des danses, comme les médecins disent des potirons et des champignons: les meilleurs n'en valent rien, disent ils, et je vous dis que les meilleurs bals ne sont guère bons. Si néanmoins il faut manger des potirons, prenez garde qu'ils soient bien apprêtés..... Mangez-en peu et peu souvent (disent les médecins en parlant des champignons) car pour bien apprêtés qu'ils soient, leur quantité leur sert de venin. Dansez et peu et peu souvent....."—*La Vie Devote*, part iii. chap. 33.

"The most innocent of them being but like condited or pickled mushrooms, which if carefully corrected and seldom tasted, may be harmless, but can never be good."—*Holy Living*, chap. ii, sect. 3.

This parallelism is not noticed in Mr. Eden's edition of Taylor. Is there any known source from which the two writers may have drawn the idea? I suppose that modern science has weakened the force of the analogy by raising the character of mushrooms as articles of food.

EDWARD H. MARSHALL, M.A.

MELODY, A FEMALE CHRISTIAN NAME.—A young woman bearing this unusual name appeared recently before the petty sessions at Retford.

E. LEATON BLENKINSOPP.

INN SIGNS.—At Nottingham there are two public-houses, under the Castle Rock, bearing the following signs :—"The gate hangs well"; "The way to Jerusalem." Q. D.

TO "DAM UP NIAGARA WITH A PITCHFORK."—We have all heard Mrs. Partington's phrase, "Mopping up the Atlantic." A parallel to it met my eye the other day, in an old magazine, which

\* It may be said, however, that one cannot growl or grumble excepting when one is at rest or moving very slowly. I defy anyone who is walking, riding, or driving at great speed to *grumble*; they may, or often do, give vent to vehement expressions of wrath, but they will not grumble. A dog, too, growls when he is standing still or moving slowly. There is, then, some little connexion between grumbling and slowness.

puts into the mouth of Inledon the phrase to "Dam up Niagara with a pitchfork."

E. WALFORD, M.A.

Hampstead, N.W.

**LINCOLNSHIRE FOLK-LORE.**—The following piece of Lincolnshire folk-lore is new to me. I had an opportunity of calling upon a farmer whom I had not seen for twelve months, and whom I never expected to see again. I was told they knew they should see a stranger, because a cockerel had come that morning and crowed at the front door.

W. D. SWEETING.

Peterborough.

**YORKSHIRE FOLK-LORE.**—An old man has told me that he observed whenever the rooks congregated on the dead branches of the trees there was sure to be rain before night; but that if they stood on the live branches the effect would be *vice versa*.

EBORACUM.

**BEE FOLK-LORE.**—If a "bumble" bee flies in, noisily, to the room where you are sitting, it is a sign that a stranger is coming to see you. I was told this in Rutland.

CUTHBERT BEDE.

**MISS JEWSBURY'S WORKS.**—I am desirous of obtaining some of Miss Jewsbury's books; they are not easily to be got at now, so I ask for the aid of "N. & Q." I should wish to secure several, and would name particularly *The Sorrows of Gentility*, *The Half Sisters*, *Right or Wrong*, *Zoe*. I have no doubt the Editor of "N. & Q." will kindly allow communications on the subject to be addressed to me through him.

X. Y. Z.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**THE POST-PRANDIAL GRACE AT WINCHESTER COLLEGE.**—The reference to the graces used at the different colleges at Oxford in a recent number has reminded me of a strange custom connected with the post-prandial grace at Winchester College more than fifty years ago, and to which I have never seen any allusion in the books that describe our life there in those by-gone days.

Every junior in college was supposed to have his gown sewn together by a few stitches at the bottom, and occasionally the Prefect of Hall, the boy invested with the highest tribunitial power, made a round of them, as they stood upon the dais after grace time, to ascertain whether this custom had been duly complied with. When he came to an unfortunate culprit who, through neglect or accident, was discovered to be in default, the

ready stick was brandished and the infliction of the penalty of a licking appeared to be inevitable. There was, however, a way of escape, and curious indeed it was. The question was then put, "Can you say the prayer?" and if the threatened individual could repeat, without mistake, the prayer, "Agimus tibi gratias, Omnipotens Deus, pro Fundatore nostro Gulielmo de Wykeham, reliquique," &c., he was free, and, as long as his memory retained it, might fearlessly go about with his gown unsewn.

I should be glad to know whether any usage at all like this has occurred elsewhere in collegiate life, and whether it can be traced, as not a few of our habits may be, to anything which occurred in mediæval, and especially in monastic, practice.

C. W. BINGHAM.

**PETER FITZHERBERT, 1200-34/5.**—All peerages state that the above married for his second wife Isabella, third daughter and coheir of the William de Braose who was hung by Llewelyn in 1230; it is also stated that his mother was Lucy, daughter of Milo, Earl of Hereford, and sister to Berta, the mother of the William de Braose who died in 1212, and was great-grandfather to the above Isabella. Thus, the pedigree runs as under:—

Milo, Earl of Sybill, daughter and heir  
Hereford, d. 1143. of Bernard de Newmarch,  
Lord of Brecknock, &c.

Berta = William de Braose.  
Lucy = Herbert = 2. Maud Fitz-Herbert.

William de = Maud de St. Valerie,  
Braose, d. 1212. starved to death by  
King John, 1210.

Reginald de Braose = Grace  
third son, d. 1225-8. Briwer.

William de Braose = Eva le  
hung by Llewelyn, 1230. Marescal.

Isabella, third dau. and = Peter FitzHer = 1. Alice, dau.  
coheir. bert, son of of Roger Fitz-  
Herbert, Fitz- Roger, mar.  
Herbert, died 1203/4, ob.  
1235. s.p.

As such a very great hiatus occurs between the probable respective ages of Peter and his wife Isabella, I am desirous of ascertaining if the above arrangement is undoubtedly accurate, and shall be grateful if you can help me in the matter.

D. G. C. E.

**THE PRONUNCIATION OF "ARKANSAS."**—There has been some controversy in America as to the pronunciation of the name of the state of Arkansas.



Some time ago an article appeared in the *Little Rock Gazette*, stating that joint committees from the Eclectic and Historical Societies had taken the matter into consideration. In regard to this the following communication was sent to that paper:—

"Smithsonian Institute, Bureau of Ethnology, Washington, D. C., May 9, 1880.—Editors *Gazette*:—If your joint committee wants to hit the correct pronunciation of Arkansas, and to modify its orthography accordingly, the first thing to do is to drop the 'r' from the word, and the second, emphasize it on the second syllable.—Akansa. The earliest French chroniclers always write Akansa, and the 'r' was put in by ignorants to give the 'a' the continental sound. There are even instances where the word *father* has been written 'farther' for the same reason; also, 'terbacker' for *tobacco*.—Yours respectfully, ALBERT S. GATSCHE, Linguist of Bureau of Ethnology."

Is this explanation tenable?

WILLIAM E. A. AXON.

Fern Bank, Higher Broughton, Manchester.

EPITAPH IN LYDD CHURCH, KENT, ON JOHN MOTELFONT, VICAR, WHO DIED IN 1420.—

"Qui tumulum cernis, cur non mortalia spernis;

Tali namque domo clauditor omnis homo?

Regia majestas, omnis terrena potestas,

Transit [qu. transiet] absque mora, mortis cum venerit hora.

Ecce corona datur nulli, nisi rite sequatur

Vitam justorum, fugiens exempla malorum.

O, quam dantur qui coelica regna sequantur!

Vivent jocundi, confessi crimina mundi."

This inscription has been translated,—

"Do thou, the tombs beholding, count this world's pleasures nought:

To such a dwelling-place as mine shall ev'ry man be brought.

The majesty of mighty kings, all worldly pomp and power,

Shall pass away without delay in death's destructive hour.

Behold a crown to none is given, unless with care he tread

The just man's path, and sinners' ways avoid with fear and dread.

O who may tell how great their wealth who heavenly kingdoms gain,

Their bliss reveal that know and feel all earthly things are vain?"

E. J. B., Lydd, 1845.

The first two lines occur in *Carminum Proverbialium Loci Comm.*, Lond., 1588, p. 147. Can any one point out a place where the rest of the inscription occurs?

ED. MARSHALL.

Sandford St. Martin Manor.

THOMAS FYDELL.—Can any reader of "N. & Q." give me any information respecting a Thomas Fyde, who appears to have been of some notoriety in London in the time of the Commonwealth? His portrait, engraved by Cross, is at Guildhall, and he was buried January, 1653/4, at St. Andrew's, Holborn. In the entry of burial he is described as "a Gentleman of Furnivall's Inn."

J. H. GREENSTREET.

A WORK ON SHORTHAND.—About the year 1835 I saw advertised *The Parliamentary System of Shorthand*, and purchased a copy. It was a little book, and could be carried in the waistcoat pocket. The price was half-a-crown. It proved to be a simple and excellent system, and by its aid I soon learned the characters, and by constant practice, in taking down lectures, sermons, &c., became an expert shorthand writer. I have often tried since to procure another copy of this book, but without success, and I should be obliged to Mr. BAILEY, or to any other person, who would tell me where I could get one. I may add, however, that I want it for the sake of old associations only, for, although I can still write shorthand with facility, I have ceased to use it, being satisfied, by my own experience and that of others, that the practice of trusting to shorthand notes very seriously affects the memory.

J. J. P.

Temple.

A FOURTEENTH CENTURY SWORD IN THE BRITISH MUSEUM.—It is cross-hilted, double-edged, and measures thirty-eight inches in length, bearing on one side an inscription in Roman and Gothic letters of yellow metal, inlaid, three of the letters being upside down, and on the other two crosses potent, each within a double circle, two quatrefoils, and four crescents. The sword, which was found in the Witham in the year 1826, is now preserved in the British Museum, where, by the kindness of Mr. Franks, I have had an opportunity of examining it. Can any of your readers who have seen the sword throw light upon the puzzling characters of the inscription that it bears?

R. R. L.

"CONTRAIRY AS WOOD'S DOG."—I saw an old man to-day who had taken his grandson for a walk, but the child became cross and declined to go any further. His grandfather declared that he was "like Wood's dog." "What did Wood's dog do?" said I. "Why," said the old man, "it has been a say as long ago as I was a child, Contrairy as Wood's dog, that wouldn't go out nor yet stop at home." Have any of your readers ever heard of this disagreeable animal? I should be glad to know whether his reputation has reached beyond the bounds of this district.

W. D. PARISH.

Selmeaton, Lewes.

"HURRAH."—Littre (see *Dict.*, s.v. "Hourra") derives the French word, as well as the English and German hurrah, from a mysterious Slavonic source! He says, too, "*Hourra*, etym. Slav. *Huraj* au paradis, d'après l'idée que tout homme qui meurt en combattant vaillamment va en paradis." No doubt hurrah (Russ. *urá*) was a characteristic cry of Russian troops in attack. Littre's quotations prove it, and cp. also Byron (*Don Juan*, vii. 87) and the Dutch poem given in "N. & Q."

(1<sup>st</sup> S. viii. 277). But may I ask whether any evidence can be brought forward in support of the derivation of the Russian war cry from a Slav. *hu-raj*? Again, one would like to know to what language *hu-raj* belongs. It cannot be Russian, as there is no *h* in that language. Is it Bohemian? Then *hu* would be an interjection—"Oh!" and not a preposition as in Littré. For the latter part of the word—Russ. *rai*; Bohem. *rag*—see Miklosich; Ralston, *Songs of the Russian People*, pp. 111-13; and Jungmann's splendid *Bohemian Dict.* (1835). Lastly, supposing the Russian *hurrah* should mean "To Paradise!" or "Oh, Paradise!" is it probable that the *hurrah* of Western Europe has the same origin?

A. L. MAYHEW.

Oxford.

PULASKI'S BANNER.—Who was the Pulaski alluded to in Longfellow's well-known *Hymn of the Moravian Nuns at Bethlehem*, and what was the cause in which he fought?

E. B.

[A Count Casimir Pulaski is mentioned in Drake's *Dictionary of American Biography*.]

EDGAR ALLAN POE.—Particulars of any translations, other than French or German, of any of this writer's works are desired. Especially useful would be information about *The Raven*, as also about any really clever parodies of the latter.

J. H. INGRAM.

A TITLE-PAGE BY VAN DER HOECK.—In one of the cases in the Musée Plantin at Antwerp is a finely drawn but incomplete title-page by Van der Hoeck (Flem. sch. 1598-1651), representing a tree charged with fleurs-de-lis, in the cups of which appear various crowned personages (one is a French king). In the centre of the tree is a much larger and more highly finished medallion portrait of a middle-aged lady, wearing a lace cap. Beneath this likeness is written, "Je couvre de mon ombre toute la terre." Who was the lady?

H. G. GRIFFINHOOF.

[At the time of the Rubens Centenary, 1877, it was stated that M. Vanderhaeghen, Town Librarian, Ghent, was engaged upon an elaborate work descriptive of the treasures of art and literature in the Maison Plantin.]

SHAKESPEARE'S GRANDDAUGHTER.—She first married Thomas Nashe, afterwards Sir John Barnard, and died at Abingdon, near Northampton, in 1670. Is her tomb or tombstone still extant? If so, probably some of the readers of "N. & Q." would like a correct transcript of what may be thereon.

B. NICHOLSON.

JAMES HAMILTON, OF STENHOUSE, LANARKSHIRE.—Can any one inform me what arms were borne by him? He appears to have been quite ruined by 1650 (*vide* Anderson's *History of the Hamiltons*). His house was the eldest of the Raploch line, which property his ancestor handed

over to his brothers on marrying the heiress of Staneshouse, in the sixteenth century. Any further particulars of this house will be very interesting to me.

J. H.

15, Duke Street.

P.S.—I could get no information on this point at the Lyon Office, Edinburgh.

HERALDIC.—Argent, a chevron chequy or and sable between three ravens close of the last. Crest: on the branch of a tree lying fesseways a raven with wings expanded sable. To whom, and when, were these arms granted? The late Sir Charles Young, Garter, authenticated them, I believe.

L. B. T.

New York.

NUMISMATIC.—Silver, size of the present dollar, but only half its weight. Obv. Bust to left, CAROLUS . III . HISPAN . ET IND . REX . LM . 1760. Rev. Double headed eagle, crowned, with large oval shield on its breast between two columns PLUS VLTR on the sea; under the eagle's claws SUP and VND. The shield bears three crowns, 2 and 1, out of the bottom one, a sceptre with a star on its top, in base the pomegranate of Grenada, between the capitals K I. Legend, OPTIMO . PRINC . FUBL . FIDELIT . JURAM. It is not in Bonneville. Is it a colonial half peso?

NEPHRITE.

THE NINE OF DIAMONDS CARVED ON A PULPIT.—I am aware that the nine of diamonds is the curse of Scotland, but can any of your readers suggest a reason for its being carved on a pulpit in Spofforth Church, Yorkshire?

EBORACUM.

PARLIAMENT THE RUIN OF ENGLAND.—I have somewhere seen it stated to have been the opinion of the great Lord Burghley that Parliament would eventually be the ruin of England. I shall be glad to have Burghley's precise words, and to know where they may be found.

H. W. COOKES.

A PICTORIAL MYSTERY.—Can any correspondent explain the subject of a painting representing a man in the costume and hunting cap of the last century, resting on a staff about a foot taller than himself, by the side of a stone wall, on which is an heraldic shield, emblazoned with a hound and three buckles, encircled by the words "Carter, Grand., 1788"? On the top of the structure is a lion's head, and a trough at the bottom.

GEORGE ELLIS.

St. John's Wood.

THE "SPECTATOR."—Has it ever been observed that none of the principal writers of this periodical reached the age of fifty-five years? Steele died aged fifty-three; Addison, fifty-three; Budgell, fifty-two; Hughes, forty-one; Tickell, fifty-four; and Grove, fifty-four. Were not the lives of



literary men shorter than than at the present time? UNEDA.

A REMARKABLE DEDICATION.—In the course of an article on "Art in Parliament," in the *Saturday Review* of Aug. 14 (p. 202), it is stated that "the first copies of a recent theological work contain a dedication in which two great 'living' divines are addressed as 'lying.'" Can any of your readers tell me what work is referred to?

R. B. P.

"WEXLED."—An advertiser in "N. & Q." announces that he has a set of books to be "wexled" for some reprints. "Wexled" is a very "sweet word"; but what does it mean? J. R.

[It is no doubt the Germ. *wechseln*.]

A GOULTON BRASS.—In the *History of Cleveland*, by the Rev. J. Graves, written in 1808, mention is made of a brass once in Faceby Church to the memory of Sir Lewis Goulton, which brass, he says, was, at the time that he wrote, in the possession of Christopher Goulton, of Highborn, near Easingwold. With the death of this Christopher Goulton, in 1815, that branch of the Goulton family became extinct. He died without a will, and up to the present time I have been unable to get any information concerning the brass spoken of by Mr. Graves. Can you assist me in any way?

J. GOULTON CONSTABLE.

### Replies.

#### ITALIAN AND WEST HIGHLAND FOLK-TALES.

(6th S. i. 510; ii. 33, 118.)

Since my first note and the two interesting replies to it I have found a Greek *viscontro* in Pio's *Contes Populaires Grecs*, recently published at Copenhagen (pp. 222-4). This story is not in Hahn's German collection, and has never been translated. It comes from the upper or old town of the island of Syra, and is to the following effect:—

There was once a man so poor that he felt himself obliged to emigrate to Constantinople (σ'την Πόλιν) to enable himself and his wife to live. There he obtained employment as a day labourer, but his master never paid him anything. After twenty years he determined to go home. For all this service the master gave him only three hundred piastres, or γροσιὰ (that is fifty shillings). He took them and turned on his heel, when his master called him back, saying that for one hundred piastres he would give him a piece of advice, and so on for the remaining money. The man acceded to these strange offers. The counsels were as follows: "Do not inquire about what does not concern thee. Do not change thy road. Keep

the evening's wrath for the morning." This last is in verse:—

τὸν ἀποψερνὸν θυμὸν  
φύλαγέ τον τὸ πωρὸν.

On his journey home he came to a dry tree, whereat a black man (Ἀράπης) proffered him florins (φλουριά) in exchange for leaves. The man thought this very strange, but, remembering the first counsel, accepted the offer without a question. The black man then gave him forty camels loaded with florins, together with their drivers, saying, "Here I have been for the last two hundred years prepared to give the money to any one who would not ask a question, and also to take off the head of every man who did. I have built a tower out of these heads, and only one was wanting to complete it." The man and his companions proceeded on their journey until they came to a cross road (στανροδόρμι) near which was an inn. The men advised him to take the cross road, but he, remembering the second counsel, refused, and they left him with the camels. They were afterwards murdered by robbers. The man arrived safely at home, and knocked at the door, asking for a night's lodging. His wife, not knowing him, put him in the stable. By-and-by he saw a man enter the house. His suspicions being aroused, he took up his gun (τουφέχι) and prepared to shoot him, but remembered the third counsel and waited for the morning. Then he ascertained that it was his own son, a young man of twenty-one, whom he had seen the night before.

Which is the original story, the Italian or the Greek? It is curious that in the latter the poor man is called Phrintirico. Is this a mere Greek copy of the Italian name Federigo? It is also noteworthy that the roadside inn, which in the Italian and Scotch stories plays a part, is here of no consequence. What does this mean?

H. C. C.

CHARLES II. AFTER THE BATTLE OF WORCESTER (6th S. ii. 126).—The quotations which correspondents send to "N. & Q." from various sources are very often inaccurate. I have reason to complain of two such quotations, the matter of which is altogether wrong. Under the head of "Old Houses with Secret Chambers" (*ante*, p. 13), Mr. Harry Sandars quotes from Clarke's *History of Ipswich* an absurd story, which I demolished in the *Ipswich Journal* of November 11, 1879. The story is to the effect that Charles II. was concealed in a secret chamber of an old house in the Butter Market at Ipswich after the Battle of Worcester. Now Charles never went near Ipswich, nor any other place in the eastern counties, on his journey from Boscobel to Brighton, where he embarked for Fécamp. His route was first from Boscobel to Bristol, and thence, after failing to embark there, across Salisbury Plain to Brighton.

His movements, it will thus be seen, were confined to the midland, western, and southern counties. The other quotation to which I have to take exception is that reproduced from the *Oldbury Weekly News*, and communicated to "N. & Q." as above. The brothers Penderel can hardly be described as "peasants." One, it is true, was a woodcutter; but another was a miller, and a third was described as a "gentleman." The king never once pretended to be cutting faggots with Richard Penderel in a wood. Almost the only correct piece of information in the paragraph which Mr. Jackson quotes is that Richard Penderel was awarded a pension of 100*l.* per annum for his services in the king's necessity; but the pension was not, and is not, "from Government," and has not been paid "ever since the Restoration." There were five Penderel pensions—one to each brother—which are still paid to their descendants by rent charges upon former crown lands; and none of the pensions was instituted until 1675—fifteen years after the restoration of Charles II. Large sums of money—many thousands of pounds without doubt—were received by various members of my family direct from the king between the years 1660 and 1675—when the hereditary pensions were granted. J. PENDEREL BRODHURST, Chelmsford.

BISHOP KEN (6th S. ii. 48).—The lines of Bishop Ken ("Poem for First Sunday after Epiph.," *Christian Year*, p. 63, Lond., Pickering, 1868) are:

"God man Himself his absolution spake;  
His spirit long'd his prison to forsake."

Gerson has:—

"Hinc probable est...quod denique morientem eum, sicut lex Adam urgebat, personaliter visitaverit, ipsumque consolatus sit perducens animam in requiem justorum, quousque resurgens diceret animæ suæ: 'Hodie mecum eris in paradiso.'"—"Epist. alia de festo Josephi instituendo," *Opp.*, tom. iv. col. 218 E., Paris. 1606.

A narrative of the death of Joseph is given in "*Hist. Joseph., Liber Apoc.*," ex cod. MS. Bibl. Reg. Par., Arabice editus, cum vers. Lat., a Geor. Wallin, Lips., 1722," ch. xii. sqq., pp. 36 sqq. The title of ch. xvii. is, "Ejus cum Christo ultimum colloquium et delictorum confessio" (*Arg. cap.* after p. 110), and it begins thus:—

"Hæc sunt quæ locutus est Josephus, senex ille justus. Ego autem ingressus ad illum, deprehendi animam ejus vehementer commotam, erat enim in magna angustia constitutus, et dixi illi: Salve, mi pater Joseph, vir juste; qui vales? Ille vero respondit mihi: plurimum salve, O filiole mi dilecte! Equidem dolor metusque mortis jam circumdederunt me; sed, statim ac audivi vocem tuam, requievit anima mea."—P. 56, u.s.; Fabricii *Cod. Pseud.* V. T., tom. ii. p. 324, Hamb., 1723.

Fabricius states that there was a Latin version from the Hebrew as early as A.D. 1340 (u.s. pp. 311, 312). As to such additions to the life of St. Joseph, beyond the scriptural statements, Tillemont has this caution, "Il ne faut pas espérer d'en

trouver autre part rien d'assuré" (*Memoires*, tom. i. p. 134, Brux., 1706). And so Butler, in the *Lives of the Saints*, in the life of St. Joseph, at March 19, observes, "We cannot doubt but he had the happiness of Jesus and Mary attending at his death, praying by him, assisting and comforting him in his last moments," without notice of the *Life*, u.s.

ED. MARSHALL.

Sandford St. Martin.

SELWYNIANA (6th S. ii. 147).—The first Lord Grantham died Sept. 30, 1770, and was succeeded by his son Thomas Robinson, second Baron Grantham. It was on December 21 that the ministry recalled the British ambassador at Madrid, James Harris, Esq. (afterwards the Earl of Malmesbury). On the 18th of the following January they authorized him to resume his diplomatic functions; on the 22nd an amicable convention was signed between England and Spain; and on Jan. 25, 1771, Lord Grantham was gazetted as ambassador extraordinary and plenipotentiary to his Catholic Majesty. At this time, when there was a very general feeling that the whole transaction was by no means creditable to those in power, and a belief was expressed by some members of Parliament that papers of importance had improperly been kept back, the sending of young Lord Grantham, who was then the king's vice-chamberlain, was probably not deemed wise by all; the lines printed *ante*, p. 147 seem to point to the fact that he was better fitted to superintend the royal kitchen than to curb the arrogance of the Spanish minister. Lord Grantham continued ambassador at Madrid till 1779. EDWARD SOLLY.

THE MAYFLOWER OF THE PILGRIMS USED AS A SLAVE-SHIP (6th S. ii. 127).—I am afraid there are substantial grounds for Dr. GROSART'S sorrow. I cannot prove that the Mayflower was so used, but I can give some evidence that the Pilgrim Fathers kept slaves. Pishey Thompson, in his *History of Boston*, quotes a letter from John Cotton to Oliver Cromwell, referring to Scotch prisoners sent to New England:—

"The Scots, whom God delivered into your hands at Dunbar, we have been desirous to make their yoke easy; such as were sick of the scurvy or other diseases have not wanted physic and chirurgery. They have not been sold for slaves to perpetual servitude, but for 6, 7, or 8 years, as we do our own; and he that has bought the most of them, buildeth houses for them, for every four a house, and layeth some acres of ground thereto, which he giveth them as their own, requiring them to work three days in the week for him, and four days for themselves, and promiseth as soon as they can repay him the money he laid out for them, he will set them at liberty."—*History of Boston*, 1856, p. 423.

"It must be admitted that Mr. Cotton, though distinguished by the heroic energy and iron fortitude of the Pilgrim Fathers, exhibited in his proceedings a great alloy of the harsh and persecuting bigotry which marked the conduct of the early colonists of New England."—*Ibid.*, p. 420.



See also p. 421, &c.; and consult Increase Mather's *Remarkable Providences of the Earlier Days of American Colonization*, edited by George Offer, and published by Mr. John Russell Smith. It is a sad picture, and shows, as might be expected, that the Pilgrim Fathers partook largely of the superstition, intolerance, and bigotry of the times.

To them the Mayflower was a ship, and nothing more; and as they did not scruple to keep slaves, I do not see why they should object to allow the ship to be employed in the traffic, even if they did not embark in the trade themselves. We are in danger of forgetting the great change in public feeling in our times on this subject. I am old enough to remember hearing clergymen defend slave-holding and quote Scripture in support of it.

R. R.

Boston, Lincolnshire.

This statement is made on the authority of R. Monckton Milnes, now Lord Houghton, in Hawthorne's *English Note-Books*. I regret not being able to give the exact reference to the page as I am far from my books.

M. N. G.

SIR RICHARD MUSGRAVE (6th S. ii. 48).—Richard Musgrave, eldest son of Christopher Musgrave, who settled at Tourin, co. Waterford, was created a baronet of Ireland, Dec. 2, 1782, with remainder to the issue male of his father. Sir Richard, first baronet of Tourin, died on April 6, 1818, and is no doubt the person referred to by DUNELM. He was married, but had no issue, and the title devolved upon his brother, Sir Christopher, ancestor of the present baronet of Tourin. The only particulars given in Burke's *Peerage and Baronetage* as to the genealogy of this family previous to its settlement in Ireland, derive it from Richard Musgrave, of Wortley, Yorkshire, but the arms appear to be differenced upon Musgrave of Edenhall. Beyond this statement it would not be safe to go without further information.

C. H. E. CARMICHAEL.

New University Club, S.W.

Sir Richard, who was a member of the Irish Parliament, was created a baronet of Ireland Dec. 2, 1782, and was well known as a political writer, particularly by his *History of the Irish Rebellion of 1798*. He married, Nov. 10, 1782, Deborah, daughter of Sir Henry Cavendish, Bart., of Doveridge, co. Derby, by whom he had no issue; and dying April 6, 1818, he was succeeded in the title, according to its special limitation, by his brother, Christopher Frederick. He was of a junior branch of the ancient family of Musgrave of Musgrave, co. Westmoreland.

ABHBA.

Sir Richard Musgrave, Bart., who died April 6, 1818, son of Christopher Musgrave, Esq., of Tourin, co. Waterford, and Susannah, daughter of James Usher, Esq., of Ballyntaylor, married, in 1782,

Deborah, daughter of Sir Henry Cavendish of Derbyshire, but died without issue. His family, Burke says, "is a junior branch of the ancient family of Musgrave of Musgrave, co. Westmoreland."

EDWARD H. MARSHALL, M.A.

A PRINCE ERRANT (6th S. ii. 67).—I think K. N. is right in his surmise that the story to which he refers has been told of more than one prince. I can give him one version in which Charlemagne figures as the unknown prince. The *Taill of Rauf Coilzear*, to which I refer, relates how Charlemagne, while out hunting, was separated from his attendants by a furious storm. In this evil plight he wandered about until at last he met Rauf the Collier, leading a mare laden with coals. Rauf at first was inclined to be disagreeable, but eventually took the king to his house, where he provided him with shelter and food. Supper being ready, the collier bade his guest lead his wife in and "gang begin the buird." The king hesitated, whereupon Rauf knocked him down, and advised him to do as he was bid in future. During supper Charlemagne told Rauf he was connected with the court, being in fact the queen's gentleman of the bedchamber, and invited his host to pay him a visit in Paris. In the morning Rauf set the king in the right way, and a few days after proceeded to Paris to pay the promised visit. Admitted to the king's dining-hall, he recognized in Charles his guest, whom he had knocked down, and vowed that if he could only escape no one should ever entice him again to Paris. Charles related his adventure to his knights, who advised him to hang the collier, but

"God forbot," he said, "my thank war sic thing  
To him that succourit my life in sa euill ane nicht."

The story then goes on to relate how Rauf was knighted, and eventually became marshal of France, and on the spot where he had met the king founded a hospice—

"In the name of Sanct July  
That all that wantis harbery,  
Suld haue gesting."

My quotations are from the edition of *Rauf Coilzear* which will form one of the series of "Charlemagne Romances," published by the Early English Text Society. It is a reprint of a unique copy of a sixteenth century poem of 975 lines.

S. J. H.

THE CYMMRODORION SOCIETY (6th S. ii. 67) of Sept. 1751, existed over a period of thirty years, was suspended in 1781, and revived on June 24, 1820. It aimed at promoting "the instruction of the ignorant, and the relief of the distressed part of their countrymen" (cf. Society's Constitutions, published in 1778); but the institution of 1820 adopted less extensive views, confining itself to literary productions, to the collection of scarce books, and MSS. relating to Wales. Its *Trans-*

actions were published in 1822 and 1843, in two volumes,\* and on the 4th of April, by the request of the Governors of the Welsh School and of the Royal Cymmrodorion Society, two very fine collections were deposited in the MS. Department in the British Museum, virtually dissolving the Society (cf. Sims's *Handbook to the Library of the British Museum*, pp. 102-103). According to Haydn's *Book of Dates* (Moxon, 1878), the Cymmrodorion Society was re-established in 1877, for the promotion of literature and the arts in Wales.

WILLIAM PLATT.

115, Piccadilly.

ABNER'S RETORT TO ISH-BOSHETH (6th S. i. 512).—It may be well for so profound a scholar as Dr. MARGOLIOUTH to eschew the "Massoratic points and punctuations," but what are we other poor mortals to do if we forsake the Hebrew verity? "Nos numerus sumus et fruges consumere nati," *i.e.* what we have always considered to be the bread of life. But how about the *versions*? For instance, the Peschito, like the Hebrew, renders "delivered thee into the hand of David." The word in question *הִמְצִיֵּךְ*, it is true, is not

the usual one for "deliver"; but, as Dr. MARGOLIOUTH justly observes, men in an excited state use singular words. The word signifies "cause to come," "send," or "pitch," and well represents Ish-bosheth as a mere thing without life. We use many words in the same contemptuous manner. The Septuagint also substantially agrees with our present Hebrew text. It has, however, two variations; the one, "I have not deserted to the house of David" (*οὐκ ὑπομόλῃσα*); the other is the total omission of "against Judah." The Vulgate does not follow the Septuagint, as it usually does, but renders "non tradidi te"; and renders the last sentence, "et tu requisisti in me quod argueres pro muliere hodie." "Dog's head" is more likely to refer to Abner himself. His master had ill-treated him about a very little fault, as if a mere dog. The contempt with which these animals were regarded causes them frequently to stand as similes for something of the lowest worth. The Peschito reads "who," corresponding with the *אִשֶּׁר*; the transcriber who made the blunder suggested by your correspondent, therefore, was a very early one. Neither this version nor the Vulgate supports the proposed emendation. The *lamed* being a preposition of general reference might be translated "concerning," "with regard to," Judah. "Adversum" in the same way means both "to" and "against." So also *ἐπὶ* and *εἰς*. Compare Ps. li. 6:

לֹא לְבִדְךָ חָטָאתִי

"Against thee, thee only have I sinned." It may

\* Parts I. and II., edited by J. H. Parry; Part III., by D. Lewis; Part IV., by W. J. Rees.

be interesting to read the French version of the eminent De Sacy, not as the most literal, but as giving the gist of the matter. He is very periphrastic, but this very quality of his in abrupt passages has the advantage of giving a, if not the best, sense. "Abner, étrangement irrité de ce reproche, lui répondit : Suis-je un jeune homme à être traité comme un chien, moi qui me suis déclaré aujourd'hui contre Juda pour soutenir dans sa chute la maison de Saül votre père, ses frères et ses proches, et qui ne vous ai point livré entre les mains de David, et après cela vous venez aujourd'hui chercher querelle avec moi pour une femme?"

The name of Ish-bosheth, omitted in v. 7, is supplied in the Syriac, Septuagint, Vulgate, and Arabic, and several Hebrew MSS. I cannot see any very great difficulties in this passage.

H. F. WOOLRYCH.

Oare Vicarage, Faversham.

THE DERIVATION AND MEANING OF CHRISTIAN NAMES (6th S. i. 195, 243, 365).—The derivation of Beatrice from Beatus is exactly one of those popularly accepted statements which I wish to call in question. Whence comes the *rice* in this name? I fail to recall any other name in which *rice* or *ric* occurs that is not Saxon. Richard, Richenda, Frederic, Alberic, Almaric, and others which will readily occur, are all of Teutonic, not of Latin, origin. Moreover, Beatrice took its rise in Germany, unless I much mistake. I should venture (under correction) to suggest as its origin *Gebet-ric*, "Rich in prayers." But I cannot accept (without strong evidence, which I have never yet seen) the derivation from Beatus, which refers it to the language of a country where apparently it is not aboriginal, and leaves half the name without any explanation. Whatever be the source of Beatrice, I think—if it be Teutonic, as I suspect—it must be related to Bathilde.

The supposed corruption of Ferdinand from Bertram reminds one irresistibly of the famous derivation of Fohi from Noah; but Fohi has the advantage, since it does possess half the letters of Noah. The individual who originally made this ingenious suggestion surely was hard pressed to find a source for Ferdinand.

I trust that the freedom of my criticism will not offend Dr. CHARNOCK, since the very object of my queries was to induce people to examine the accepted derivations, and to see whether they were tenable.

I know that Bridget is said to be derived from *bright*, but I wish to ascertain if that be so. I do not quite see why Raymond should be derived from *Ram-mann*, when (its earlier form being Reimond) *rein* and *mund* are in existence whence to take it. In short, like the troublesome person in *Little Dorrit*, "I want to know, you know."

How did the *get* come into Bridget? The



Swedish form, I have understood, is Brita, and the name was early found in that country.

HERMENTRUDE.

WILLIAMS OF BRISTOL, ARTIST (6th S. ii. 85).—No Williams of Bristol ever exhibited in London; but there are two from that part of the country. (A third, Williams of Bath, exhibited a portrait at the Royal Academy in 1785, and a view in 1792—no initial is given.)

T. H. Williams, a landscape painter in oil and water colour, painted chiefly views in Wales and Devonshire. He exhibited at the Royal Academy 1801-1829 (5 works); at the British Institution 1807-1826 (15 works); and at Suffolk Street in 1826, one work. He lived in Pomeroy Conduit Street, Plymouth, in 1801; at 32, High Street, Exeter, 1807-8; Magdalen Street, Exeter, 1821-1823; and Alington Cross, Exeter, 1824-1829. He published *Picturesque Excursions in Devonshire and Cornwall* in 1804, and also *The Environs of Exeter* and *A Tour in the Isle of Wight*, for all of which he drew and etched the plates (Redgrave).

W. Williams was a landscape painter, and confined himself also to Wales and Devonshire. He exhibited at the Royal Academy 1845-1850 (10 works); at the British Institution 1845-1867 (40 works); and at Suffolk Street 1844-1876 (52 works). He lived at 15, Trim Street, Bath, in 1845; 1, Pultney Bridge, Bath, 1846-1848; 3, Geneva Cottages, Torquay, 1849-1853; and at Topsham, Devon, 1855-1876. In the 1845 Catalogue of Suffolk Street he is described as "late of Plymouth." No view in Ireland was exhibited by either artist.

ALGERNON GRAVES.

BOLTON CORNEY (6th S. ii. 123).—I think the *Bibliotheca Corneiana*, sold by Sothebys, May 31, 1871, and nine following days, might be added to Mr. ASHBEE'S note. The sale was referred to in the *Times* of June 6 and 8, 1871.

OLPHAR HAMST.

A ROYAL RAT-CATCHER (6th S. ii. 9).—In *Gent. Mag.*, 1741, vol. ii. p. 554, is, "Mr. Gower [made] Rat-killer to His Majesty,—a place of 100l. a year,—an honourable office."

CHARLES JACKSON.

Doncaster.

RACHAEL, WIFE OF CHRISTOPHER GOULTON (6th S. ii. 86).—Her maiden name was, I believe, Kitchingman.

CHARLES JACKSON.

Doncaster.

"ANEMONE PULSATILLA" (6th S. i. 495).—The name *pulsatilla* is derived from the Latin *pulsatus*, pounded, brayed (as in a mortar). *Anemone pulsatilla* held a high place in the pharmacopœia of the Arabian physicians, who "beat and pounded" the root into a pulp for blisters, using it

also as a salve for the eyes. I am, therefore, inclined to believe that this specific name was given at a very early date and on this account. It is a medical plant still in use and widely distributed. It was well known to the Romans and is mentioned by Pliny. *Anemone pulsatilla* is known in England as the Pasque flower. Gerard speaks thus of it at p. 385:—

"They floure for the most part about Easter, which hath moved me to name it *Pasque floure* or Easter floure. In Cambridgeshire, where they grow, they are called Couentry-bells..... They do grow very plentifully in the pasture or close, belonging to the Parsonage house, of a small village called Helderham: The parson's name, that lived at the *impression*\* thereof was Mr. Fuller, a very kind and loving man, and willing to shew unto any man the said close, who desired the same."

A. HARRISON.

"*Pulsatilla Nigricans* (*Pulsatilla* from *pulso*, to beat, because shaken by the air). Botanical. A name for the *Anemone pratensis*. French synonym, *Anémone pulsatille*. German synonym, *Schwarze Kückenschelle*."—Mayne's *Expository Lexicon*, edition of 1860.

Larousse says of this flower (article "Anémone"):

"*L'anémone pulsatille*, désignée vulgairement sous les noms de *pulsatille*, de *coquelourde*, de *coquerelle*, d'*herbe au vent*, de *fleur de Pâques*."

EDWARD H. MARSHALL, M.A.

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"Anemone, wind-flower, from *ἀνεμος*, because it was supposed the flowers do not expand until blown by the wind. The specific name, from *pulso*, is in allusion to the same conditions, being beaten by the wind."—See *Eng. Bot.*, third edit. (Hardwicke).

T. F. R.

MS. COMMONPLACE-BOOK OF A GERMAN APOTHECARY (6th S. i. 411).—It may be interesting to give the correct text of the collection of French proverbs quoted by MR. BINGHAM in the description of his curious MS. They appeared in print for the first time as follows, in the *Recueil des Sentences Notables et Dictons Communs, Proverbes et Refrains*. Traduit du Latin, de l'Italien et de l'Espanol, par Gabriel Mûrier. Anvers, 1568, 12mo:—

"Chevalier qui ne fait prouesse,  
Prince qui n'aime noblesse,  
Conseiller vuide de sagesse,  
Prestre qui ne sçait sa messe,  
Fille qui de courir ne cesse,  
Enfant arrogant en jeunesse,  
Serviteur remply de paresse,  
Servant blasmant maistre et maistresse,  
Et juge qui vérité délaisse,  
Ne sont jamais en pris ny presse."

See Le Roux de Lincy's *Livre des Proverbes Français*, Paris, 1859, 2 vols. 12mo., 2nd. vol., p. 270.

The other French proverb, which, by the way, has nothing of a puzzle, is also to be found in the shape of a quatrain, thus:—

\* May not this be "impropriation"?

"Les amis de l'heure présente  
Sont du naturel du melon ;  
Il en faut goûter plus de trente,  
Avant que d'en trouver un bon."

See Richelet's *Dictionnaire de la Langue Française*, Amst., 1732, 2 vols. 4to., sub. voce "Melon."  
HENRI GAUSSEURON.

I should like to be allowed to observe that this so-called "commonplace-book" is not a common-place-book at all, but an autograph-book, one of a class which has many interesting representatives in the Department of MSS., British Museum.

NOMAD.

EDGE INSCRIPTIONS ON COINS (6th S. i. 514).—I have an Irish coin with the following round the edge: "Payable in Dublin or at Bally murtach." Obv. Figure of Hibernia with a harp. Inscription, "Incorporated by Act of Parliament, 1792." Rev. "Camac Kyan and Camac: Halfpenny." Initials "H. M. Co.," which makes me think that it is a token of some company. Can any of your correspondents tell me any more about it—what it is worth, &c.? HEPATICUS.

NUMISMATIC (6th S. ii. 29).—Here is a motto from Persius, *Sat. v.*:—

"Marco spondente recusas  
Credere tu nummos?"

BOILEAU.

Consult Addison's *Dialogues on Ancient Medals*, or from it:—

"Concisum argentum in titulos faciesque minutas."  
Juvenal, *Sat. xiv.* 291.

NUMMARIUS.

CURIOUS EPITAPH (6th S. ii. 46).—The epitaph on Lady Mary Wentworth, from which BOILEAU quotes three lines, was written by Carew, and is included in his *Works*, edited by W. Carew Hazlitt, 1870, p. 72. It commences

"Loe here the precious dust is layd  
Whose purely-temper'd clay was made  
So fine, that it the guest betray'd.  
Else the soule grew so fast within,  
It broke the outward shell of sinne,  
And so was hatch'd a cherubin."

Not a *cherubim*. There are a few other slight variations. R. R.

Boston, Lincolnshire.

JUSTICE PARK: BARON PARKE (6th S. ii. 123).—My friend Mr. PICKFORD has made a (very pardonable) confusion between the names of two learned judges who sat on the Bench at the same time. It was not Mr. Justice James Allan Park, but Mr. Baron James *Parke*, afterwards Lord Wensleydale, who was born at Askrigg. E. WALFORD, M.A.  
Hampstead, N.W.

THE FFOLIOTT FAMILY (6th S. ii. 128).—For Drogheda (*ante*, p. 128) I ought to have written Donegal. I should also be glad to know of any

traces of the Foliotts in the vicinity of Pontefract (or elsewhere in Yorkshire) subsequent to temp. Edward III., and of anything relating to the ffoliotts in county Meath prior to the year 1810.

G. J. W.

"COMMUNISM" (6th S. i. 516).—I do not find the words *commune* (except as a territorial division) and *communism* in any dictionary earlier than Latham's. He gives an example of *communism* from Milman's *Latin Christianity*, of *communism* from S. Edwards's *Polish Captivity*, of *communitic* from the *Saturday Review*, Oct. 8, 1864, but not *commune* as a noun.

EDWARD H. MARSHALL, M.A.

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"WHEN FORTUNE WAS PLEASED TO BE FACETIOUS," &c., *The New Republic*, ii. 87 (6th S. ii. 129).—

"Quales ex humili magna ad fastigia rerum  
Extollit, quoties voluit Fortuna jocari."

Juvenal, *Sat. iii.* 39, 40.

Compare Livy, bk. xxx. ch. xxx., "Hoc quoque ludibrium casus-ediderit Fortuna." E. A. D.

"GOD'S ACRE" (5th S. iv. 406, 495; v. 33).—At the first of these references DR. DIXON noticed Longfellow's poem as the means of this term being popularized in England. Several correspondents examined his observations at the second. DR. DIXON replied at the third, and DR. CHANCE inquired for an earlier use of the expression. The first occurrence of it which I have noticed is—

"I could also call to your remembrance how the place of burial was called by St. Paul *seminatio*, in the respect of the assured hope of resurrection; of the Greeks, *comilerion*, as a sleeping-place until the resurrection; and of the Hebrews, 'The house of the living,' in the same respect as the Germans call churchyards until this day 'God's aker' or 'God's field.'—Camden, *Remains concerning Britain*, "Epitaphs," p. 389, Lond., 1870. The first edition was in 1605.

ED. MARSHALL, F.S.A.

Sandford St. Martin.

THOMAS COLEMAN, OF ST. PETER'S, CORNHILL (6th S. i. 195, 317, 358):—

"Die Martii, 22<sup>o</sup> Augusti, 1643. 19 Car. I.—An order for Sequestering the Parsonage of St. Peter's Cornhill, London, whereof Wm. Fairfaxe, Doctor in Divinity, is now Rector, to the use and benefit of Tho. Coleman, Master of Arts, a goodly, learned, and orthodox Divine, who is hereby required to officiate the said cure, and to preach diligently there—was this day read; and by vote upon the question assented unto."—*Journals of the House of Commons*, vol. iii. p. 214.

"With the remarkable divines [says Neal] may be reckoned the reverend and learned Mr. Thomas Coleman, Rector of St. Peter's Church in Cornhill: he was born at Oxford, and entered in Magdalen College in the seventeenth year of his age; he afterwards became so perfect a master of the Hebrew language that he was commonly called 'Rabbi Coleman.' In the beginning of the Civil War he left his rectory of Blyton in Lincolnshire, being persecuted from thence by the Cavaliers. Upon his



coming to London he was preferred to the rectory of St. Peter's, Cornhill, and made one of the Assembly of Divines. Mr. Wood says he behaved modestly and learnedly in the Assembly, and Mr. Fuller gives him the character of a modest and learned divine: he was equally an enemy to presbytery and prelacy, being of Erastian principles: he fell sick while the Assembly was debating the *jus divinum* of presbytery, and when they sent some of their members to visit him, he desired they would not come to an absolute determination till they had heard what he had to offer upon the question; but his distemper increasing he died in a few days, and the whole Assembly did him the honour to attend his funeral in a body, March 30th, 1646."—*The History of the Puritans*, by the Rev. Daniel Neal (vol. iii. p. 316, London, 1822).

EVERARD HOME COLEMAN.

71, Brecknock Road, N.

"PAUL'S STUMP" (6th S. i. 96, 245, 343).—Paul's Chain is the name of a street across which a chain was stretched during divine service. The post to which this chain was attached was, I suppose, Paul's Stump. C. A. WARD.

Mayfair.

PEDIGREE OF MARVELL (6th S. i. 271, 319).—The following occurs in the parish register of Pickering, No. 2, 1625-53. It is at the end of the book, amongst some medical receipts, and is apparently of the handwriting of the period. It may be worth preserving, as bearing upon the subject:—

"Verses vpon the death of Mr. Meruell preacher of Hull 1641.

A flocke without a Shepheard goeth astray  
And is exposed to danger everie day  
Now this sad case is ours if right aplyde  
For we have lost a pastor dignified  
Dearly beloued of God & man esteemed  
Yet could not be from such a death redeemed  
Replenisht wholly wth the holy Spirit  
Yet lost his breath & now doth life inherit  
Even thus you see how death spares none at all  
Both good & bad must come when God doth call.  
While Marvell liued he taught the way to God  
Wth great delight therein his foote steps trod.  
Much paines he tooke by prayer & exhortation  
To moue his hearers to true reformat'ion.  
A light he was to Church & corporac'on,  
He prayed for both & gaue them consolac'on.  
Religiously he liued, he taught he prayed  
Marvell I meane who in the depth is layd.  
Vlued in thicke claye his comely bodie lyes,  
His soule hath mounted farr above the skies.  
Even to his God is his greates soule removed  
And there she liues wth Christ her best beloued  
Life mortall he hath changed & mortall things  
And sings halleluiah to the King of Kings,  
Lo Maruell hath obtained a safe convoy  
And entered is into his Master's ioy.  
R.I.P."

DEXTER.

I am extremely obliged to Mr. ELLIS and J. P. E. for their valuable contributions in aid of the above. Since the appearance of the pedigree, *supra*, p. 271, I have, curiously enough, lighted on the name of Marvell in the registers of St. Paul's,

Bedford, ranging from 1604 to 1617; also in *Bib. Top. Brit.*, vol. viii. p. 208, is the following epitaph:—"Here lyeth interred the body of John Marvells, innkeeper, who departed this life the 28 of July An<sup>o</sup> Dñi. 1665." Perhaps the name "Marvells" is only another variation of "Marbolls," which is of frequent occurrence in the early registers of this neighbourhood. In the St. Paul's register, however, the name is spelt correctly.

F. A. B.

PRESIDENT HENRY LAWRENCE (5th S. xi. 501; xii. 212; 6th S. ii. 155).—The following references to early numbers of "N. & Q." will, I think, give your correspondent what notices of the above gentleman are to be found in that most valuable of publications—2nd S. xii. 177; 3rd S. vii. 377; viii. 98, 289. D. G. C. E.

"THE EAGLE'S NEST" (6th S. i. 475; ii. 91).—I think this tale is earlier than any of the examples mentioned by your correspondents. I am away from my books, and consequently speak from memory, but I am under the impression that it is in a small volume of tales by Mary Wollstonecraft illustrated by Blake. I may be wrong about Mary Wollstonecraft, but I have a very distinct recollection of Blake's engraving of the subject.

R. R.

Scrafield, Horncastle.

JOHN PHELPS AND ANDREW BROUGHTON (6th S. i. 355, 380).—I stood over Broughton's grave last June, and copied into my diary the following words:—"Dignatus fuit sententiam regis regum profari, quam ob causam expulsum patria sua." Poor Ludlow's house is gone, with its "omne solum forti patria" inscription. The haven of an exile extending over thirty-two years has given place to an auberge! Of Phelps I know nothing—perchance he fled when the regicides were "wanted" by Carolus II.

RICHARD EDGUMBE.

Kew, Surrey.

MORICE OF WERRINGTON (6th S. ii. 48).—It is distinctly stated in Burke's *Extinct and Dormant Baronetcies* (second edition, 1844), that Sir William, who purchased Werrington, was "son and heir" of Jevan Morice, Fellow of All Souls' and Chancellor of Exeter, by Mary, his wife, daughter of John Castle, of Ashbury, Devon. This excludes the idea of other sons. No George occurs in the pedigree from Jevan down to the last baronet, Sir William, who died 1750. It is evident, therefore, that the relationship of Capt. George Morrice, if any, must be looked for through a more remote common ancestor than the Chancellor.

No motto is assigned to Morice of Werrington in the last edition (1878) of Burke's *General Armory*; but it may be worth mentioning that Morris of Netherby, co. York, described as descended from the same ancestry as the Werrington

and Betshanger families, carries two mottoes, "Marte et mare faventibus" and "Gwell Angau na chwydd" (*Gen. Armory*, 1878, and *Landed Gentry*, 1879).

The genealogy printed *s.v.* Morris of Netherby does not begin at a sufficiently early date to be of direct use in the present case, as it only commences with Owen Morris, born about 1670.

C. H. E. CARMICHAEL.

New University Club, S.W.

GLUBB FAMILY: THE CUNNINGHAMS OF OKEHAMPTON (5th S. xii. 427; 6th S. i. 61, 285, 359).

—The following entries are to be found at the parish church, Okehampton, Devon. The first time the name of Cunningham appears in the register is, "In 1719 John Luxmoore married Mary Cunningham." "On May 1st, 1721, Christopher Cunningham married Rebekah Goodman." They had five children (see under head of Baptisms), viz., 1, Joseph, who died young; 2, Susanna, who married Thos. Bridgeman; 3, Rebecca, who married in 1745 the Rev. T. Vickery; 4, Mary, who married on July 27, 1750, John Luxmoore (their son John Luxmoore was Bishop of Hereford from 1808 to 1815, and afterwards Bishop of St. Asaph from 1815 to 1830); 5, Elizabeth, who married, December 30, 1756, Thomas Glubb, of Nether Stowey, Somerset. They had two sons, viz., 1, Peter Goodman Glubb; 2, the Rev. Thos. Smyth Glubb. In Burke's *Landed Gentry* for 1879 it is stated that "John Luxmoore, of Coombe Park, married Elizabeth, daughter of William Cunningham." This must be incorrect; it should have been entered as Mary, daughter of Christopher Cunningham. The above are the most important entries in the registers at Okehampton with regard to the Cunningham family. The writer possesses information which warrants the inference that these Cunninghams belonged originally to the same family as the former Earls of Glencairn, but they are not so immediately related as MR. STILLWELL has been led to believe. F. M.

[The John Luxmoore whose marriage with an Elizabeth Cunningham is recited in the *Landed Gentry* was M.P. for Okehampton "towards the close of the last century," and is therefore no doubt a different person from the one mentioned by F. M.]

HOWARD FAMILY (6th S. i. 235, 281, 342).—On Sir Charles Howard, Knt., third son of Sir William Howard, Knt., of Lingfield, co. Surrey, see Collins's *Peerage* (1812), iv., pp. 277, 278, Nichols's *Prog.*, James I., vol. ii., p. 629, note (7).

L. L. H.

"PICK"—VOMIT (5th S. xii. 309, 473; 6th S. i. 344, 384).—It is with fear and trembling that I venture to correct MR. WEDGWOOD in a matter of word-lore; but, being a native of the northern bishopric, I am familiar with Northumberland words. I demur to his assertion that "a pick in

the north of England is a pitchfork." A *pick* or *pickaxe* differs from a *hack* in having both its ends sharp-pointed; the *hack* has one wedge-shaped. A *pitchfork*—rarely called *pickfork*—is never called a *pick*. See Brockett's *Glossary of North Country Words*. — E. LEATON-BLENKINSOPP.

THE ETYMOLOGY OF "PEDIGREE" (6th S. i. 309, 365).—The following passage, part of a note in *Lectures on the Science of Language*, by Max Müller, Second Series, Lond., 1864, p. 531, may be useful as an illustration of this word:—

"In expensis Stephani Austeswell, equitantis ad Thomam Ayleward, ad loquendum cum ipso apud Havant, et inde ad Hertynge, ad loquendum cum Dominâ ibidem, de evidenciis scrutandis de *Pe de Gre* progenitorum hæredum de Husey, cum vino dato eodem tempore XX. d. ob."

From the rolls of Winchester College, temp. Henry IV., communicated by Rev. W. Gunner, in *Proceedings of Archæolog. Inst.*, 1848, p. 64. This is quoted in explanation of "*greesen*, the early English plural of a *gree*, or step."

W. E. BUCKLEY.

ELECTION COLOURS (6th S. i. 355, 382).—There is every reason for asserting that originally the old Whig colours were buff and blue, as the following anecdote, quoted from the *Life of Canning*, by Robert Bell, proves:—

"The origin of the toast was an entertainment in celebration of Fox's return for Westminster in 1784. The Prince had given a sumptuous fête at Carlton House in the morning, which was followed up on the same night by an assembly at Mrs. Crewe's, in Lower Grosvenor Street. Every person present was dressed in the colours of the party, buff and blue (from whence the *Edinburgh Review* subsequently adopted its livery), and after supper his Royal Highness concluded a speech, sparkling with gallantry, by proposing amidst rapturous acclamation,—

'Buff and blue,  
And Mrs. Crewe.'

To which the lady merrily replied,—

'Buff and Blue,  
And all of you.'

The anecdote is preserved by Wraaxall—*Posthumous Memoirs*, i. 17. The dress was a blue coat, orange collar, and buttons with 'King and Constitution' upon them. This was the costume Horne Tooke, Hardy, and the reformers used to wear, for the wearing of which, or for what it implied, they were indicted as traitors only ten years afterwards."—Note on page 77.

Mrs. Crewe was the only daughter of Fulke Greville, Esq., and was married, in 1766, to Mr. Crewe, who was created a peer in 1806. She died in 1813, and was buried in the vault of the Crewe family, at Barthomley Church, in Cheshire.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

These in Lancashire are orange for the Stanleys whatever be the Derby politics; blue and white for the Tories or Conservatives, or blue and orange if combining with the Stanleys. Green is the



Radical colour; but when Lord Molyneux (the late Lord Sefton) contested the southern division of the county unsuccessfully, he adopted crimson or red, and that has, I think, been the Liberal colour ever since. P. P.

THE "BRICKLAYERS' ARMS," SOUTHWARK (6th S. i. 354, 381).—Clearly Drake, in the *Times* article, is a misprint for Blake. The "high revelry in the 'Bricklayers' Arms'" might have been held "to celebrate a victory over the Dutch Admiral" mentioned. Probably the allusion is either to Blake's battles with Van Tromp under the Commonwealth in 1652-3, or to the crowning victory under the Restoration in 1663, in which the latter lost his life. *Au reste* I can, from personal knowledge, fully corroborate all that CLARRY has written. The article in question furnished a conspicuous illustration of the evil you allowed me to denounce in my late communication ("Horse-monger Lane Gaol," 6th S. i. 371), and the thanks of all intelligent readers and seekers after historical truth are due to "N. & Q." for affording CLARRY and myself the opportunity of protesting against and correcting the perverting tendency of such a style of writing. S. P.

Temple.

ELIZABETH, DAUGHTER OF RICHARD' MORE, ANCESTOR OF THE EARLS OF MOUNTCASHILL, IN IRELAND (6th S. ii. 48).—Is MR. GLANVILLE RICHARDS certain of his facts regarding the parentage and marriages of the subject of his query? No daughters whatever are assigned in Burke's *Peerage*, s.v. "Mountcashill," to Richard Moore of Clonmell, high sheriff, successively, of Waterford and Tipperary, whose eldest son, Stephen, was ancestor of the first peer. On the other hand, mention is made of an Elizabeth, daughter of Thomas Moore, of Moore Hall, co. Cork, and of Marlfield, co. Tipperary, as having married Sir Arthur Newcomen, Bart. This Elizabeth's father was fourth son of Thomas Moore, of Chancellors-town, co. Tipperary, second son of Richard Moore, of Clonmell. Her husband, Sir Arthur Newcomen, was seventh baronet of Kenagh (Burke's *Extinct and Dormant Baronetcies*, 1844), M.P. for co. Longford, and their eldest son, Sir Thomas, was the eighth and last baronet, a younger son, John, having died s.p. Whether Sir Arthur was at any time a colonel does not appear, nor is any trace to be found of Lady Newcomen having married a Mr. Chaster. C. H. E. CARMICHAEL.

New University Club, S.W.

"JINGO" (5th S. x. 7, 96, 456; 6th S. i. 284; ii. 95, 157).—My old friend DR. INGLEBY has misunderstood my note. I did not venture to give the origin of "by Jingo," but only to put in print the fact that a new name for a modern party—the war party of two years ago—was derived

from a music-hall song, in which the words "by Jingo" were part of the chorus:—

"We don't want to fight,  
But, by Jingo, if we do," &c.

So I hope I am not "too late." ESTE.  
Birmingham.

For the song which MR. WHITE'S juniors sang sixty years since see the *Ingoldsby Legends*, "Lay of St. Gengulphus." C. F. S. WARREN, M.A.  
Farnborough, Banbury.

TOKEN OF CONTEMPT (5th S. xii. 368, 395; 6th S. i. 66, 426).—The custom mentioned by your correspondent as prevailing in France was well known in this city fifty years ago when children quarrelled. Those who desired to inform the others that they would have no further acquaintance with them "placed the nail of their thumb under the front teeth of the upper jaw, and then jerked the thumb forward." This was called "breaking off." "Making up" was effected by hooking the little fingers of the right hands together. UNEDA.  
Philadelphia.

STONE (PARISH) CROSSES (6th S. i. 397; ii. 33, 99):—

"Near Islip Church (Oxfordshire) is a large elm tree, the root of which is surrounded by stones. It is commonly called the Cross-tree, and tradition says it occupies the situation of the ancient cross. In most of the neighbouring villages are remains either of the steps or of the cross, in a more perfect state."—J. O. Halliwell, in *Jour. Arch. Assoc.*, vol. v., p. 51.

Mr. W. L. Gower, of Whitnash, also kindly writes to me:—

"About a quarter of a mile from the vicarage, Pentney (West Norfolk), on the road to the ruins of what is termed Pentney Abbey, we find the pedestal and shaft of what must have been, when perfect, a most handsome cross, it all seems in such perfect proportion. The shaft is remarkably slender, even for a wayside cross. It has been broken off just under the cross piece."

G. L. GOMME.

THE DEFINITION OF A GENTLEMAN (5th S. xii. 304, 338; 6th S. i. 360, 425).—Chapman is more practical and less high-flown in his definition than the writers quoted at these references. See *May-day*, I. ii.:—

"Qu. Now for your behaviour; let it be free and negligent, not clogged with ceremony or observance; give no man honour but upon equal terms; for look how much thou givest any man above that so much thou takest from thyself; he that will once give the wall shall quickly be thrust into the kennel; measure not thy carriage by any man's eye, thy speech by no man's ear, but be resolute and confident in doing and saying, and this is the grace of a right gentleman as thou art.

In. 'Sfoot that I am I hope; I'm sure my father has been twice Warden on's Company.

Qu. That's not a pear matter, man; there's no prescription for gentility but good clothes and impudence."

This agrees substantially with the famous definition of Sir Thomas Smith, copied from Blackstone,

"N. & Q.," 5th S. iv. 519. Query, what is the meaning of the phrase "pear matter"? As Miss Dartle used to say, "I ask for information," although, for aught I know, it may be discreditable to me not to be acquainted with the expression.

R. W. BURNIE.

INTRODUCTION OF COTTON INTO ENGLAND (6th S. i. 137, 320, 366, 426).—In Bartlett's *Dictionary of Americanisms*, ed. 1877, there is an earlier quotation than that given by R. R.:—

"At this is Discord pleas'd, and said to Pride  
That she was glad their business coined so."  
Harrington, *Orlando*, bk. xvii. st. xvii. (1561).

Bartlett also quotes the verse cited by R. R. "To cotton to one," he says, is to take a liking to him, to fancy him; literally, to stick to him as cotton would. Query, Has the word anything at all to do with cotton? In Spurrell's *Welsh Dictionary* I find, "*Cytân*, *cytun*, adj. of one accord, unanimous"; also, "*Cytuno*, verb, to agree, consent," &c. Is not this the more probable origin of the word? But what is the origin of *to cotton*, to beat a person soundly, as used in Yorkshire, for instance?

F. C. BIRKBECK TERRY.

Cardiff.

CHRISTIAN NAMES IN BAPTISM (6th S. i. 274, 299, 397, 426).—Old English history supplies us with two examples of royal persons changing their names, one at baptism, the other apparently without any accompanying ceremony. The Danish king Guthrum was baptized with the name of Athelstane when he made peace with Ælfred in 878. The Norman princess Emma, when she married Æthelred, in 1002, laid aside her outlandish and unfamiliar name Emma, and took the good old English name Ælfgifu in place of it.

EDWARD H. MARSHALL.

6, King's Bench Walk, Temple.

JOHN GILPIN (5th S. ix. 266, 394, 418; 6th S. i. 377, 417).—The house in which John Gilpin lived is still standing at Thornton Heath, near Croydon, and an inscription on the house records the fact.

WM. FREELove.

Bury St. Edmunds.

CURIOUS CHRISTIAN NAMES (5th S. x. 106, 196, 376; xi. 58, 77, 198; xii. 138, 237, 492; 6th S. i. 66, 125, 264).—I have recently met with the following:—Finetta (*Times*, Jan. 12, 1880); Persis (do., Oct. 21, 1879); Mary Joseph, a man's name (do., Feb. 26, 1880); Apezy, really Hephzibah, among some confirmation candidates; Aeneasina, *Times*, Feb. 15, 1878 (?); Asenath (do., Feb. 6, 1879); Dymphna (where?); Bathsheba (*Times*, March 23, 1880). An owner of Juner Perry (5th S. xii. 139) as Christian names was a solicitor at Cambridge thirty years ago. The name Virgin occurs on a public-house signboard between Portishead and Clevedon. I lately saw

the name Virgo (5th S. xii. 138) on a cart at the last-named place.

P. J. F. GANTILLON.

In searching the Halifax registers of the early part of the seventeenth century, I have found the following unusual Christian names:—Abilen, Abellini, Avelene, Achsab (frequently); Effan, several times given to females (for Effam=Eu-phemia); Fortune, Love, Melchizedek, Sapphira, Trephena, and Trephosa. I have also met with Tristram Crooke and John Heresy. In 1623 Favour is given to a child, but that was in compliment to Dr. Favour, vicar of Halifax. (When were surnames used first as Christian names?) Officiating clergymen have told me that they have baptized children under the names of Kelita (from a list in Nehemiah, but a male name given to a female), Zurishaddai (from the book of Numbers), and Wakka-takka-nabi (from a native of India [?]) whom the father had become acquainted with when serving as military surgeon). In the register of a neighbouring church I have recently seen Patient Ogden; and Bette five times in one page.

T. C.

A few years ago one of the principal colleges in Cambridge introduced into its chapel a set of large stoves. The attendant who has the care of these burning fiery furnaces bears the appropriate name of Shadrach Pitts.

T. C. notices the use of the word Original as a Christian name. May this not be an error for Reginald, formerly a very common name in many parts of the country? I remember that when I was once staying in France a small child persisted in addressing me as "Monsieur Original."

A clergyman of my acquaintance recently baptized a child by the names of Holly Tryphena.

R. C. R.

Overhauling my parish registers the other night I came across the following:—"Baptized, 1758. Abra, daughter of John and Mary Rosin, June 18." Abra's name occurs again in 1781 as having one of her children baptized.

W. G. P.

I note in the *Genealogist* that Isott is very common as a name for females in the parish of Quantoxhead, Somerset. E. WALFORD, M.A.  
Hampstead, N.W.

MARRIAGE SEASONS (6th S. i. 234, 383).—Similar in effect to, but in a quainter and more ancient form than, the lines relative to marriage seasons given by your correspondents as obtaining at Everton, co. Notts, and St. Mary, Beverley, are the ones I discovered written (*temp.* 1629) on one of the pages of the parish registers of the old church of Horton, co. Dorset, and which have already been enshrined in "N. & Q." (4th S. xii. 474).

With the permission of the Editor I give them again, for the benefit of those who may not have it in their power to turn to the above reference:—



"Conjugium Aduentus tollit Hillarius (?) relaxat,  
"Rogamen vetitat concedit Prima Potestas.

"1. From y<sup>e</sup> Sunday moneth before Christmas tell y<sup>e</sup> 7 day aft' twelf day.

"2. From y<sup>e</sup> Sunday fortnight before Shrowetyde tell y<sup>e</sup> Sunday aft' est' weake.

"3. From y<sup>e</sup> rogatio<sup>n</sup> Sunday tell 7 dayes aft' whit Sunday and y<sup>e</sup> 7 last daye are included in y<sup>e</sup> prohibition."

J. S. UDAL.

Inner Temple.

"ALIRI" (6th i. 232, 318, 386).—Can *aliri* mean "after the fashion of a *loir* or dormouse"? Of this animal we read in Chambers's *Encyclopædia* that "it often assumes a remarkable posture in feeding, suspending itself by its hind feet." I may remark that in one dialect of the *langue d'oïl*, that of Berry, we find *lire* used for *loir*, see Littré, *s.v.* In the passage in the *Tale of Beryn*, 310 (E. E. Text Society), "He fonde hir liggyng lirylong," the word *lirylong* will then mean "long as a dormouse," *i.e.* stretched out at full length like a dormouse.

F. J. V.

P.S.—In Littré we find the words *loir* and *léro*t, meaning a particular species of *loir*; also he tells us, *s.v.* "Lérot," that the pronunciation of *loir* in Normandy is *ler*.

THE E. O. TABLE (6th S. i. 19, 105, 382).—The game of E. O., an invention of one Cook or Clark, diverted the fashionable world at a much earlier period than your correspondents would lead us to suppose. Established originally at Tunbridge Wells, it was afterwards set up by Beau Nash at Bath, in the reign of the second George.\* Notwithstanding an Act of Parliament passed in the twelfth year of George II., and a new Act in 1745, to put a stop to all public gambling, the discovery of this game tended to diffuse the love of play through all ranks and classes of life to such an extent that it became necessary for the Legislature to check it. Accordingly, in 1782, Mr. Byng, member for Middlesex, brought in a Bill providing against this or any other game of chance. The Bill passed in the Commons, but was lost in the House of Lords. In the debate on the subject it was stated that in two parishes only of Westminster there were 296 E. O. tables, and five in one house in the parish of St. Anne, Soho.† In 1751 (six years before Gillray was born) Justice Fielding, with a staff of constables, invaded one of the gambling haunts, and demolished three E. O. tables, under each of which were observed two iron rollers and two private springs, which those in the secret could touch and stop the turning ‡

\* See the *Life of Richard Nash*, London, 1762, 8vo., pp. 58, 59, 62; *Gent. Mag.*, 1762, p. 540; Miss Edgeworth's *Belinda*, chap. xxviii., entitled "E. O.," pp. 213-255.

† *Parliamentary History*, vol. xxxiii. pp. 110-13.

‡ *Gent. Mag.*, 1751, pp. 87, 184-5; 1767, p. 169; 1760, p. 90.

About forty years ago an unclaimed box was opened at a coach office in Fetter Lane, and found to contain the frames of six E. O. tables, with the two brass rods which immediately precede the barred E and the barred O slightly lengthened, so that when the ball slackened speed in its rotatory motion it could be gradually arrested in its course, and, falling into the barred letters, won the stakes.

Can any of your readers inform me what words the vowels E and O represent?

WILLIAM PLATT.

115, Piccadilly.

Some particulars as to the early history of this game in England may be seen in Goldsmith's *Life of Beau Nash*.

EDWARD H. MARSHALL.

AUTHORS OF QUOTATIONS WANTED (6th S. ii. 87, 119).—

"Soles occidere," &c.

While assigning these lines to their right author your learned correspondent MR. PLATT has inadvertently called the metre anapestic, instead of hendecasyllabic, so great a favourite with Catullus, who twice names his verses thus:—

"Quare aut hendecasyllabos trecentos." xii. 10.

"Adeste, hendecasyllabi, quot estis." xlii. 1.

They are described by Ausonius in his playful epistle to Theon (*Epist.*, iv. 80-5):—

"Notos fingo tibi poëta versus:

Quos scis hendecasyllabos vocari;

Sed nescis modulis tribus moveri.

Istos composuit Phalæcus olim,

Qui penthemimerin habent priorem:

Et post semipedem duos iambos."

Though called Phalæcian, or sometimes Phaleucian, after Phalæcus, he was not the inventor of this metre, which was used by Anacreon and Sappho as well as others, but because he frequently adopted it, perhaps from its facility, which has made it a favourite with many modern writers of Latin verse, especially, I think, with Italians.

W. E. BUCKLEY.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*English Men of Letters*.—Pope. By Leslie Stephen. (Macmillan & Co.)

This volume of Mr. Morley's series is written in that academic style of which Mr. Leslie Stephen is a master, and it contains a clear and lively sketch of the poet's life, with a critical account of his works. To the student of Pope it will, however, be a disappointment, for the writer not only shows little sympathy with his theme, but it is evident that his acquaintance with it is somewhat superficial. An author like Pope, whose life and works are so intimately associated, and whose great delight was to surround his whole existence with mystery and intrigue, requires the closest and most laborious study. Of the minor defects of the work there is little to say, but it is surely hardly generous to speak of one who, at all events during his life, was considered to be the greatest poet of his time, as "the little Papist" (p. 82), "the cruel little persecutor" (p. 120). Poor Pope had much to answer for, but he was not responsible for his religion or for his stature. Again, it seems to us useless to compare Pope with Cowper or Wordsworth. Cowper, it is true, like Pope, was by instinct a great

satirist, but his religious principles and the manner of his life turned his genius into other directions; while Wordsworth, on the other hand, was essentially a poet of Nature. If Pope must be compared with other poets, it should be with Dryden and Byron. On page 85 there is a little slip. We read that Pope did not enjoy the honour of any personal interview with royalty, and overleaf we are told that the Prince of Wales occasionally visited him. There are also minor errors in the description of the quarrel between Pope and Addison, which might have been avoided by a more careful perusal of Mr. Dilke's article on that subject. It has been shown by other reviewers that Curll did more than threaten (p. 138) to publish the *Town Eclogues*. The volume actually appeared, under the name of *Court Poems*, and contained four of the six *Eclogues* afterwards published by Lady Mary Wortley. The most curious point about the transaction is that there is no mention of it in Lady Mary's correspondence. We had heard originally that this volume on Pope was to be entrusted to Mr. Mark Pattison, to whom it would have been a labour of love, and we think it a matter of regret that it was not so. With all its defects, however, Mr. Leslie Stephen's book is pleasant and readable, and, whatever may be its shortcomings, the author is not so much answerable for them as those who selected him for an uncongenial task.

*English Plant Names from the Tenth to the Fifteenth Century.* By John Earle, M.A., Rector of Swanswick, Professor of Anglo-Saxon in the University of Oxford. (Oxford, Clarendon Press.)

In this pretty little book Prof. Earle has given us reprints of nine interesting lists of plants, most of them extracted from Wright's well-known and valuable volume of vocabularies. The work is clearly a labour of love, and its value is greatly enhanced by a lengthy and interesting introduction, which occupies about half the book, and gives an admirable epitome of "the history of plant-names from Theophrastus to the modern system of nomenclature." This introduction concludes with a strong plea for a "popularized terminology," a system of botany "in which the names should be English instead of Latin and Greek." Grassmann's *Deutsche Pflanzennamen* is cited with approval as having attempted this "with great energy." That work contains much valuable matter, so far as the names of genera are concerned; but we venture to think the attempts at popular nomenclature are by no means satisfactory. For instance, our common laburnum is known in German as *Gold-regen*, a good name, in allusion to its "dropping wells of fire," and one which has its parallel in French and Swedish, and (locally) in England, as it is called "golden shower" in Shropshire. Grassmann takes *regen* as the name of the genus, and adapts it to the various species—thus, *Cytisus Alpinus*, *Alpen-regen*, *C. capitatus*, *Kopf-regen*, and so on. But the epithet "rain," which is inappropriate enough in the case of the laburnum, with its long drooping racemes, is entirely out of place when associated with *C. capitatus*, a short shrubby plant with heads of flowers at the ends of its upright branches. It does not appear to us likely that a vernacular nomenclature could ever be sufficiently comprehensive for use by botanists; while it is only such who would care to distinguish, let us say, one sedge from another. It is only plants which have a strongly marked individuality, or which are too common to be passed by, that have a real vernacular nomenclature; and this is often very extensive, as Britten and Holland's *Dictionary of English Plant Names* (to which Mr. Earle does not refer) amply illustrates. Even if invented, the very infrequency of some of our wild plants, and the insignificance of others, would prevent the names from ever becoming popular or useful; nor do we think that "the

general study" of botany would be at all advanced by such an arrangement. We trust that some day the work of identifying the early plant-names with the plants to which they were applied will be completely carried out. Prof. Earle does not attempt this; but his admirable indexes are very helpful in bringing together the various references to the same plant and name. We note two words which are rather unfamiliar: "philologer" for "philologist" (p. cv), and "wild" as a verb ("wilded," p. 86). The book is beautifully printed, and is indispensable to the student of plant-names.

*Curiosities of Puritan Nomenclature.* By Charles W. Bardsley. (Chatto & Windus.)

THE contents of this charming little book more than fulfil the promise of the title-page, for, in addition to an exhaustive account of Puritan nomenclature, Mr. Bardsley has collected a mass of curious information about Christian names in general. It is a subject which is interesting to readers of all classes and ages, but this pleasant little book has a special attraction for antiquaries from the number of extracts quoted verbatim from different parish registers. They are mostly taken from printed books, for Mr. Bardsley has been a diligent student of the few books in existence on the subject of parish registers, and has appropriated the researches of his predecessors with somewhat scanty acknowledgment; for in a compilation of this kind a few stray references to Mr. Burns and Mr. E. C. Waters are a most inadequate expression of the extent of the author's obligations. Mr. Bardsley is least successful when he travels beyond the bounds of the field explored by his predecessors, for his original propositions will not always bear the test of critical examination. When he says that "Domesday Book has no Philip and no Thomas," he forgets that Thomas was the name of the Archbishop of York at this very period, and that Thomas Fitz-Stephen was the captain of the ill-fated *Blanche Nef*; whilst Philip the Grammarian, son of Earl Roger de Montgomery, Philip de Braose, and Philip Taisson were conspicuous amongst the barons of William the Conqueror. Whether "we are indebted to the Crusaders for the name of Ellis" is a question which we will leave Mr. Bardsley to discuss with Mr. Ellis, the historian of his name; but we must protest against the statement that Vitalis Engaine, who released the manor of Dagworth in 1217, obtained his name from the fact that he was christened before his birth, for his name was undoubtedly derived from his great-grandfather, Vitalis Engaine, who figures in the Pipe Roll of 1129 as Forester of Northamptonshire. The name of Vitalis is peculiar to the kindred families of Engaine and Lovett, which makes it highly improbable that it was synonymous with "creature," as Mr. Bardsley confidently maintains.

*Dramatic Idyls.* Second Series. By Robert Browning. (Smith, Elder & Co.)

THERE are six Dramatic Idyls in this volume, as in the first series. In *Echelos* the poet moralizes on the nameless traditional hero who appeared among the Greeks when the Persians invaded Greece, and who ploughed the enemy with a ploughshare. In *Clive* an old messmate of the Indian magnate tells the tale, as he heard it from Clive himself, of the duel over a game of cards in the days when Clive was a factor. His lordship records this as the occasion on which, though he felt fear, his courage rose to its highest mark. *Muleykeh*, in some respects the freshest of the six poems, is the charming tale of the Arab who had an unrivalled mare, and lost her by telling a night thief the secret signal to her to put forth all her speed,—a communication which he made rather than disgrace his mare by overtaking her on another. *Pietro of Abano* is more rough and tortuous



in thought than anything Mr. Browning has issued lately, and the interest flags somewhat. *Doctor*—is a good old story admirably told—the story of the Devil's compact with a doctor to be at the bed-head whenever the patient was to die: in this, the Talmudic version of the tale, the motive is the power of a bad wife; and in this respect, as in some others, the story is better than the Scandinavian variant. *Pan and Luna* is an exquisitely poetic enlargement upon three verses in Virgil's third Georgic, not an attempt to explain the myth of the moon following Pan "to his domain the wild wood, by no means spurning him," but a setting of the myth in verse as intense as Mr. Browning's work of thirty years ago, and as suggestive as his work of all periods.

*The Complete Works of Bret Harte. Vol. II. Earlier Papers, Spanish and American Legends, Tales of the Argonauts, &c.* (Chatto & Windus).

BY as much as the popularity of prose exceeds the popularity of verse this second volume of Mr. Bret Harte's *Works* will probably exceed its predecessor in the popular favour. It contains all the stories by which he is best known to the public of this country, together with others which, we fancy, will be new to them. The old favourites gain upon reperusal. We have got over that first surprise at the energetic vocabulary of some of the personages which struck such terror to the mind of the "gentle proof-reader" of the *Luck of Roaring Camp*; and whether this be to the credit of our judgment or not, it certainly leaves us free to pay more attention to the local colour, the narrative art, and the notable power of leaving things unsaid which distinguish these sketches. If, as we gather from the preface to vol. i. "Miss" was the earliest of the series, then it is clear that Mr. Harte's hand must have been certain from the first. Not even the "Outcasts of Poker Flat," in our opinion, excels this admirably told story. In reading through the entire collection, the influence of Dickens is more evident than it appears to be in isolated cases, and we can thoroughly comprehend the kind of wonder with which—*teste* Forster's *Life*—these Transatlantic papers, so bold, so fresh, so manifestly modelled upon his own fashion, must have been regarded by the author of the *Old Curiosity Shop*.

*Hymns and other Poetry of the Latin Church.* Translated by D. T. Morgan. Arranged according to the Calendar of the Church of England. (Rivingtons.)

THE translator has undertaken a task of no ordinary difficulty, that of exhibiting to English readers, in their own tongue wherein they were born, metrical versions of no less than a hundred ancient Latin hymns and sacred mediæval lyrics. His very modest preface disarms criticism. He would himself allow, we have no doubt, that his versions are of unequal merit; in so large a number of translations it could hardly be otherwise. Amongst the happiest of the renderings we would place "O Jesu dulcissime" (p. 17), "Supreme motor cordium" (pp. 44-5), commencing, "O Sovereign Mover of the heart," and the "Dies Iræ" (pp. 272-5). It required no little courage to attempt the "Dies Iræ," but really the attempt has been by no means unsuccessful. It would be an invidious task to select from a hundred poems faulty lines, such as "'Tis ours in pilgrim guise to seek for" (p. 48), or grotesque lines, such as "Ye flowing bowls, ye jovial souls" (p. 266); suffice it to say that the work is, in the main, very well done, and that it will open, no doubt, to many readers some of the rich treasures of the old hymnology.

WE have received the *Thirty-first Annual Report of the Trustees of the Astor Library*, for the year ending Dec. 31, 1879 (Albany, N.Y., Weed, Parsons & Co.), and

are glad to note that special study is on the increase there. At the same time, we must say it appears to us that it would be rather difficult to define what constitutes "intemperate reading," a vice, if vice it be, upon which the superintendent expends some strong language. But it is very encouraging to find that the number alike of readers and of books consulted has nearly doubled in the last decade.

### Notices to Correspondents.

We must call special attention to the following notice:

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

E. S. DODGSON.—The question is much controverted whether we have any real facts at all for the life of Lucius. Alban Butler gives an account under date Dec. 3, and admits a doubt concerning the identification of the British king with the Apostle of Noricum, patron of the church of Coire. For the life of the king, Bede is his earliest and most precise authority. But the Rev. John Pryce has pointed out (*The Ancient British Church*, pp. 48-51) that Bede simply transferred to his pages (*Hist. Eccl.* i. 4) "an interpolation in a sixth-century copy of an early catalogue of the Roman Pontiffs." The Rev. R. W. Morgan, on the other hand (*St. Paul in Britain*, p. 158), makes Lucius the first king who "gave the privileges of the country and nation to all who professed the faith in Christ." For the Apostle of Noricum, Alban Butler refers to F. Sprecher, *Palladis Rhatice*, l. ii.; F. Rader, *Bavaria Sancta*, t. i.; and to the Breviary of Coire. There are several other saints of the name, commemorated Feb. 24, March 4, Sept. 10, and Oct. 19.

H. M. W.—Incapable of authentication. "Intendant" is not a Roman title. "Capet" was an epithet of the ancestor of the House of Bourbon, and has no pretence that we know of to being a Jewish name. We are not acquainted with the gate of "Tournes" in the topography of Jerusalem. By "Aquila," in the kingdom of Naples, may be meant Aquila, which was founded by the Emperor Frederick II., A.D. 1240, and in which, therefore, Roman remains were not likely to be sought in 1280. We do not think this particular "discovery" has been discussed in our columns, nor should we consider it a suitable subject, for many reasons.

MISS MARTIN (Newland Hurst, Droitwich) would be glad to exchange sundry cuttings of "Old Worcester-shire," taken from Berron's *Worcester Journal*, for similar slips from that paper of June 24, Sept. 30, Oct. 21, 28, Nov. 4, 11, 18, 1876.

C. A. W.—The really best way for all our correspondents, both to ease our labour and to save printing expenses, would be to revise MS. carefully before sending it to "N. & Q."

E. M. M.—St. Mello, or Melanias, Bishop of Rouen and Conf. (fourth century), is commemorated Oct. 22.

WM. UNDERHILL.—Custom is the only reason we know.

F. J. S.—The subject is not suited to our columns.

ALICE.—See *ante*, p. 92.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, SEPTEMBER 4, 1880.

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## Notes.

## CURIOUS LATIN AND SPANISH EPITAPHS.

Among the familiar letters of Guevara is one, dated 1531, that contains a number of curious epitaphs, which he had collected when in attendance on Charles V., or in his numerous journeys. Perhaps some of them may be new to the readers of "N. & Q."

In the Hospital for Incurables, at Naples, upon the tomb of a young man his aged mother had inscribed:—

"Quæ tu mihi debes supremæ munera vitæ,  
Infelix soluo nunc tibi nata prior.  
Fortuna inconstans, lex et variabilis ævi!  
Debueras cineri jam superesse meo."

In the same city, in the monastery of Santa Chiara, on the sepulchre of a lady who died between the day on which she was affianced and that on which she was to be married, her father placed these lines:—

"Nata heu miserum, misero mihi nata parenti,  
Unicus ut fieres unica nata dolor.  
Nam tibi dum virum, tedas, talemque, parabam,  
Funera et inferas anxius ecce paro."

In a church at Capua, on a very old tomb:—

"Fui, non sum.  
Estis, non eritis."

At Gaeta, on a tomb not very old:—

"Silvius Paladius,  
Ut moriens viveret,  
Vixit ut moriturus."

On a very old gravestone in San Paolo, at Rome:

"Hospes, quid sim id es,  
Quid fuerim nosti.  
Futurus ipse quid sis, cogita."

In the monastery "Della Minerva," in Rome, on a sepulchre:—

"O mors, o mors, o mors  
Erumnarum portus,  
Et meta salutis."

In the monastery of San Francesco, at Messina, in Sicily, on the tomb of the Viceroy of Charles V., the Count di Monteleone, who was much disliked, some person wrote on the night following his burial:—

"Qui propter nos homines,  
Et propter nostram salutem,  
Descendit ad inferos."

At Viana, near Logroño, on the tomb of the Duke of Valentinois (Cæsar Borgia) is this inscription in Spanish:—

"Aquí yaze en poca tierra,  
El que toda la temia,  
el que la paz y la guerra  
por todo el mundo hazia.  
O tu que vas a buscar  
dignas cosas de loar,  
se tu loas lo mas digno  
a qui pare tu camino  
non cures de mas buscar."

In the wars in Lombardy, an old soldier, rather brave and somewhat rich, died, and was buried in a small village between Piacenza and Voghera. On his tomb is:—

"Aquí yaze Cumpozano,  
Cuiâ anima llevó el demonio  
Y la ropa el Señor Antonio."

On the tomb of another soldier, at Alessandria della Paglia, was written with charcoal:—

"Aquí yaze Horozeo el sargento,  
El qual bevió jugando,  
Y murió beviendo."

In the town of Haste (?) a soldier was buried, who, although poor, made a will like a rich man. Another soldier wrote the epitaph on him:—

"Aquí yaze Villandrando,  
El qual jugó lo que tenia,  
Y mandó lo que tenir."

A captain was buried in the town of Nizza in the morning, and when Guevara returned to the church in the evening, some one had written on the tomb:—

"Aquí yaze el soldato Villoria,  
el qual mandó el corpo alla yglesia,  
y el corazon a la amiga."

In some place in Spain Guevara found the tomb of a lady, who he says may have been one of his relatives. On it was inscribed:—

"Aquí yaze la Señora Duenna Marina,  
Que murió treynta dias ante que fuese condesa."



In a small village church near Gommara [?], in Spain, on a very old tomb :—

"Aquí yaze Juan Husillo calbo  
el qual enseñava a nadar a los mozos,  
y a baylar a las mozas."

In a place called Agnoza [?], in Spain, in a small church, on a tomb :—

"Aquí yaze Pedro Calbo Capetro  
Maestro de obra prima,  
Y gran pescador de Vara."

In a small church in the Archdeaconry of Trassancos [?], on the very old tomb of a gentleman :—

"Aquí yaze Vaco bello,  
hombre buen y hidalgo,  
que trazendo espada  
a ningún mató con ella."

In the monastery of Santarem in Portugal, on the sepulchre of a Portuguese nobleman :—

"Aquí yaze Basco figueyra  
Mucho contra su voluntad."

Guevara observes on this last epitaph, "In my opinion, and to my taste, I have never either read or heard anything so facetious as the words on this tomb."

RALPH N. JAMES.

Ashford, Kent.

STR.—In Thorpe's *Diplomatarium Ævi Saxonici*, p. 612, is the passage : "And gif cniht binnan stig sitte, gylde anne syster huniges ; and gif hwa fotsetlan hæbbe, do thæt ylce." This Thorpe translates : "And if a follower sit within the *stig*, let him pay a sester of honey ; and if any one have a *fotsella*, let him do the same." This evades the difficulty of translation. A *stig* is the Icel. *stig*, a step, and *fotsella* is a footstool. The reference is to the meeting of gild-brothers. At these meetings attention was paid to rank. *Stig* is, I think, the raised step of the dais, and footstools were reserved for men of rank. A *cniht* was only a page or servant. Hence the sense : "If a page sit within the raised space of the dais, let him pay a fine ; and if he use a footstool, let him also pay a fine." The interest of the passage lies in the fact that no one has ever yet given a reference for the occurrence of *sty* in Anglo-Saxon ; Leo notes this passage, but leaves it doubtful. But here it is, and the explanation with it. A *sty* is properly a step, also a way, path, ladder, and any one who has been up the Sty Head Pass will remember its steepness. It is thus the step of the dais, and hence also a reserved place ; and it was easily transferred to any reserved place or pen, even if used for geese or pigs. Widgren's *Swed. Dict.* has "*stia*, *sty*, a cabin to keep hogs or geese in, as *gaos-stia*, *svinstia*." The etymology is well known, and there are numerous cognate words. All that I here note is the actual use of the word in Anglo-Saxon. Lye gives *sti-ferh*, a little pig, lit. a sty-pig, and pleasantly adds, "see *stige-ferh*" ; but as he does not

give *stige-ferh*, one cannot see it. This jest is exactly reproduced in Bosworth's larger *Dictionary*. It seems to have been a way of not giving a reference.

WALTER W. SKEAT.

THE MONTFODES OF THAT ILK.—This was an ancient family resident in the west of Scotland for at least five centuries, having received at very early periods various grants of lands from the Bruces and Stuarts, Kings of Scotland. James Montfoid of Montfoid, chief of the race, fought for his country and fell in the disastrous battle of Pinkie, in the year 1547, where so many of the nobles and gentry of Scotland were slain.

In the vicissitudes of life they subsequently lost all their broad lands, probably owing to the civil wars and family feuds, unhappily only too prevalent in Scotland in those days. It is a question whether or not there is a lineal male descendant of the race, bearing the name, now living ; the name is scarce, and has been spelled in various ways,—Montfode, Monfode, De Montfoide, De Montfode, Montfoid, Munfood, Munfoad. A branch of the family left Scotland at the time of the Ulster Plantation, and settled in the parish of Holywood, co. Down, where their descendant Robert Munfood was buried ; his gravestone is to be seen in the churchyard there, and a detailed notice of the family is given in Paterson's *History of the County of Ayr and Families of Ayrshire*, 1847. At one time they were owners of Gryff's Castle, in Renfrewshire ; but their residence for centuries was Montfode Castle, on the banks of Montfode Burn, near Ardrossan ; it is now wholly or partially demolished. The compiler of the history, wishing to obtain information regarding the race, and particularly as to Mr. James Munfoad of Belfast, son of Robert mentioned above, wrote to Mr. Adam Dickey, of Low Park, Randalstown, co. Antrim, who gave some incidents, in the main correct, of his life, which are inserted in the book. One statement, however, is not correct, viz., that Mr. Munfoad was one of Mr. Dickey's grandfather's corps of Cully backey (Ballymena) volunteers ; he was, however, one of the Belfast volunteers reviewed on the plains of Belfast by Lord Charemont and the celebrated Henry Grattan. Mr. Munfoad was a respected citizen of Belfast for more than half a century. He devoted much of his time for many years to benevolent, religious, and useful social objects, was an early promoter of the Linen Hall Library, Belfast, and for many years its secretary. He was also treasurer of the fund raised by the Synod of Ulster for endowing the Divinity Chair in the Royal Academical Institution, Belfast, which was filled by his friend and pastor the Rev. Dr. Hanna, and he died in 1832, aged seventy-six, leaving no son to keep up the ancient name, but many descendants through two of his daughters. The writer of this, his grandson, would be glad of

any information concerning the Montfodes of Montfode Castle, Ayrshire.

HENRY REID.

9, College Gardens, Belfast.

**DEFENSIVE ARMOUR IN THE NINETEENTH CENTURY.**—It is generally asserted that defensive armour ceased to be used, because it ceased to be an effectual defence, when muskets became the principal weapon of warfare; and armour is now regarded as a mere curiosity, or an ornament to a civic pageant. This, however, is not really the case. In the *Times* of August 10 an account is given of the capture of certain bushrangers in Australia. Three of their number were besieged in an inn, and one attacked the besiegers outside:

"To the surprise of the police, however, they soon found themselves attacked from the rear by a man dressed in a long grey overcoat and wearing an iron mask. A little scrutiny of his appearance and behaviour soon showed that he was the veritable leader of the gang, Ned Kelly himself. On further observation it was seen that he was only armed with a revolver. He, however, walked coolly from tree to tree, and received the fire of the police with the utmost indifference, returning a shot from his revolver when a good opportunity presented itself. Three men went for him—viz., Sergeant Steele, of Wangaratta, Senior Constable Kelly, and a railway guard named Dowsett. The latter, however, was only armed with a revolver. They fired at him persistently, but, to their surprise, with no effect. He seemed bullet-proof. It then occurred to Sergeant Steele that the fellow was encased in mail, and he then aimed at the outlaw's legs. His first shot of that kind made Ned stagger, and the second brought him to the ground, with the cry, 'I am done, I am done.' Steele rushed up, along with Senior Constable Kelly, and others. The outlaw howled like a wild beast brought to bay, and swore at the police. He was first seized by Steele, and as that officer grappled with him he fired off another charge from his revolver. This shot was evidently intended for Steele, but from the smart way in which he secured the murderer the sergeant escaped. Kelly became gradually quiet, and it was soon found that he had been utterly disabled. He had been shot in the left foot, left leg, right hand, left arm, and twice in the region of the groin, but no bullet had penetrated his armour. Having been divested of his armour, he was carried down to the railway station and placed in a guard's van. Subsequently he was removed to the station-master's office, and his wounds were dressed there by Dr. Nicholson, of Benalla. .... One of the three was shot in the inn, the remaining two kept up a steady defence from the rear of the building during the forenoon, and exposed themselves recklessly to the bullets of the police. They, however, were also clad in mail, and the shot took no effect."

This armour, we are told, was made out of ploughshares, and weighed about ninety-seven pounds per man.

E. LEATON BLENKINSOPP.

**CURIOSITIES OF DICTIONARY-MAKING.**—As "N. & Q." has of late been engaged upon this subject, it may not be without interest to call attention to what is, I believe, the only example of a *bon mot* in these eminently useful, but not always eminently jocular, works. It occurs, of all places, in Liddell and Scott's *Greek Lexicon*. Under the word *συκοφάντης*, the learned editors

write, "The literal sense is not found in any ancient writer; and is perhaps a mere figment."

"To make dictionaries," says Johnson, "is dull work"; it has been reserved to two deans to lighten their labours with puns!

EDWARD H. MARSHALL.

**"WHOM" FOR "WHO."**—For several years I have been endeavouring to convince writers for our periodicals and newspapers of the impropriety of using the objective "whom" as the nominative to a verb, supposing that this was a modern corruption of our language; but it is to be found in the number of the *Spectator* for May 28, 1711, in the following sentence: "He gave fortune to none but those *whom* he knew *could receive* it without transport." This number is by Steele. On the other hand, Addison repeatedly substitutes "who" for "whom."

M. E.

Philadelphia.

**"I DON'T THINK."**—I have of late frequently heard this expression tacked on to the end of a negative clause, something in this way: "She isn't very pretty, I don't think." I have heard it especially, if not entirely, in the mouths of ladies, and those ladies who are supposed to have had at least an average education. The second negative is clearly wrong, because these ladies *do* think "she isn't very pretty." The ordinary form of expression is, I suppose, "I don't think she *is* very pretty," and they keep the "*don't* think," although they banish it to the end and put a negative in the first clause. The two negatives are the result of a confusion or want of thought, and in this sense they make no mistake in saying "I don't think," although the meaning thereby really conveyed is the very opposite of that which is intended.

F. CHANCE.

Sydenham Hill.

**"KINK": "MISCHIEVAL."**—*Kink* (Dutch and Swed.) is a common word for knotting or entangling of cables, or especially fishing tackle, all over England, &c. I have lately met with a pleasant word, used by a poor woman who came from Bedfordshire, which seems to me worth noting. Instead of saying that her children were "so mischievous," she described them as very "mischieval," which no doubt means *mischievous*—clearly as good a word as *hurtful* or *harmful*, though not in the dictionaries.

J. C. J.

**EGYPTIAN FASTS.**—In *The Gentile and the Jew*, Döllinger (vol. i. pp. 472-3), "Egypt, the Priests," I read:—

"They prepared themselves for their more important religious duties by abstinences of seven, sometimes as many as forty-two, days beforehand."—Note, Herodotus, ii. 25; Porph., *Abst.* iv. 7.

As this is not in Herodotus it must be in Porphry. A correspondent of the *Times*, August 6,



says a person cannot fast longer than seven days. I have known a person in illness commanded by his doctor to fast for a fortnight, and at the end having a great appetite. Dollinger says, p. 177, "In the drama of the search after, and discovery of, Osiris, for nine days and nights the actresses in the play fasted" ("Roman Religion, Worship of Isis"). W. J. BIRCH.

**A BURGLAR'S TALISMAN.**—Two suspected burglars were before the Bow Street Police magistrate on Feb. 15, and it was stated that when one of them was searched a piece of coal was found in his pocket—burglars, according to the evidence of a policeman, usually carrying a lump of coal with them "for luck." EVERARD HOME COLEMAN.

71, Brecknock Road, N.

**A HERO AGAINST HIS WILL.**—The following cutting is, I think, well worthy of preservation:—

"In 1805 a member of a highly respectable mercantile firm at Liverpool, who happened to be shabbily dressed, was seized by a press-gang, hurried on board the tender, hastily transferred to a line-of-battle ship on the point of setting sail to join Nelson, made to do duty, despite his protestations, and killed at Trafalgar. The late Lord Sefton, after relating the incident, was wont to add, that the family, a very well known one, caused to be inscribed upon his grave,—‘To the memory of ———, Esq., landsman, killed fighting for his country, much against his will, in the glorious naval action of Trafalgar, A.D. Oct. 21, 1805.’"

ABHBA.

**BACON AND LUCRETIVS: A PLAGIARISM?**—In the *Saturday Magazine*, of June, 1844, I find the following passage ascribed to Bacon:—

"It is a pleasure to stand upon the shore, and to see ships tossed upon the sea; a pleasure to stand in the window of a castle, and to see a battle, and the adventures thereof below; but no pleasure is comparable to standing upon the vantage ground of truth (a hill not to be commanded, and where the air is always clear and serene), and to see the errors, and wanderings, and mists, and tempests, in the vale below; so always that this prospect be viewed with pity, and not with swelling or pride."

Can it be possible that Bacon attempted to palm off the remark as his own, when it is an almost literal translation from Lucretius, *De Rerum Naturâ*, Book ii. ll. 1-8, "Suave, mari magno," &c.? or is it by a blunder that Bacon is credited with it? E. WALFORD, M.A.

Hampstead, N.W.

**A REPUTED CENTENARIAN: JOHN NORTON.**—I extract the following from the *Newcastle Weekly Chronicle* for July 1:—

"On Tuesday last the remains were interred, in the burial-ground attached to the Catholic church at Hexham, of John Norton, an inmate of Hexham Union Workhouse, who died on the 26th ult., at the extraordinary age of 101 years. The deceased, who was an Irishman, was born in the beginning of the year 1779, and was admitted into the Hexham Workhouse on August 17, 1874. The funeral was attended by the

deceased's son (John Norton), who is seventy years of age, and his wife. The deceased, it may be mentioned, was admitted as an inmate of the sick wards on November 14, 1878, prior to which time he was able to go about, and was in possession of all his faculties. He died simply of old age, his nature being fairly worn out."

EDWARD J. TAYLOR, F.S.A. Newc.

**DEVONSHIRE CENTENARIANS.**—On a tablet against the church in the churchyard of Ilfracombe, North Devon, is the following:—

"The 4 undermentioned centenarians lived and died in this Parish, and their remains are deposited in this Church Yard, viz:—

	Died	Aged
John Pill	17 May, 1784	100 years
Sarah Williams	13 Jan'y, 1788	107 "
maiden name Lord		
Wm Soaper	6 Nov', 1804	103 "
John Davis	4 March, 1840	102 "

W. I. R. V.

"PARTY" FOR "PERSON" is generally considered a modern vulgarism. It is used, however, in the 67th Canon,\* of the year 1604, "On Funerals, &c."—"And after the party's death, there shall be rung no more but one short peal," &c. X. C.

"AS FREQUENT AS THE BELL ON SUNDAY."—

"The deponent, as she was going to her bed in the kitchen, overheard the late Eastmilln, when he was going to bed with his wife in the room above, say to his wife that she was too great with Lieutenant Ogilvie the pannel, and that they were as frequent together as the bell was to ring on Sunday."—*Trial of Katherine Nairn and Patrick Ogilvie*, 1765, p. 95.

WM. GEORGE BLACK.

1, Alfred Terrace, Glasgow.

**SUPERSTITION AS TO A BRANCH OF CHURCHYARD YEW.**—The yew, from its position in churchyards in proximity to the church, would certainly seem to have been considered a consecrated tree, symbolical of eternal life. A curious Scottish superstition in reference to the yew as a consecrated tree is mentioned in the "Recollections of O'Keefe," published in *Ainsworth's Magazine*, vol. iii., as related by him. It is stated to be an idea in the north of Scotland that a person, when grasping a branch of churchyard yew in his left hand, may speak to any one he pleases, if he desires to do so, but, however loud he may call, the person spoken to will not be able to hear what is said, though the words will be audible to all around. O'Keefe mentioned that a man who wished to prejudice the clan against their chief without receiving punishment for his rashness, approached the chief when all his people were around him, and bowing profoundly, as if to show his devotion, with the branch of yew in his hand, spoke in the most insulting and defiant manner for all around to hear. The result of this strange experiment may be easily conceived, but

\* At least it is so quoted in Procter *On the Common Prayer*, p. 424.

it is not stated. Perhaps some resident in the North may have heard of other cases.

EDWIN LEES, F.L.S.

Worcester.

[For papers on Yew Trees in Churchyards, see "N. & Q." 5th S. xii. 8, 54, 112, 191, 336, 463; 6th S. i. 164, 222.]

CANCELS IN WARBURTON'S "POPE."—Looking in Cunningham's *Walpole* for something very different, I found a passage in Walpole's letter to Montague of June 13, 1751 (vol. iii. p. 257), which may interest those of your readers who take an interest in the able Popian articles which have lately appeared in "N. & Q." :—

"I am told the edition [Warburton's first edition, in 9 vols., 1751] has waited because Warburton has cancelled above a hundred sheets (in which he had inserted notes) since the publication of the *Canons of Criticism*."

Cunningham adds, in a note, "This is curiously confirmed by some papers I have seen in Mr. Croker's possession."

P. W. C.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

A VESTIARY QUESTION, 1576.—The attire prescribed to certain dignified ladies in Southampton in 1576 gives me a little trouble, which probably some of your correspondents can remove. Among other articles of dress they were ordered to wear, "a gowne of crymson in grayne furred w<sup>t</sup> fytche or fased w<sup>t</sup> Saint Thomas worsted or satten of Sypris," i.e., I suppose the gown was to be of crimson material as the foundation, with polecat fur; but what was the alternative facing? What were Saint Thomas worsted and satin of Cyprus? Again, they were enjoined to use, "Trayne gownes of skarlett furred and lyned w<sup>t</sup> gray amys w<sup>t</sup> broade weltes of velvett. Trayne gownes of violet in grayne furred and lyned w<sup>t</sup> gray amys w<sup>t</sup> broade weltes of velvett." Is the above order simply concerned with the material and lining of the dresses, or does it also prescribe a garment (amice) for the neck and shoulders? In favour of the former, an entry occurs further on about the dresses of ladies of a somewhat less exalted degree: "Clothe gownes of crymsen in grayne, some lyned w<sup>t</sup> gray amys and some w<sup>t</sup> silke for the somer w<sup>t</sup> purfulls and gardes of velvett, and cuffs of velvett," which certainly looks as if the "gray amys" were the material of the lining.

J. SILVESTER DAVIES.

Woolston, Southampton.

DR. PERNE.—In a curious little volume, entitled *Fragmenta Aulica*, published in 1662, and purporting to be by "T. A. (Gent.)," there is a story

told of Dr. Perne, Dean of Ely and Master of Peterhouse, who is described as "very facetious and excellent at blunt sharp jests (*sic*) and loved that kind of mirth so as to be noted for his wit in them." The story is the tolerably well-known one of the clever jest made at Dean Perne's expense by Queen Elizabeth's witty fool Clod, and is given by Dr. Doran in his *History of Court Fools*. But I have nowhere seen the sequel of the story given, except in the little volume I have mentioned. The compiler of *Fragmenta Aulica* says that the doctor was so heart-broken at the jest and the immoderate laughter with which it was greeted by the Queen and her courtiers, that he "withdrew himself to Lambeth and there died out of mere conceit of this public dictery." Now, in a letter from Robert Cecil to Sir Thomas Smith, dated Feb. 27, 1562, there is the following passage:

"Your old scollar Pern hath light into a gret mishapp taken with a lewd manner in pyking of gold buttons, and since other bryberies found in his chamber: it shall be hard to recover his name."

Are these two Pernes identical? Is there any truth in the story of the doctor's death as given above? And what was the sequel of the "gret mishapp" alluded to by Cecil? Dr. Jessopp, in his most interesting book, *One Generation of a Norfolk House*, has a brief notice of Dr. Perne, but makes no reference to either of the above incidents.

WILLMOTT DIXON.

ROWLAND HILL.—It is stated by Shirley and other biographers that the Countess of Huntingdon issued a letter forbidding the Rev. Rowland Hill and Torial Joss from preaching henceforth in any of her chapels. I have not been able, however, to find anywhere a copy of this document or its precise date, which must have been in or after the year 1780. Can you assist me in finding it? Did it cause a secession from other chapels besides that at Bath?

HAROLD LEWIS, B.A.

Bath.

"THE EVIAD."—Can any one supply me with information concerning the writer of a poem entitled *The Eviad*? It was printed in a thin quarto, and from a copy which I have, but wanting the title-page, apparently about 1760. The preface is very curious, and is signed, "The publick's very respectful humble servant, Simon Ides." The poem is a witty but questionable rendering of the story of Eve, and consists of two cantos of verses of common ballad metre. In the course of many years of rather extensive acquaintance with old English books, I have never met with a reference to the book. Is it well known, or the reverse?

ADIN WILLIAMS.

Lechlade, Glouc.

CORYAT'S SHOES, ODCOMBE.—In the church hung for nearly a century the identical pair of shoes in which Thomas Coryat, in 1608, had walked



over France, Italy, and Germany, for more than one thousand miles, and they were only once mended. These shoes were removed about the year 1702, but where preserved, or whether preserved, is quite uncertain. Allibone refers the matter to the Society of Antiquaries,—I refer it to the contributors to "N. & Q.," and ask whether anything at all is known about these shoes. Either cowhides were better in those days, or tanning succeeded better under lime than chemical treatment, for certainly few pairs of shoes would walk a thousand miles now with but once mending.

C. A. WARD.

Mayfair.

C. ROGERS COTTON.—I have a series of views of the lakes and northern scenery by C. R. Cotton and a son, and I think heir, of G. Rogers, who published, among many other works, two volumes of imitations of ancient drawings, engraved by Bartolozzi and others. Were these views ever engraved and published?

J. C. J.

ROMAN CATHOLIC IRISH REGISTERS.—Were registers kept in the Roman Catholic churches in Ireland during the last century? I am inclined to think that such was not the case; that, Roman Catholic worship not being then tolerated, the members of this Church were wont to register their marriages, &c., through the Protestant authorities. Can any one inform me on this subject?

ZANONI.

THE FAUNA AND FLORA OF FRANCE.—Can you tell me the title of any work on the Fauna and Flora of France, in a popular form, like Ischudt's on those of Switzerland? FIRMUS ET FIDELIS.

THE ILIAD.—At p. 445 *Gent. Mag.*, 1819 (2), it is said that M. Angelo Maio, "Professor at the Ambrosian College at Milan," had caused a MS. copy of the *Iliad* (mentioned as having been found in the Ambrosian Library), together with certain scholia attached, to be printed in one volume. Is this book now to be had?

F. SYDNEY WADDINGTON.

"NEW YEAR'S NIGHT."—I should be much obliged for some information respecting a novel, or novelette, thus entitled, which appeared some time about 1839.

B.

THE SOVEREIGN'S HEAD ON THE COINAGE.—Does the profile of each successive English sovereign on our coinage look in the opposite direction to that of his (or her) predecessor? Certainly Queen Victoria and George IV. both look to the left; and William IV. and George III. look to the right. I am told that this practice reaches as far back as the time of Charles II. But whence is its origin? and what is the meaning symbolized by it?

E. WALFORD, M.A.

Hampstead, N.W.

"ACCEPTING OF THE BOX."—On October 27, 1648, a petition was presented to the House of Lords concerning a sale of land. Accompanying it is a certificate of the vendors, explaining why they did not sell to a certain person. In this certificate the following passage occurs:—

"She not accepting of the box (the usual way of sale in case of competition) for the said whole manor, the contractors, to the best of their skill and knowledge, and the words of their oath, contracted for the sale with the other person."—*Hist. MSS. Com. Rep.* vii. 59.

What is the meaning of this?

ANON.

LEIGH HUNT'S "CHRISTIANISM" was privately published in 1832, only seventy-five copies being printed. As introduction there is a long letter from Hunt to the anonymous editor. Who was the editor to whom this letter was addressed?

GEO. L. APPERSON.

Wimbledon.

A CREST.—Whose crest is that which represents a hand cut off in the act of taking a coin? I cannot find it in the usual books of reference; probably it refers to some part of the family history.

S. J.

"A BOOKE OF PRECEDENTS" [=PRECEDENTS].—I have a black-letter book with this title, printed in London for the Company of Stationers in the year 1616. It contains a large collection of legal forms, and at the commencement a calendar, in which are such days as the Egyptians considered "to be dangerous, to begin or take anything in hand, as to take a journey or any such like thing." These days are distinguished by the letter B, and are fifty-three in number. Is it a rare book?

UNEDA.

Philadelphia.

BIRDS UNDER THE CROSS.—In the second volume of Mr. Cox's *Notes on the Churches of Derbyshire*, facing p. 553, there is an engraving of a Saxon sarcophagus found in Wirksworth Church. Upon it is a cross, beneath which two birds are carved, described in the *Gentleman's Magazine* of Nov., 1821, as "apparently cocks." They are evidently different birds, and may be seen in another position on an ancient sarcophagus of which there is an engraving in Dr. Farrar's *Life of Christ*, p. 701 of the illustrated edition, where they are standing beneath a cross of Constantine. They resemble a dove and a raven. Are these two birds found elsewhere in conjunction with the sacred cross?

S. T. T.

DAWE'S "BURNING OF MOSCOW."—Where can I obtain a copy of the mezzotint of "Russian Dawe's" clever little picture of the "Burning of Moscow"?

M. N. S.

"ANTIQUARIAN AND ARCHITECTURAL YEAR BOOK."—Under this title an interesting and useful

volume was published by T. C. Newby, of 73, Mortimer Street, London, in 1845. Its 456 pages and woodcuts were devoted to MDCCCLIV., and it was to be "continued annually." Were any other volumes published? *L'Année Archéologique*, 1879 (Paris, A. Quantin), is a very useful work.

ESTE.

Birmingham.

**HERALDIC.**—Whose arms are these?—Argent, a bugle horn vert, stringed vert; on a chief gules three roses argent, impaling, argent, on a bend wavy gules three plates argent between six roses gules; crest, A hare passant proper. T. A.

**GARRICK ON LORD CHATHAM.**—Garrick wrote some poetry on Lord Chatham, from which I have a quotation. Where can I find the whole piece?

JAMES SCOTT ALLEN.

**THEODORE HOOK.**—Is it known in which house in Charlotte Street, Bedford Square, Theodore Hook was born?

GREVILLE WALLPOOLE, M.A., LL.D.  
23, Porten Road, W.

**INKSTANDS OF FAMOUS WRITERS.**—In a letter from Shelley to Thomas Love Peacock, dated "Ferrara, Nov. 9, 1818," there is an account of a curious "old bronze inkstand, loaded with figures," which once belonged to Ariosto. "Three nymphs," says the poet's description, "lean forth from the circumference, and on the top of the lid stands a cupid, winged and looking up, with a torch in one hand, his bow in the other, and his quiver beside him." In Hone's *Table Book*, if I remember rightly, there is also a description and woodcut of the inkstand of Petrarch. Can the readers of "N. & Q." add any notable "inkstands of famous writers" to this pair? R. 2.

#### AUTHORS OF QUOTATIONS WANTED.—

"Censure is the tax a man pays to the public for being eminent." The *Spectator*, in No. 101, quotes this sentence as the opinion of "a late ingenious author."

BAR-POINT.

"When Gospel light first beamed from Boleyn's eyes." S. P.

"In Nature there's no blemish but the mind."

SIGMA.

#### Replies.

##### BRIEFS IN PARISH REGISTERS.

(5th S. iv. 447, 481; 6th S. i. 396; ii. 89.)

Memoranda of the receipt and reading of briefs in churches, and the amounts collected on them severally, are very frequently found on the fly-leaves of parish registers. As striking an example as any I know occurs in the registers of the parish of Cowley, near Oxford. The earliest register begins in 1679, and the record of briefs received and read extends from 1705 to 1737, with a few in

1780. Nearly twenty years ago I transcribed these memoranda, and I have much pleasure in sending a notice of them for publication in "N. & Q."—

##### A Register of Breifs Received.

May 16. A breif for Lisburn in Ireland; loss, 31,770 pound.  
May 16. A breif for a fire at Bawdley; the loss was 1,384*l.* 4*s.*

Same day. Another for Charles Street; loss, 3,891*l.*

Same day. Another for Aconbury cum Weston; loss, 3,318*l.* 10*s.*

June 5. A breif for Dorney; loss by fire, 440*l.* 15*s.*

July 10, 1705. A breif for a fire at Great Yarmouth, in y<sup>e</sup> county of Norfolk, 1,228*l.*

Another for a fire at Wincanton, in y<sup>e</sup> county of Somersetshire; loss, 2,980*l.*

Oct. 16. A breif for a fire in y<sup>e</sup> Strand, London; the loss, 17,880*l.*

Another for a fire at Edinburgh, 7,962 pound.

A Register of Briefs that have been read in the Parish Church of Cowley.

May 16. For Lisburn in Ireland, read the 6th, £ s. d.  
but collected five shillings and fivepence  
from house ... .. 0 5 5

May 30. For Charles Street, two shillings and a penny ... .. 0 2 1

June 13. For Aconbury cum Weston, one shilling and fourpence ... .. 0 1 4

June 20. Collected for Bawdley, two shillings and sixpence ... .. 0 2 6

July 11. For Wincanton, three shillings and a penny ... .. 0 3 1

July 18. For Great Yarmouth, three shillings and a penny ... .. 0 3 1

July 25. Collected for Dorney, to shillings sixpence ... .. 0 2 6

Oct. 17. Collected for the brief for the fire in the Strand three shillings and one farthing 0 3 0½

Oct. 24. Collected for the brief for y<sup>e</sup> fire in Edinburgh 2 shillings and sixpence ... 0 2 6

June 5, 1709. Rec<sup>d</sup> four breifs.

One for y<sup>e</sup> fire of the church of Harlow, in the county of Essex; loss, 2,035*l.*

A 2nd for y<sup>e</sup> repair of Blenchley Church, in Kent; damage, 1,000*l.*

A 3rd for y<sup>e</sup> repair of St. Mary Redcliffe Church, Bristol; damage, 4,410*l.*

A 4th for a fire at Market Rayson, in y<sup>e</sup> county of Lincoln; as also for a second fire of y<sup>e</sup> house of Lucy Morris, of Chetton, in Shropshire; as also for a 3<sup>d</sup> of y<sup>e</sup> house of Thomas Wilbraham, of Worleston, in Cheshire; loss, 1,228*l.*

June 5. Collected for y<sup>e</sup> breif for y<sup>e</sup> church of Harlow three shillings and fourpence ... 0 3 4

June 10. Collected for y<sup>e</sup> breif for St. Mary Redcliffe Church, in Bristol, the sum of three shillings and ninepence ... 0 3 9

June 26. Collected for y<sup>e</sup> breif for Market Rayson the sum of three shillings and eightpence ... 0 3 8

July 3. Collected for y<sup>e</sup> breif for Blenchly y<sup>e</sup> sum of three shillings and eightpence ... 0 3 8

Sept. 10, 1709. Received these two breifs.

One for the ejected Palatines.

The other for a fire at Stoak, in Suffolk, where the loss amounted to 2,463 p*ds.*

Sept. 11. Read and collected for the poor Palatines the summ of sixteen shillings and ninepence ... .. 0 16



Sept. 18. Read and collected for y <sup>e</sup> breif for y <sup>e</sup> fire at Stoak, in Suffolk, y <sup>e</sup> summ of three shillings and threepence ...	£	s.	d.
Oct. 22, 1709. Rec <sup>d</sup> a brief for y <sup>e</sup> building a church at Mittan, in Courland. Collected Octo <sup>r</sup> 30, 1709, on y <sup>e</sup> breif for erecting a church at Mittan, in Courland, the summ of three shillings and threepence	00	3	3
May 23, 1710. Rec <sup>d</sup> to breifs—one for Rotherwick Wall and one for Northfleet and Durant. Collected June y <sup>e</sup> 4 on the breif for the fire at Northfleet and Durant the summ of three shillings and fourpence	0	3	4
Collected June y <sup>e</sup> 18 on y <sup>e</sup> breif for y <sup>e</sup> fire at Rotherith Wall y <sup>e</sup> summ of two shillings and eightpence	0	2	8
June 5. Rec <sup>d</sup> three breifs, one for Chalford St. Peters, one for Stockton, one for Ashton. Oct. 20. Rec <sup>d</sup> two breifs, viz. Cardigan and Rotherith Church. Oct. 13. Received three breifs, Twiford, Ensham, and Haughley. 1710. Collected July 2nd, on the breif for the church of Ashton super Mercy [Mersey], four shillings and threepence three farthings	£	s.	d.
July 16, 1710. Collected upon the breif for Stockton Church three shillings tenpence one farthing	0	4	3 $\frac{3}{4}$
July 30, 1710. Collected upon the breif for Chalford St. Peters one shilling and eightpence halfpenny	0	1	8 $\frac{1}{2}$
Oct. 29, 1710. Collected upon the breif for Ensham four shillings and eightpence	0	4	8
Nov. 12, 1710. Collected upon the breif for Twiford three shillings	0	3	0
Dec. 24, 1710. Collected upon Haughley breif two shillings and eightpence three farthings	0	2	8 $\frac{3}{4}$
Jan. 14, 1710. Collected upon the Rotherith breif two shillings and sixpence three farthings	0	2	6 $\frac{3}{4}$
Feb. 11, 1710. Collected upon Cardigan breif three shillings	0	3	0
May 4, 1711. Received two breifs (viz.) Edinburgh and St. Helens. June 1. Received three breifs, viz. Colchester, Cockermouth, and Wishaw, for repair of churches. May 27. Collected on the breif for St. Helens	0	2	0
July 1. Collected on y <sup>e</sup> breif for Edinburgh	0	2	0
Aug. 5. Collected on y <sup>e</sup> breif for Cockermouth	0	2	5
Aug. 9. Collected on y <sup>e</sup> breif for Colchester	0	3	0
Sept. 9. Collected on y <sup>e</sup> breif for Wishaw	0	2	7

## Register of Breifs in the Parish of Cowley.

Recd. and Read.

Sturminster Newton Castle, Shropshire ...	£	s.	d.
All S <sup>c</sup> Church, Hastings, in Sussex ...	6781	Mar. 5, 1732	0 5 0
Mem <sup>da</sup> . These two breifs had not been called for at the end of ... and were signed	1249	May 1, 1732	0 2 0

Recd. and Read.

Manton, in Rutland, loss by fire ...	£	s.	d.
Draycott Church, Staffordshire ...	1269	Oct. 2, 1732	0 1 6
Rumley, Huntingdonshire	1147	Dec. 17, 1732	0 1 6
These breifs were left with Daniel White at the end of the year 1732.	11776	Dec. 31, 1732	0 5 1

## A Register of Breifs for the Parish of Cowley from the first of April, 1733.

Charge. Recd. &amp; Read. Collected.

Well Church, Lincolnshire	1201	April 1	0 1 9
Blandford, Dorsetshire	85343*	April 14	0 7 5
Austerfield, Yorkshire, loss by fire ...	1500	April 22	0 1 8
Aberbretock [Arbroath, formerly Aberbrothock] Harbour, in Forfar ...	9311	April 29	0 1 3
Wood Plumpton, Lancashire, Eagleshall and Cockthorpe, fire ...	1053	May 20	0 0 10
Dudley Church, Worcestershire ...	2097	June 10	0 2 0
Barton upon Humber, Lincolnshire, fire ...	1369	June 24	0 0 10
Mitchel Dean Church, Gloucestershire ...	1096	Oct. 23	0 2 1
William Woodroffe, of Maddington, in the parish of Shawton; Thomas Coward, of North Ugford, in Wilts; John Whare, of Stofforth; and Richard Ogle, of Great Cattal, N. R. York ...	1283		
Conington Church, Cambridgeshire ...	1050	Nov. 4	0 2 3
Churches Vine, of North Shoreham, Hants, loss by fire ...	1293	Dec. 9	0 1 6
Monmouth Church ...	4497	Dec. 23	0 2 3
Aylesbury, loss by fire ...	3670	Jan. 6	0 1 8
Guilden Mordin, com. Camb. fire ...	1046	Jan. 20	0 1 0
Rufford Chappel, in com. Lancaster ...	1165	Feb. 9	0 1 9
Whitfield, in com. Somerset	1380	Feb. 17	0 2 2
Scribby Church, in com. Lincoln ...	1102	Mar. 3	0 1 8
Erchfont, in com. Wilts, fire	3002	Mar. 17	0 1 4
Redmarley Church, com. Worcester; Edingale, com. Stafford ...	1326	Mar. 24	0 1 6
Christleton Church, com. Chester ...	1140	May 26	0 1 3

Breifs received and read between April 1, 1733, and June 1, 1734, in all twenty.

The said twenty breifs were calculated at ... £123,929

Of which the single breif for Blandford came to ... 85,348

Amount of the remaining nineteen	£38,581
Collected in the whole ...	£118 4
On the breif for Blandford ...	7 5

On the remaining nineteen ... £110 11

So that there is no due proportion in the gift between the great and small breifs, and there is collected this year on the small breifs above 1s. 8d. each.

Recd. and Read.

North Meefs Church, com. Lancaster ...	£	s.	d.
Gressingham Chappel, com. Lanc ...	1292	Oct. 13	0 2 0
	1110	Oct. 27, 1734	0 2 0

\* This destructive fire occurred on June 4, 1731. An account of it was published by M. Blake, 4to., plans and views, 1735; Blandford, 1860.

	£	Read.	and Read.	£	s.	d.
Onniley, in Staffordshire, loss by fire ...	1038	Nov. 10, 1734	0	1	0	
Monford Church, in Shropshire ...	1482	Dec. 1, 1734	0	0	10	
Ealing Church, in Middlesex ...	3000	Dec. 15, 1734	0	1	0	
Barnwell Church, Cambridgeshire, fire ...	6874	Dec. 29, 1734	0	1	4	
Cottenham, Cambridgeshire; Vincent Weyman, a Quaker, loss by fire ...	1215	Feb. 2, 1734	0	1	0	
All Saints Church, Worcester ...	1944	Mar. 2, 1734	0	1	10	
Machynleth Church, in Montgomeryshire ...	1835	Apr. 20, 1735	0	1	9	
Epworth, Lincolnshire, loss by fire ...	1.....	May 18, 1735	0	0	8	
Brampton and Yaxley, in Huntingdonsh., fire	1348	Aug. 10, 1735	0	1	6	
Poulton, in Lancashire, and loss by fire Woodmanton, in the parish of Samesfield, Herefordshire ...	1032	Oct. 12, 1735	0	1	0	
Priess,* in Lancashire, within the town of Weeton with Preece, loss by the same fire; are not these sufferers by the same fire with those of Poulton	1379	Oct. 26, 1735	0	0	11	
South Thornly Church, in Lincolnshire ...	1000	Nov. 16, 1735	0	1	6	
Milton, in Cambridgeshire, loss by fire ...	1168	Nov. 30, 1735	0	1	0	
East Stoke Church, in Nottinghamsh. ...	1258	Dec. 28, 1735	0	2	2	
Carnarvon Church, Denbighshire ...	1362	Feb. 15, 1735/6	0	2	0	
Shaw Chaple, belonging to the town of Crompton, in the parish of Prestwich ...	4114	Apr. 25, 1736	0	2	0	
Emplay, in the West Riding of Yorksh <sup>r</sup> ...	1549	Aug. 1, 1736	0	2	0	
Norton Church, in Staffordshire ...	1347	Aug. 29, 1736	0	2	0	
Royston, in Hertfordshire, loss by fire ...		Sept. 26, 1736	0	2	0	
Swaffham, in Cambridgeshire ...	1734	Nov. 28, 1736	0	0	9	
Richard Hinton, of Cobham, in Surrey, loss by fire, supposed to be malicious ...	1658	Dec. 12, 1736	0	1	6	
Mobbrey, in Cheshire, loss by fire ...	1905	Jan. 28, 1736/7	0	1	9	

\* I do not trace, in the *Clergy List*, this place as being now a parish. It would seem to have been a chapelry in the parish of Kirkham, in the Hundred of Amounderness. In the *Lancashire and Cheshire Church Surveys*, 1649-1655, recently printed by the Record Society of those counties, under "Kirkham," p. 156, occurs the following: "And y<sup>e</sup> Inhabitants of Weeton cum Preece, within a mile of Singleton and three miles from Kirkham, desire Singleton to be made a Parish and they to be annexed to it."

	£	Read.	and Read.	£	s.	d.
Walton in the Wolds Church, in Leicestershire ...	1136	Feb. 13, 1736/7	0	1	5	
St. John's, Wapping, loss by fire ...	3370	Feb. 27, 1736	0	1	6	
Houghton Church, in Staffordshire ...	1219	Mar. 20, 1736	0	1	6	
Pendle Chapel, Lancashire ...	1268	Apr. 17, 1737	0	3	5½	
Castle Hayes, Staffordshire ...	1815	Apr. 24, 1737	0	1	5	
Houghton Regis, Bedfordshire ...	1494	May 1, 1737	0	1	1	
Stoney Stratford, loss by fire ...	6754	July 24, 1737	0	4	9	
Measham Church, Derbyshire ...	1059	Sept. 25, 1737	0	2	0	
Ravenstonedale Church, Westmorland ...	1504	Oct. 23, 1737	0	1	7	
Blisworth Church, Nottinghamshire ...	1247	Nov. 20, 1737	0	1	7	
Puttenham, Surrey, loss by fire ...	3304	Dec. 4, 1737	0	4	2	
	1780.					
Kirk Hammerston, in com. York...	1105	10 0	Nov. 12, 1780	0	1	6
Tweedmouth Church, Durham ...	1024	0 0	Jan. 14, 1781	0	0	3
Mevistone Redware Church, Staff.	1675	16 8	Mar. 4, 1781	0	1	3
Hutton Ambo and Morland fires, Yorkshire ...	519	6 0	May 13, 1781	0	2	9

JOHN MACLEAN.

Bicknor Court, Coleford, Gloucester.

I have seen numerous entries in many of the church registers of the West Riding, and it is probable these will be passed over as of little importance because of the distances of most of the places. Though of comparatively little interest to Yorkshiremen, they must be of great importance to those interested in the places named; and in like manner Yorkshire references in other counties would be highly valued by us. "N. & Q." is exactly the medium of communication, and as this means a heavy demand on its pages, it may be well to name books in which such lists are already recorded. From a long search I have made in the West Riding Sessions Rolls, I believe they should be searched as the foundation of the collection. In *Independency at Brighouse*, pp. 35-6, is a list from 1804 to 1810, Haworth fire, charge 768*l.*, being the last. *Haworth Past and Present*, p. 46, gives a few, 1684 to 1688. In working up "Ilkley" I found a long list from 1814 to 1828, when an Act of Parliament was passed forbidding the reading of briefs in churches. The collections were paid at the visitations, and varied from 1*s.* to 5*s.*, except Aug. 24, 1815, when the "Subscription for the relief of the Families of the brave men killed, and of the wounded sufferers of the British Army at the Battle of Waterloo," was 28*l.*

J. HORSFALL TURNER.

Idel, Leeds.



EARLY GILLRAYS (6th S. ii. 105, 132, 149).—Thanks to Mr. Charles Hutt, I now possess a copy of the *History of the Westminster Election*, 1784, with the "Dedication to Her Grace the Duchess of Devonshire." This, of course, puts an end to my doubts; and a comparison of this copy with later ones shows that the six pages of the dedication formed an essential part of the volume, as first issued. The dedication to "the Free and Independent Electors" occupies only two pages, whilst the numbering of the pages shows that four pages are wanting in the later copies.

There is certainly nothing offensive or objectionable in the cancelled dedication; it is throughout most eulogistic and respectful, both to the Duchess and also to the Duke. Probably permission thus to dedicate the volume had not previously been requested; to have permitted its appearance unchallenged might have seemed to imply approval or patronage, and hence probably a pretty sharp message was sent to the publishers, asking them how they presumed thus to use the name of the Duchess, and desiring the withdrawal of the dedication.

The following is a list of the plates in a copy of the second edition, or issue of 1785:—

1. The Rival Candidates.
2. Liberty and Fame introducing Female Patriotism.
3. The Champion of the People, 11th March, 1784.
4. The State Auction, 26th March, 1784.
5. Master Billy's Procession, 6th March, 1784.
6. Britannia Roused.
7. The Hanoverian Horse and British Lion, 31st March, 1784.
8. The Westminster Watchman.
9. The Westminster Mendicant.
10. The Westminster Deserter.
11. Procession to the Hustings, 30th April, 1784.
12. Wit's last Stake, or the Cobling Voters.
13. The Defeat of the High and Mighty Bailissimo, 7th March, 1785.
14. The Apostate Jack R—, 1st March, 1784.
15. A Peep into Friar Bacon's Study, 3rd March, 1784.
16. Mars and Venus, or Sir Cecil Chastised, 2nd April, 1784.
17. The Polish Dwarf before the Grand Seigneur, March, 1786.
18. A Political Heat, Run in Covent Garden, 19th May, 1784.

Of these, No. 13 is a caricature issued subsequently to the publication of the book, and No. 17 bears date two years later.

EDWARD SOLLY.

Your esteemed correspondent MR. SOLLY, who generally dives to the bottom of a literary question before he leaves it, asks me whether there ever was a printed dedication to the Duchess of Devonshire prefixed to the *History of the Westminster Election*, published in 1785, the existence of which dedication he very fairly doubts. In reply, I can only say that I am not aware of any printed dedication, and have never seen any other than the engraved one which MR. SOLLY correctly describes; but this being sometimes deficient

it is one of the best in the book) has no doubt given rise to the supposition that it must have been suppressed. The full number of plates in the volume is sixteen, but some of the best are occasionally deficient, migrating, no doubt, into collectors' portfolios. Whether these plates are by Gillray or Rowlandson is an open question, and for myself I think there are some by each; but in the recent account of Rowlandson's works, published by Messrs. Chatto & Windus, in two volumes quarto, in which many of them are engraved, they are all, I believe, claimed for Rowlandson.

To satisfy MR. SOLLY as well as myself, I have been to the British Museum, expecting to find in Mr. Crace's valuable collection *ad rem* all that relates to the subject, but was disappointed, and the only copy of the book I found in the Museum was an ordinary copy, with the two well-known dedications, which seems to have cost five shillings.

HENRY G. BOHN.

18, Henrietta Street, Covent Garden.

DONNE'S "SATIRES" (6th S. ii. 8).—In the first collected edition of 1633 the lines are—

"Yet went to court; but as Glaze which did goe  
To masse in jest, catch'd, was faine to disburse  
The hundred marke, which is the Statutes curse."

This was altered in the edition of 1635 from *Glaze* to *Glare*, and so the name appears in the subsequent editions of 1649, 1654, 1669, and 1719. It is plain that Donne spoke of some one who was accused under the statute of Elizabeth, cap. 1, 1580, which enacts that whosoever shall officiate at mass shall forfeit 200 marks, and be imprisoned for a year; and that whosoever shall willingly be present at mass shall forfeit 100 marks, and also be subject to imprisonment. Donne says that some one who foolishly and for a jest attended mass, and was informed against, pleaded that he did it as a jest, but was nevertheless made to pay the full fine. This somebody is designated *Glaze* or *Glare*, but whether either of these was a real name is doubtful. It is always *Glare*, and not *glare*, and generally is printed in a peculiar type, to show that it is a proper name. Two hundred is evidently a misprint for the hundred; Glare did not officiate, he was only "willingly present."

EDWARD SOLLY.

The printer's blunder of *Glare* for *Glaze* in Donne's Satire IV. l. 8, is found first, if I mistake not, in the edition of the poems printed by John Marriot in 1650, from which I suspect all subsequent editions were printed—including certainly Tonson's edition of 1719. But what can MR. DIXON mean by talking of "Donne's original doggerel"?

AUG. JESSOPP, D.D.

I have two editions of the works of Donne, one in *The Works of the English Poets from Chaucer*

to Cowper, which was printed in 1810; and the other in *The Works of the British Poets*, which was printed in 1795. In both these I find the word *Glare* in the eighth line of the Fourth Satire, but the line quoted by MR. DIXON as

Two hundred marks, which is the statute's curse,  
I find as

*The hundred marks, &c.*

In an edition of Pope, printed in 1770, I find *Glare*, and the tenth line in this is

Two hundred marks which is the statute's curse.

C. A. CARMALT JONES.

1, Craven Hill Gardens.

Concerning the 1633 edition, Dr. Grosart, in his introduction to the *Satires*, says it is "the earliest printed edition now known and extant." Of the Stephens MS. he says,—

"I attach very great weight to a MS. now in the possession of F. W. Cosens, Esq., London. It has the book-plate of Thomas Stephens, of the Inner Temple, Esq., and is dated 19th July, 1620. . . . The utmost 'pains' had evidently been taken by the writer of this precious (quarto) MS. At times he leaves a blank, where he could not make out the word or words, and these are afterwards carefully filled in."

R. H. R.

Queen's Terrace, Boston.

*Glare* is the correct reading. As it is printed with a capital G, I assume that it is a proper name; probably that of some one, well known in Donne's time, who had gone to mass in jest and had been found out and punished for it. I quote the edition published at the Apollo Press, Edinburgh, 1779, vol. i. p. 119.

K. P. D. E.

Dr. Grosart also reads *Glare* in his "Fuller Worthies' Library" edition of Donne, and gives this note—"8, *Glare*: 1633 *Glaze*: Stephens' MS. blank."

R. F. S.

In a MS. of Donne's Poems (*circa* 1630) in my collection, the lines read thus :—

"As *Glare* whose did goe  
To masse in Jest, catch't was faine to disburse  
An hundred markes (whiche is the Statutes course)."

And the Satire appears as the third. This MS., I may add, contains three elegies and an epigram not in Dr. Grosart's edition.

W. I. R. V.

The word *Glare* occurs at l. 8 of Satire IV. in my copy of "*Poems*, by John Donne, printed by T. N. for Henry Herringman, at the sign of the Anchor, in the Lower Walk of the New Exchange, 1669."

EVERARD HOME COLEMAN.

71, Brecknock Road.

A ROMAN BREVIARY, 1740 (6th S. ii. 7).—The Chapter of St. Peter's, Rome, enjoys the privilege of retaining the old Roman breviary, which is quite different from the *Breviarium Romanum* now in use. Hence editions of the breviary for the use of St. Peter's are necessarily limited, since

they cannot be used elsewhere or by any other of the clergy; and this, no doubt, is the reason why, on the death of a canon or prebendary of St. Peter's, his breviary was returned to the treasurer of the chapter. I am not aware that there is an edition of this breviary later than that of A.D. 1740, which was printed at Urbino. An edition of the *Horæ Diurnæ cum Psalterio Romano ad usum Cleri Basilicæ Vaticanæ* was printed at Rome in 1756, and a *Proprium Sanctorum ad usum Cleri Basilicæ Vaticanæ* at Rome in 1773. Balliol College may, therefore, congratulate itself on the possession of a rare liturgical treasure. A copy of this breviary is in the Bollandist Library.

EDMUND WATERTON.

CURTAIN LECTURES (6th S. ii. 8).—I have no doubt that Douglas Jerrold was well acquainted with a facetious book, written in the early part of the last century by the celebrated Edward, "commonly called Ned Ward," bearing the title,—

"Nuptial Dialogues and Debates: or an Useful Prospect of the Felicities and Discomforts of a Marry'd Life, Incident to all Degrees, from the Throne to the Cottage. London, 1724." 2 vols. 8vo.

For the title, however, of his witty "lectures" he was probably indebted to one of Stockdale's humorous publications :—

"Eloisa en Deshabille: a Satirical Poem by the late Professor Porson. To which are added, The Modern Fine Gentleman, Modern Fine Lady, Curtain Lectures, and the Squire and the Parson. London, 1819." 8vo. pp. 157.

This volume is illustrated with eight coloured etchings by "Williams." The *Curtain Lectures*, extending to some hundred pages, and written in Hudibrastic verse, are four in number, viz.:—

Lecture I. Inscribed to Sir W. C. . . . Between a drunken surly Husband, and his inflexible termagant Wife.

Lecture II. Inscribed to Mr. and Mrs. C. . . . s. Between an old amorous Knight and a young Yorkshire girl, by whom he was deceived into a Marriage soon after her arrival in Town.

Lecture III. Inscribed to Obadiah and Rachel P. . . . Between Obadiah the Quaker, and his wife Rachel, concerning primitive purity and the sinful abominations of the present age.

Lecture IV. Inscribed to the Earl of —. Between a gay Lady of the Town and her Husband, who subsists on the fruits of her gallantry.

But even if Jerrold has borrowed the title of this book he has borrowed nothing more—the manner and matter of his own are entirely original. Stockdale's volume (one of a series—*The Greeks, Pigeons, Fashion, Modern Belles, To-Night, The Ton, Modern Beaux, Dress and Address*, &c.) is not deficient in humour, but is grossly indecorous. It commands a price disproportionate to its literary merits.

I have before me the original water-colour drawing by John Leech of one of the celebrated *Curtain Lectures*. Mr. and Mrs. Caudle are snug



in bed; the gentleman would fain repose, but the lady exclaims, "No, Mr. Caudle, I shall *not* go to sleep, like a good soul!" In the centre, at foot, are the bed-steps, surmounted by an extinguished candle. It is a clever, characteristic performance, and has been fac-similed, but the reproduction I do not happen to possess.

WILLIAM BATES, B.A.

Birmingham.

I do not know what the origin of the expression may have been, but I have just come across in Juvenal what seems to me an admirable description of the thing. The lines are in the sixth *Satire*, and are as follows:—

"Semper habet lites alternaque jurgia lectus  
In quo nupta jacet: minimum dormitur in illo."

WILLMOTT DIXON.

PLACE-NAMES OF ENGLAND: A DICTIONARY (6th S. i. 433; ii. 50, 90).—Not only does Mr. Taylor exhibit "the strangest ignorance" in the words of PROF. SKEAT, when he attempts a new piece of etymology, but the late Flavell Edmunds, in his *Traces of History in the Names of Places*, sins quite as grievously. Mr. Taylor makes up, at any rate, a very pleasant and attractive book of his *Words and Places*; that atones a little for his errors. I cannot say as much of Mr. F. Edmunds's book.

1. Mr. Edmunds printed "Alton, E., anciently Etheling-dean, the valley of the nobles." He might as well have said, "Alton, anciently America." There is near where he wrote, Alton Court, Alton, the name of a farm, or of a tract of land. It was anciently *Altan*, Gaelic, a brook. There, at the Herefordshire Alton, is the brook.

2. "Biddulph, from *beado*, slaughter." The same solution he gives to Bed in Bedford. He continued, "and *ulf*, wolf." So Biddulph is wolves' slaughter or slaughter wolf; while it means Bedo or Biddo, personal names, and *ulph*, help.

3. "Arrow, B., from *garu*, rough or impetuous." He had better have written "from Solomon, and means smooth," for both words commence with an s. It is very annoying to find one of the oldest river-names of Europe so absurdly explained. The Aro of Italy, that the Etruscans found so named, the Arrow of Herefordshire and elsewhere, the Aar and Ayr in Switzerland and Scotland, all represent one Gaelic word.

4. Brandon, "perhaps from Brân, the first British Christian." Comment is needless.

5. "Evesham (Worc.), the home on the brink [of the Avon]. From *Eves*=*efes*, brink or margin." No one who knows the history of the place, or who has only read Camden, or seen a copy of the abbey seal, but knows that Eoves was a personal name, the name of the swineherd of the Bishop of Worcester. The legend of the vision of the Virgin Mary to him is only a repetition of such

visions to get possession of a piece of land desirable as the site of a church, or of an abbey, or of other ecclesiastical buildings.

6. "Moraston, E., Meurig's town." Who was Meurig? Whoever he was, his towns were wide apart, from Herefordshire to Scotland. Moraston is only a Saxon or English perversion of *Moreason*, the great waterfall.

7. Trent, the river so called, he says, "meaning doubtful." Yes; doubtful should follow most of his derivations. Trent is passed over by Taylor and by Blackie. But according to Lhuyd and Dyer it is Gaelic *Tren*, a stream.

We want not only correct etymologies, but full ones. For instance, in such a good book as Wedgwood's *Dict. of Eng. Etymology*, we have, "Ceremony, Lat. *cerimonia*, *cerimonia*, a religious observance, a solemnity, sacred show." That is all, though in this word we have the name of one of the oldest cities in the world; in the history of this word we have the sack of another city, the hierarchy outcast and protected, the spoilers spoiled, and the word created by authority to manifest a people's gratitude to the authorities of another nation. W. G. WARD, F.R.H.S.

Perriston, Herefordshire.

[Bopp derives *cerimonia* from Sanskr. *kri*=*facere*, and Smith, *Lat. Dict.*, suggests that it may be connected with *curare*.]

"WHITTLING" (5th S. xii. 248, 412; 6th S. i. 205; ii. 78).—At the last reference we have an extract from Brockett's *Glossary* (for "Brockett" read *Brockett*). It seems worth while to warn readers (if they will kindly accept the warning) that the etymologies offered by Brockett and Jamieson abound with the most curious errors, and are, in fact, in many instances, learned nonsense. In the present case Brockett tells us that *whittle* is derived from "Sax. *whytel*, and that probably [!] from Goth. *huet tol*, a sharp instrument." Now let us investigate this solemn absurdity, and we may learn something by the way.

First, "Sax. *whytel*" means the alleged A.-S. *hwitel* given in Somner's *Dictionary*. Brockett, in altering the spelling from *hw* to *wh*, gives us the measure of his knowledge of Anglo-Saxon: *he had not learnt so much as the alphabet*, or he would have known that there is no *wh* in it. Next, let us take Somner. The A.-S. *hwitel* only means a *whittle* in the sense of "a white cloth," such as we now call a *blanket* (from F. *blanc*, white); it is a mere derivative of *white*. Somner knew there was such a modern English word as *whittle*, meaning a knife, and rushed to the conclusion that a *hwitel* must needs mean a knife. Down went his guess, and people have quoted it ever since, and will do so probably for another century.

It so happens that *whittle* for "a knife" is a mere mistake, due to the loss of *th* at the beginning of the M.E. *thwitel*, used by Chaucer. The loss

of *th* was plainly due to confusion with *whet*, to sharpen, according to which *whittle* was supposed to mean something sharp, and a knife being sharp, that was quite enough for popular etymology. Unfortunately, according to the laws of English grammar, a *whittle* (for *whittle* would not give the right vowel) could only mean a sharpen-er, i.e., a whetstone or hone. As to *thwittle*, M.E. *thwitel*, the etymology is rightly given by Wedgwood and E. Müller, from A.-S. *thwitan*, to cut off. Hence the old verb *thwite*, to cut, strong verb (pp. *thwitten*); the sb. *thwit-el*, a cutter, with suffix *-le* of the agent, as in *sickle*, a cutter (from the root *sak*, to cut); and the frequentative verb *thwittle*, to keep on cutting, to cut away all the while by little and little, which, as is well known, is the real and true sense of that verb. *Thwyte* occurs in Palsgrave.

I call attention to this to show what unsafe guides the old etymologists are, and what a mistake it is to quote them; they knew nothing, and cared less, about grammar or comparative philology, and coined words at pleasure, labelling them with the name of the first language that came to hand. This is exemplified easily enough by Brockett's next statement. Having first treated us to "Saxon *whytel*," formed by two misspellings from a word given by Somner and wrongly explained, he next presents us with "Goth. *huet tol*, a sharp instrument." This is a piece of humbug, pure and simple. If he means Mæso-Gothic, there is no *hu* (before *e*) in the alphabet; but he really means, I suppose, the common English word *whet*, duly turned into "Gothic" by a little false spelling. Next, *tol* is not "Gothic" at all, but only the English *tool*, A.-S. *tōl*. So that the alleged etymology merely comes to this, that *whittle* is derived from *whet-tool*. As this would hardly impose on the most credulous if left in plain language, the reader is mystified by finding it turned into *huet tol* (an impossible spelling), after which it is called "Gothic," on the chance that the reader will accept it.

This is the kind of etymology with which our old "authorities" abound, and it was honest in the sense that they believed it themselves. But it is amazing that such guesses should still impose on any one, and it can only be accounted for by supposing that English scholars have paid such attention to Latin and Greek that they have had no time for Gothic or Anglo-Saxon. If a Latin quotation were to appear as "Crescat amore nummo, quanto ipse pecuniæ crescat," people would be horrified at seeing seven glaring mistakes; but I dare say such a sentence as "And foregyv ous ura giltum, as wec foregyvum urer giltendas," might pass muster as an Anglo-Saxon version of a sentence in the Lord's Prayer, although every word but the first is entirely inadmissible in the English of the "Anglo-Saxon" period.

WALTER W. SKEAT.

PICTURES IN SPAIN (6th S. ii. 144).—MR. RALPH N. JAMES's note is very interesting, chiefly for the evidence it supplies that Guevara's letters are still looked upon as authentic epistles written to genuine persons. My own belief is that Guevara adopted this method of making known his ideas and providing himself with a pastime that should at least bring him some fame, because of the safety it secured to him against the Inquisition. Guevara achieved a great literary reputation, not only in Spain but in Italy and France. His *Letters* were translated into Latin, and there are also two editions in English of selections and lengthy extracts. Besides being Bishop of Mondoñedo he was a preacher and chronicler of Charles V. MR. JAMES does not appear to have met with the severe rebuke which the Archbishop of Tarragona, Don Antonio Augustin, published of this particular letter of Guevara. It will be found in the *Diálogos de las Medallas*, and is worthy of perusal. Cervantes has one of his gentle hits at the Bishop of Mondoñedo in his preface to the first part of the *Don Quixote*. I need scarcely add that the "facts" which Guevara supplies in his letter about Lamia, Laida, and Flora, are only forged fancies of the bishop's fertile brain.

A. J. DUFFIELD.

Savile Club.

DR. NEALE'S EDITION OF "THE PILGRIM'S PROGRESS" (6th S. ii. 104).—The late Dr. Neale was not alone in his well-meant attempt to "adapt" Bunyan for the reading of youthful Anglicans. An abridged edition of *The Pilgrim's Progress* was published by Bell & Daldy about twenty years ago, edited by the Rev. J. Erskine Clarke, now the popular vicar of Battersea. It is rather hard to single out Dr. Neale's book as the "most impudent" work ever published. Such adaptations have been, and are, common enough. The Bible itself has been adapted for "family reading," and Mr. Bowdler's attempt upon Shakespeare has added a verb to the English language. Might not "N. & Q." collect a list of books which were thought well enough in their day, but in which the taste of later times has demanded an alteration? Mr. Kingsley's edition of *The Fool of Quality* and Mr. Dallas's of *Clarissa* occur to me as I write. The list might be extended almost indefinitely; but an account of some of the principal of such editions would form a not uninteresting chapter in English literary history.

EDWARD H. MARSHALL, M.A.

CHRIST'S HOSPITAL (6th S. ii. 67, 113, 138, 156).—If it could be proved that Bishop Stillingfleet had been a "Blue," it would undoubtedly be one of the proudest trophies of which Christ's Hospital may boast. But no proof has yet been produced. The question was mooted in "N. & Q.," 4th S. xii. 88, 157, 215. In *The Life, &c., of*



that *Eminent and Learned Prelate*, &c., London, Printed by J. Hepstinstall for Henry and George Mortlock, at the Phoenix in St. Paul's Churchyard, MDCXC.,” p. 9, it is stated, that at Cranborne, where he was born,

“as soon as his age capacitated him for it, he was committed to the Care of Mr. Thomas Garden, schoolmaster there, a Man of Eminence and Character in his Profession. Under whom he made so considerable a Progress, that here he continued till the time drew on, that it would be proper to settle him in the University. In order whereunto he was removed for a while to Ringwood in Hampshire, and put under the care of Mr. Baulch, with the view of an Exhibition, anciently given for such Scholars as should be elected thence to either of the Universities, by William Lyne, Esq., Founder of that School. Hence he was elected at Midsummer, 1648, and Michaelmas next following was admitted into St. Johns Colledge in Cambridge, &c.”

This seems to be decisive as to the question of Christ's Hospital.

T. W. W. S.

Cranborne.

For Bishop “Conyers” Middleton read Bishop *Thomas Fanshaw* Middleton. He was first English Bishop of Calcutta. Born 1769; died 1822.

W. D. S.

“RICHARD III.” (6th S. ii. 145).—The brass and the histories, far from contradicting, confirm each other. In the old style of reckoning, the year began on March 25, therefore March 13, 1483, means what we now call March 13, 1484. Will the editor forgive me for venturing to differ from him as to the meaning of “post conquestum”? I very much doubt whether it refers to the Norman Conquest. Had the king been Edward the phrase might have been inserted for distinction's sake; but as there were no Richards before the Conquest such a distinction in this case would be meaningless. I believe the words refer to Richard's accession, but I fully agree that they have no relation to any question of usurpation. In mediæval usage *conquiro* and its derivatives do not necessarily imply “conquest” in the modern sense; they are sometimes used in an almost colourless way, and mean nothing more than the old formula in which the *Chronicle* describes the accession of nearly all the old English kings, “feng to rice,” i.e., took to, or acquired, the kingdom. Those who have their books at hand, which I at present have not, will probably find some information on the subject in Ducange's *Glossary*; and a note “On the Surnames of William” in Mr. Freeman's *Norman Conquest* contains some remarks upon the meaning of “conqueror” and “conquest,” which are very suggestive in relation to the present case.

K. N.

MR. ADIN WILLIAMS is hasty in concluding that the dates of Edward IV.'s death (April 9, 1483) and Richard III.'s accession (June 26, 1483) are wrong. The brass formerly in Long Wittenham

Church, cited as rectifying the supposed error, is quite consistent with the date of Richard's accession. March 13, 1483, mentioned on the brass, would be correctly placed as in the first year of Richard III., viz., 1483 (O.S.), 1483/4 (N.S.).

The phrase “post conquestum” was first applied to the three Edwards after the Conquest, who would have been (reckoning the three Saxon Edwards) Edward IV., V., and VI. respectively, as they are frequently styled by French authors.

WILLIAM JOHN HARDY.

MR. WILLIAMS's difficulty arises from his overlooking the fact that until 1752 the year began on March 25. Hence the date on the brass (March 13, 1483) denotes March 13 after June 26, 1483, when Richard III. commenced his reign.

J. INGLE DREDGE.

A WIDOW'S SIGNATURE (6th S. i. 475).—I think it is unusual in England for a widow to add “W.” to her signature, but I believe *veuve* is customary in France. I have seen letters and legal documents signed by a French lady “A. B., *veuve*” (widow), and she was very particular about being so designated; and everybody knows the firm of “*Veuve Clicquot et Cie.*” Lawyers always describe women in legal documents as “widow,” “spinster,” or “wife,” so as to avoid confusion and needless inquiry.

FREDERICK E. SAWYER.

Brighton.

WILLIAM MILLER, OF OZLEWORTH PARK (6th S. ii. 29), was High Sheriff of the county of Gloucester in the year 1821.

J. J. P.

Temple.

“OR'DEAL” OR “ORDÉAL” (6th S. ii. 47):—

“Perchance some form was unobserved:  
Perchance in prayer or faith he swerved;  
Else how could guiltless champion quail,  
Or how the blessed ordeal fail?”

*Marmion*, canto v. 21.

W. G.

The pronunciation of the word as a trisyllable is condemned in 5th S. i. 25, and by PROF. SKEAT, who asserts that *or-deal* is properly a dissyllable. See also 5th S. i. 76.

FREDK. RULE.

Ashford, Kent.

“SO LONG” (6th S. ii. 67).—This expression may very frequently be heard in this city, especially amongst the seafaring class, and it is interesting to learn that it is in common use in various parts of the United States. The result of some thought and inquiry convinces me that this expression takes its origin from the East Indian word “*salaam*,” used as a salutation almost universally in some parts of the East, hence its use in the corrupted form of “So long” is principally by sailors who have heard it in those countries, and, sailor-like, are not very particular as to its correct pro-

nunciation. By-the-bye, is not this word "salaam" another form of the Hebrew "salem," meaning peace? I should be glad if any reader would enlighten me on this point.

I will just remark, in conclusion, that several other explanations of "So long" have been suggested to me; but although some of them are plausible, yet none of them will bear comparison with the foregoing. THOMAS C. McMICHAEL.

Liverpool.

This is an absurd rendering of the French "saluons," from a fancied resemblance in sound to the English expression "So long," pronounced as one word. A similar affectation, now much in vogue amongst our *gommeux*, is the rendering of *au rovoir* by "olive oil." B. D. MOSELEY.

Burslem.

A LETTER OF HADRIAN'S (5th S. xii. 285).—Neither Casaubon nor Salmاسius, in their editions of the *Historiæ Augustæ*, has the word "nummus." Casaubon considers the passage as it stands—without "nummus"—as spurious or interpolated into the text from a marginal note. Though both he and Salmاسius criticize the passage at length, neither of them alludes to the word "nummus," yet they both had consulted all the best MSS. of the *Scriptores Hist. Aug.* With regard to the word "alipetes," I take this to mean sellers of medicinal ointments, basing my opinion on the following passage in Pliny, *H. N.*, xxix. 1, 2: "Prodicus (Selymbriæ natus)... instituens quam vocant iatralipticen, reuntoribus quoque medicorum ac mediastinis vectigal invenit." *Ἰατραλειπτική* is here rendered by Pliny "unciores medicorum." Vopiscus, in the few words preceding the letter, clearly calls them "medici," enumerating the professions in the same sequence as Hadrian. The emperor says, "Mathematicus, aruspex, alipetes"; Vopiscus, "Mathematici, aruspices, medici."

V. S.

RACHAEL, WIFE OF CHRISTOPHER GOULTON (6th S. ii. 86, 172).—This lady was probably a Miss Honeywood. Papworth ascribes to this Kentish family the arms,—Arg., a chev. quarterly sa. and gu.

J. WOODWARD.

BENJAMIN NEWBERRY: DANIEL CLARKE (6th S. ii. 128, 148).—There is a pedigree of a family of Newborough in the Visitation of Somersetshire, 1623 (Harl. Soc., p. 78). But both these names occur in the parish registers of Oldswinford, Worcestershire. Benjamin, the son of Jasper Newborough, was baptized there in 1619. He married, in 1643, Joice Hickman, and had issue. The name occurs frequently, the favourite baptismal names being Jasper and Joshua. In January, 1668-9, Samuel Clarke and Margery Newbrough were married by licence, and in 1707 Mr. Daniel Clarke was buried. Of this Clarke family there

is a pedigree in Dr. Prattinton's MSS. in the library of the Society of Antiquaries. The name Daniel was borne by several of them.

H. S. G.

THE E. O. TABLE (6th S. i. 19, 105, 382; ii. 178).—Upon reconsideration, the vowels E and O may merely denote Even and Odd.

W. P.

Broadstairs.

AMERICAN SPELLING (6th S. i. 16, 161, 204; ii. 74).—HERMENTRUDE's kind explanation is accepted in the same friendly spirit in which it is offered. I must say that I am unable to perceive why she should pronounce *traveler*, *traveler*, unless she would say, when about to start on a journey, that she intends to *travel*; nor can I see why *especially* should have only one *l*, since the word *especial* ends with an *l*, and certainly HERMENTRUDE knows that *ly*, in the end of adverbs, is an abbreviation of *like*, and thus the presence of the second *l* is explained.

UNEDA.

Philadelphia.

"MAIDEN" IN BRITISH PLACE-NAMES (5th S. xii. 128, 214, 498; 6th S. i. 14, 184; ii. 18, 68, 114).—*Maiden* as a constituent of the names of towns and villages will mostly be found to have arisen from a dedication of the church in the name of St. Mary the Virgin. The case of the several pre-historic hill cities, called "Maiden Castle," is a totally distinct one. Maiden Newton, Dorset, and Maiden Bradley, Wilts, may be safely referred to this dedication rather than to any association with Roman roads. Maiden Newton has St. Mary. The existing parish church of Maiden Bradley is All Saints, but there was formerly a priory of Austin Canons and a sisterhood of lepers, with the Blessed Virgin for dedication. At Weymouth (Melcombe Regis) the town church is St. Mary, the west front of which is in St. Mary's Street, now the principal street, whilst the east front is in Maiden Street, now a parallel back street, but probably once the main street. Maidwell, Northants, is a St. Mary, although with a second dedication St. Peter. Maidenwell, Lincolnshire, does not seem to have its dedication recorded, but scarcely needs it, as it is pretty obvious in the name.

THOMAS KERSLAKE.

Bristol.

VESTMENTS NOT OF THE CHURCH OF ENGLAND (6th S. ii. 65, 129).—I should be very unwilling to enter into controversy on this matter in the columns of "N. & Q." I may perhaps, however, state that I have come to the conclusion that in the latter part of the sixteenth, and during much of the seventeenth, century the word *cope* was not uncommonly used to indicate a chasuble. The following passage, which I transcribe from the *List of the Roman Catholics in the County of York in*



1604, edited by me in 1872, is an instance in point:—

"Sherburne.....Agnes Rawson aforesaid, as is presented upon report, hath had semynaries or Jesuytes dyuers tymes resorting to her house & that some of her seruants have confessed that they found dyuers things in her barne, as cope, chalice, bookes & such like things as they vse for masse, but the names of the priestes they know not."—P. 23.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

"THE WOODBINE" (6th S. i. 196, 326, 384).—I demur, in all humility, to any description of this plant attributing gentleness or fragility to its embraces. I have seen portions of a larch plantation nearly decimated by it, so many young trees had it strangled. Cowper more correctly describes it (*Retirement*, 231-4):—

"In spiral rings ascends the trunk, and lays  
Her golden tassels on the leafy sprays,  
But does a mischief while she lends a grace,  
Straitening its growth by such a strict embrace."

I demur also, with still greater humility, to a comparison between woodbine and ivy as to the manner they climb trees. The woodbine twists its main stem around its support; the main stem of the ivy does not "enring" anything, but goes straight up. The lateral shoots it sends out in after years may meet round its support if it be slender enough; but this is not of the essential nature of the plant, as it is of the woodbine.

VIGORN.

Clent, Stourbridge.

WOMAN'S TONGUE (6th S. i. 272, 404).—I remember hearing some years ago the following lines:—

"Nature, regardful of the chattering race,  
Planted no beard upon a woman's face;  
Not Mechi's razors, tho' the very best,  
Could shave a chin that never is at rest."

W. STAVENHAGEN JONES.

79, Carlton Hill, N.W.

"HARK, HARK! THE LARK," &c. (6th S. i. 237, 404).—Hanmer's alteration of "is" to *bin* seems to me, as to the conservative Samuel Johnson, a good and sound alteration. The previous verse is a quatrain, and there was every reason that the measure should not change. Moreover, the word "bin" in Shakspeare's time was somewhat archaic, and therefore well fitted for ballad poetry.

J. C. M.

"HAITH" (5th S. vi. 429, 525; 6th S. ii. 156).—I think I have found an example of "*haith*" as an old form of *heath*." In the *Acts of the Parliaments of Scotland*, vol. iv. p. 79 b, in an Act of James VI., 1594, mention is made of "Robert Boyd of Badin<sup>h</sup>haith."

NOMAD.

DR. CHEYNE "OF CHELSEA" (6th S. ii. 28, 153).—Is there any foundation for the statement

that George Cheyne graduated M.D. at Edinburgh? His name is not to be found in the published list of medical graduates of that university—*Nomina Eorum, qui Gradum Medicinæ Doctoris in Academia Jacobi Sexti Scotorum Regis quæ Edinburgi est, adepti sunt* (8vo., Edin., 1846). I do not doubt Dr. Cheyne's studying medicine at Edinburgh, but that he had his degree there is new to me.

WILLIAM MUNK, M.D., F.S.A.

VALENTINE FAMILY (6th S. i. 336, 380).—In the *Calendar of State Papers, Domestic*, 1637, at p. 514, will be found the following:—

"1637. Nov. 3. 24. Petition of Thomas Valentine, clerk, parson of Chalfont St. Giles, co. Bucks, to Archbishop Laud. Petitioner being suspended by the Archdeacon's Court, for that the book concerning recreations on Sunday was not then published in the said parish church, and the same being thereupon there published by petitioner's curate, and petitioner absolved from that suspension, the said Court has again suspended him *ab officio* for not doing the same, and threaten to excommunicate him. Petitioner prays the Archbishop's Court to stay the further proceedings of the said Court, and to absolve petitioner from the said suspension. *Underwritten*. 24. I. Reference to Sir John Lambe, to give the Abp. an account of this petition with all convenient speed. 3rd Nov., 1637."

What was the fate of Thomas Valentine's petition does not appear from the volume which I have cited. We may hear more of him in later calendars. Meanwhile, the reference may be of some use to J. H. I., if only as indicating a possible source of further information. Several coats are assigned to the name in Burke's *General Armory*, 1878, but I can only trace a similarity between two, Valentine, co. Suffolk, and an impalement of Valentine, cited from a funeral entry in the Ulster Office, *sub anno* 1610, for Kinborough Valentine, second wife of Robert Phipo, of Holywood, co. Dublin.

C. H. E. CARMICHAEL.

"WRAP": "WRAPPER" (6th S. i. 297, 423).—MR. SOLLÝ need scarcely go back half a century to cite instances of *rop*, *yaller*, *po-chay*, &c. I can show him a man of sound intellect who delights in pronouncing, not only all the words hitherto named by your correspondents, but also *dimond*, *cammilla*, *cow-cumber* (this spelling may be found in Wycherley, if I remember aright), *Sillinger* for St. Leger, *Twit'nam* for Twickenham (so doth Pope, by the way), and *Cheyne* for China. I think, however, that persons who venture to speak of Bishop Berkeley as Bishop *Barkley* and the Derby as the *Darby* are hardly to be classed among "old-fashioned people," since the majority of educated persons now living are guilty of that mode of pronunciation. In reference to *massacree*, to which MR. SOLLÝ alludes, I well remember laughing heartily at an actor who told his audience, with a rant, that Richard III. was "born with teeth to *massacree* mankind," and deemed the

utterance peculiar to the class he represented. I never heard that word thus mangled elsewhere.

RICHARD EDGUMBE.

At the present day *rop* and *ropper* may be constantly heard among the lower orders in London. On the other hand, it may be noted that if we tell a cabman to go to Barkley Square, he always corrects us by repeating the word as Berkeley, as if to satisfy himself exactly where he is to go. The modern Cockneys went this year, as usual, to the Derby, and if they are asked the way to *Cundit* Street they invariably direct us to what they call *Con-du-it* Street. Pall Mall is another great stumbling-block. The Cockney insists that it is pronounced Pall Mall, and sometimes *Paul Maul*. And why does he call Waterloo Waterloo? Why, again, do old-fashioned people call soot *sut*? A. H.

Little Ealing.

FERNAN CABALLERO (6th S. i. 315, 339, 365, 403, 424).—One work of this writer has been omitted, which has been translated into English. Her *Vulgaridad y Nobleza* has been turned very gracefully into English by the translator of Calderon, Mr. D. F. MacCarthy, under the title of "The Two Muleteers of Mollares," in the first volume of the *Irish Monthly* (M. H. Gill & Son, Dublin, 1873). M. R.

"SAUEAGE" (6th S. i. 296, 340, 444).—Woodland, wild. Compare Edricus Silvaticus, or Edric the Forester, or Edric the Wild—the outlaw or patriot who resisted William I.

O. W. TANCOCK.

Norwich.

THE GIPSIES (6th S. i. 49, 257, 324, 446).—In Burns's *History of Parish Registers* (Lond., 1872, p. 123) there is this entry: "Camberwell, 2 June, 1687, Robert Hern and Elizabeth Bozwell, King and Queen of the Gipsies," buried.

ED. MARSHALL.

BEE-SWARMING (1st S. v. 498; vi. 288; 6th S. ii. 54).—The custom of beating pans, &c., when bees are swarming prevails all over England. I was told in Northumberland that the reason for it is this. Bees follow the queen bee; they are guided by the peculiar hum of her wings; as long as she flies they fly; when she lights they light. The noise made is to drown the sound of the queen's wings; not hearing this the bees light. It is done, therefore, to make the bees settle, and not fly far away. E. LEATON BLENKINSOPP.

PETER FITZ HERBERT, 1200 (6th S. ii. 165).—His second wife was Isabella de Ferrers, widow of Roger de Mortimer. H. S. M.

MODERN CHURCH ARCHITECTURE: S. S. TEULON (6th S. ii. 114).—The following churches were de-

signed by Mr. S. S. Teulon:—St. Paul, Bermondsey, 1848; Christ Church, Croydon, 1852; St. Andrew, Blackfriars, 1856; St. Paul, Regent's Park, 1859; St. Mark, Victoria Docks, 1862; St. Thomas, St. Pancras, 1863; St. Saviour, Hampstead, 1869; and St. Stephen, Southwark.

F. F. K. BROWN.

STONE (PARISH) CROSSES (6th S. i. 397; ii. 33, 99, 176).—There is one with part of the shaft and several steps entire, at Binham, near Walsingham, Norfolk; and I was told, when on a visit there last year, that several other fragments of crosses are standing in the villages between that town and Lynn, marking the old "pilgrims' route."

E. WALFORD, M.A.

Hampstead, N.W.

BURIAL ON SUNDAY IN SCOTLAND (6th S. ii. 144).—Surely MR. JONAS's memory is playing him false when he says "it is not now the practice for persons to be 'buried on Sunday in Scotland.'" So far is this from being the case, that funerals may be seen in Edinburgh and Leith almost every Sunday in the year. P. J. MULLIN.

THE 29TH OF FEBRUARY (6th S. i. 475; ii. 93, 118, 151).—It is better to acknowledge an error than to persist in it when it is discovered. My quotation from the calendar (*ante*, p. 118) is correct; but I did not observe that the numbers which seem to indicate the days of the month are not in accordance with the number of the days, and that the first day of February is marked with a 2 instead of a 1. Hence all the other days take the numbers of the days which succeed them, and hence, of course, the 28th day of February is described as the 29th in the calendar.

FRED. W. MANT.

THE OAK AND THE ASH: "MASH" (6th S. i. 514; ii. 113).—*Mash*, in the sense of heat, was not infrequently used in the western division of Hertfordshire some twenty years since. "I'm all in a mash" was a common exclamation of the haymaker or harvestman. "Give the horse a mash to-night" was the direction given to the groom after a long journey, or in case of a cold.

H. B. M.

"WEXLED" (6th S. ii. 168).—As the advertiser who inserted the advertisement in "N. & Q." (Aug. 21) in which this word occurs, allow me to add a few words of explanation. The well whence I drew this word was not, as you suggest, the German tongue, but the Swedish, which (like Frisian and Danish) uses the single letter *x* where the German uses *chs* (*wechseln*, *wachsen*, *wachs*, *ochse*, &c.; Swed. *vecla*, *växa*, *vax*, *oxe*).

I make this correction out of no factious or pedantic opposition to your explanation, but from a conviction that it is misleading to refer English



words to the German tongue, as is often now done—a reference shamelessly thwarting, from the inherent unlikenesses of the two tongues; while leading the inquirer off from those speeches which are really nearest of kin to our own, and which are therefore most likely to help forward the work of upraising pure Teutonic English, by yielding the best standards answerlike to the wants of our own time.

F. J. NORRIS.

As suggested by the editorial note, the word *wecled* is certainly connected with the German *wechseln*, “to exchange,” and has the same meaning; but, as used by the advertiser, *wecled* is doubtless an attempt to hit on a supposed English form of the Norse verb *wecle*.

NICOLAI C. SCHOU, JUN.

Stretford, near Manchester.

THE LATE CHARLES CLARK, OF TOTHAM, ESSEX (5th S. iv. 464, 521; v. 17, 395).—I am very sorry to have to prefix this notice with “the late.” Mr. Charles Clark died suddenly quite recently; he left no will, and his affairs are reported to be under the administration of the Court of Chancery. But the real point is, What has, or will, become of his wonderful collection of tracts, broadsides, ballads, &c.? Some of these he had reprinted, and there are probably some copies of these reprints in store, available for completion of sets. The distribution has in certain sort begun. There was recently a sale at his residence. The catalogues were roughly printed, after the country fashion. They included his general collection of books, but not his privately printed tracts, except that a few had got mixed up with the other lots. Of course this fact suggests that no expert had been called in to advise; and hence all may have been dispersed in a clumsy manner. The only bookseller present, so far as I can learn, was Mr. Charles Golding (late Golding & Lawrence, Great Russell Street), now of 9, Crouch Street, Colchester. He knew the importance of the event in literature, and made the best of the opportunity presented. I have purchased a few interesting lots.

CORNELIUS WALFORD.

Belsize Park Gardens, N.W.

COIN-EDGE INSCRIPTIONS (6th S. ii. 68).—The inscription is evidently “Domine saluum fac regem,” which used to be on French five-franc pieces in former days. Probably, therefore, one of these has been hammered into a punch ladle by, or for, it may be, one of the French *émigrés*, in the spirit of the Jewish exiles in Babylon, as in our Prayer Book Version of Psalm cxxxvii. 6, “If I do not remember thee, let my tongue cleave to the roof of my mouth: yea, if I prefer not Jerusalem in my mirth.”

W. E. BUCKLEY.

The inscription, doubtless, in full was “Domine saluum fac regem nostrum” A. or B. The versicle

may be heard sung, with the alteration into “*reginam nostram Victoriam*,” in any Catholic church or chapel after high mass, followed by another, “*Et exaudi nos in die in quâ inuocauerimus Te*.”

E. WALFORD, M.A.

It was a custom not uncommon in the last century for the winners of prize money to reserve a few pillar dollars to be made into punch ladles, in memory of the action in which they were captured. I have seen many such specimens, with the remains of the inscription preserved on the rim of the ladle, which often has some small English coin of gold or silver inserted in the bottom.

W. J. BERNHARD-SMITH.

The legend occurs on coins of some of the Bourbons—Louis XIV., XV., XVI., and I think I have seen it on others, but cannot now recollect the country.

G. S.

“THE BRIDES OF ENDERBY” (6th S. ii. 86).—W. S. C. cannot have the words or the tune, because they never existed. A few years ago, when the chimes were put in Boston Church, a friend of mine, thinking this tune ought to form a part of them, wrote to Jean Ingelow for information. She wrote back that there was no foundation whatever for the tune—that it was all invention on her part. There are three villages in Lincolnshire, within a few miles of each other, called Enderby. The farmers have a mild joke about them. They tell how a gentleman on horseback, a stranger to these parts, asked a boy the way to Enderby. “Mavis, Wood, or Bag, sir?” said the boy. “Tell me the way to Enderby, or I’ll lay this whip across you.” “Mavis, Wood, or Bag, sir?” again replied the boy. The rider, thinking he was being mocked, gave the boy a good “hiding” and rode on, cursing what he considered the boy’s impudence. The names of the villages are Mavis Enderby, Wood Enderby, and Bag Enderby. Somersby, the birthplace of Alfred Tennyson, is nearly in the middle of them. Enderby is a common surname in this county.

R. R.

Boston, Lincolnshire.

SHERIDAN’S “SCHOOL FOR SCANDAL”: “AVADAVATS”: “INDIAN CRACKERS” (6th S. i. 377).—Avadavats are small finch-like birds, for many years imported in large numbers from India, where they are very common, and may be had in England at almost any large bird-shop under that name—a corruption of “Amaduvads,” by which they are known to Anglo-Indians, and under which they were figured, in 1735, by Albin (*Suppl. Nat. Hist. Birds*, pl. 77, p. 72). Jerdon (*Birds of India*, ii. 361) says that “Blyth has shown that this word took its origin from the city of Ahmedabad, whence it [the bird] used to be imported into Europe in numbers.” I am not now

able to point out the passage in Blyth's many writings wherein the statement is made, but I doubt not its accuracy. The species is the *Fringilla amandava* of Linnæus, and the *Estrela amandava* of modern ornithologists.

ALFRED NEWTON.

Magd. Coll., Cambridge.

In my boyish days, sixty-five years or more ago, I remember having been made supremely happy by a present of "Indian crackers." As well as I can recollect they did not make more or less noise in detonating than those usually supplied by pyrotechnists, but they differed from them in form and were tastefully got up with coloured paper.

E. MCC—.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Old French Plate.* With Tables of the Paris Date-Letters and Fac-similes of other Marks. By Wilfrid Joseph Cripps, M.A., F.S.A. (Murray.)

MR. CRIPPS is well known as the author of the best—indeed, the only trustworthy—book on English plate. That book has taken its rank as the authority on the subject. The one before us, though less in size, will, we believe, be equally valued. It is naturally less exhaustive than the work which relates to England, but at every point where we have been able to test it we have found it free from error. Throughout the Middle Ages the French gold and silver smiths were pre-eminent for the beauty and costliness of their work, and it was to them, we believe, that the church treasuries of other lands owed many of their greatest treasures. Most of these works have been long ago cast into the melting-pot; from the very few that remain, however, we are able to understand to what a high pitch of excellence the silver-smith's art had reached at an early period. It has been said that the *Confrèrie de St. Eloi*, the goldsmiths' guild of Paris, first hit upon the device of indicating the years by letters. It is right to add, however, that Mr. Cripps believes that this simple plan of recording the dates of the pieces was invented at Montpellier. Whoever discovered it, we owe him a great debt of gratitude. Their patron, St. Eloi, was the typical smith of the Middle Ages, and seems to have been invoked throughout western Europe, wherever workers in metal were gathered together. He was one of the most picturesque workmen of the Middle Ages, and a whole world of legend has gathered round his name. As Mr. Cripps reminds us, gold is said to have been multiplied in his workshop on one occasion, when he was making a vessel for King Clothaire. Civil wars, poverty, and luxury, have been alike fatal to old gold and silver. There is very little secular plate in England of an earlier date than the middle of the seventeenth century, and we believe that there is even less to be found in France. Cultivated people now value it so highly that we may hope that the work of destruction has now come to an end; but, as we know from painful experience, it was going on with great vigour but a very few years ago. Mr. Cripps's book will be found useful by many persons who take little interest in his especial subject, as he gives a catalogue of the arms of the French towns where plate has been made. He warns us that the coats "are not described in minute heraldic detail, but only with a view to their identification when used as hall marks." The blazonry is, however, quite detailed enough for practical purposes, and will be most useful to

every one who takes an interest in the civic heraldry of the Continent.

*Miracle Plays and Sacred Dramas.* Translated from the German of Prof. Hase by A. W. Jackson, and edited by the Rev. W. W. Jackson. (Trübner & Co.)

THE lectures contained in the present volume were originally delivered by Prof. Hase in the winter of 1857-8, and were published in the latter year under the title of *The Religious Play*, a title which appears to us to describe the work better than that which the English editor has adopted. The translator has performed his task admirably, and there are very few instances, indeed, in which any traces of the original phrases can be detected. It is unfortunate, and we might almost say unfair to Prof. Hase, that this work should be brought out so long after the actual delivery of the lectures, without his having had an opportunity of revising and modifying or enlarging his statements. Such works as that on *La Mystère de la Passion*, lately published by MM. Gaston Paris and Raynaud, were, of course, unavailable twenty-five years ago. If, therefore, the work fails in some particulars to come up to the standard of present knowledge, the blame cannot be laid on Prof. Hase. Still, even though the book is behind date, we heartily welcome it, as one full of interest and instruction. The best chapter is perhaps the last, that on "The Church and the Theatre," in which the subject will be found very fully and learnedly worked out, while chapter v., on "Hans Sachs," is one of the most interesting bits we have read for a long time. The editor has to a great extent brought the work up to date by largely supplementing Prof. Hase's notes, for which purpose he has consulted all the most recent authorities on the subject. We regret to say that the book is without an index, and, indeed, with only a very meagre "contents." When will authors and editors learn how greatly the want of an index detracts from the value of every book, be it never so good in every other respect? The trifling additional time and labour required in its preparation are more than amply repaid in the blessings of all who have need to consult a work well indexed. But readers of "N. & Q." scarcely require to be told all this. Still another fault can be found in Mr. Jackson's volume: a minor one, certainly, but still one productive of a great loss of time and ditto of temper. There is no intimation at the top of each page to tell us of which chapter it forms a part, and, consequently, if one wishes to refer back from the notes, he must turn backwards or forwards till he comes to the beginning of a chapter, in order to enable him to find the passage wanted.

*Journals and Journalism.* By John Oldcastle. (Field & Tuer.)

WE can recall more than one book of late years having for its object to smooth the path of the adventurer in letters, but we can remember nothing of the kind so capable, so unaffected, so pleasant to read from first to last, as Mr. Oldcastle's little treatise of journalism and its rewards. Enthusiastic concerning literature as a profession, the writer has no illusions respecting it; he writes earnestly but frankly, and his utterances under the absorbing heads of "Pounds, Shillings, and Pence" and "Declined with Thanks" are thoroughly worthy of meditation. His opening *mot* of "Amateurity means immaturity" might pair off with the French "Qui dit amateur dit ignorant," and his illustrations are always fresh and to the point. The book, which is a tasteful little parchment-bound quarto, is made more attractive by fac-similes of the autographs of numerous well-known *littérateurs*, and it also contains a brief and judiciously written directory of periodicals, which will be of great service to the holders of unnegotiated "copy."



MR. FITZ-PATRICK has at length sent forth a new and enlarged edition of his *Life, Times, and Correspondence of the Right Rev. Dr. Doyle, Bishop of Kildare* (Duffy & Sons), in obedience to the demand for what had become a scarce book. In the present edition will be found all the Bishop's letters to Lord Monteleale. Mr. Fitz-Patrick also gives us, in a separate form, a hitherto unpublished essay, by Bishop Doyle, on *Education and the State of Ireland* (Dublin, Gill & Son). The original MS. appears to have been directly elicited by the first Report of the Commission on Education.

THE third edition of Miss Kate Thompson's *Handbook to the Public Picture Galleries of Europe* should accompany all who are now on foreign travel intent. The small outlines of some of the great masters' typical works, with which the present volume is enriched, will, moreover, hereafter serve to recall the memory of many a pleasant hour spent in continental galleries.

THE *Border Counties' Magazine* (Galashiels, T. Litster) has, we are glad to see, made a very successful start, as we have received a copy of the second impression of its first number. It opens with a very apposite paper on Thomas the Rhymer, and amongst other matter of interest we specially note a fragment of a Border ballad on "The Gallant Græms," of which the chorus is stated to be very old. We wish a long and useful career to our energetic and friendly contemporary. — *Polybiblion: Revue Bibliographique Universelle* (Paris, Rue de Grenelle, 35). We receive an occasional number of this serial, which contains much useful bibliographical information. We may remark that the number last to hand (July, 1880) prints an offer, at the price of 30 fr., of the *Œuvres Choies de Fenelon*, which gives a very decisive answer to recent queries in our columns concerning the mode of accentuating the name of the great French prelate. — The *Journal of the National Indian Association* for July (C. Kegan Paul & Co.) contains several interesting articles, e.g., on Sir Salar Jung's administration of Hyderabad, on education in Bengal, &c. And Dr. Weber of Berlin urges, in a letter reprinted from the *Times*, the formation, out of what survives of the late Dr. Goldstücker's Sanskrit Text Society, of a Sanskrit Text Fund, resembling the old Oriental Text and Translation Funds, a suggestion which may be commended to the consideration of Orientalists in this country.

IN our review of Mr. Leslie Stephen's *Pope* (*ante*, p. 178), the passage "and contained four of the six *Eclogues* afterwards published by Lady Mary Wortley" is slightly inaccurate. The *Court Poems* contained three, not four, of the *Eclogues*.

WE are glad to hear that Dr. Gatty, vicar of Ecclesfield, is about to make a new, and it is hoped a successful, effort to produce a revised edition of *The History and Topography of the Deanery of Doncaster*, by the late Rev. Joseph Hunter, F.S.A. Mr. Hunter left an annotated copy of his work, which is in the possession of the Rev. Canon Jackson, of Leigh-Delamere, Wilts. This will be made use of by the editor, who will incorporate the emendations and additions with the original text. New matter, contributed by those who have had access to authorities which were not open to Mr. Hunter, will be kept distinct from his writing; whilst the pedigrees, which are undoubtedly faulty in the original edition, will be amended, and others added. Dr. Gatty will be assisted by, amongst others, Canon Raine; Rev. John Stacey, Sheffield; Canon Ormsby; Colonel Chester; Dr. Sykes, Doncaster; Mr. J. J. Cartwright, of the Record Office, and Mr. Alfred Scott Gatty, Rouge Dragon.

MESSRS. E. DURRANT & Co.'s (Chelmsford) *Literary Budget and Catalogue* for September contains matter that may interest some of our correspondents. On application it will be sent free by post.

THE Archiepiscopal Library, Lambeth Palace, will be closed for six weeks from Monday last.

MOST appropriately have several of his friends expressed the hope that a portrait engraving of Mr. Helsby should be prefixed to the third and last volume of his edition of Ormerod's *History of Cheshire*.

### Notices to Correspondents.

We must call special attention to the following notice:

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

E. M. (Sandford St. Martin).—The extract from the *World* anent the last resting place of Oliver Cromwell has already appeared in "N. & Q." (see 5<sup>th</sup> S. x. 264); and subsequently you asked, p. 358, how far back the existence of the tradition, referred to in the extract, of Cromwell's burial at Newburgh could be traced.

R. B. B. (King's Langley).—Your friend must mean Frances Teresa Stuart (ancestress of the Stuarts of Blantyre), eldest daughter of Walter Stuart, and third wife of Charles, third Duke of Richmond and sixth of Lennox. It is said that she was the most beautiful woman of the day, and that Charles II. contemplated divorcing his queen in order to marry her. See Col. Chester's *Westminster Abbey Registers*.

C. A. WARD.—Practice varies. The ninth edition of the *Encyclopædia Britannica* gives three forms, "Brittany, Brittany, or Britany," but uses the first throughout its own text, *s.v.* Keith Johnston gives only the form with double *t* in his *Dictionary of Geography* (1862). But the single *t* is sometimes employed, and seems more in accordance with both the etymology and the French form of the name.

RICHARD EDGECUMBE.—Cheyne Walk was so named after Lord Cheyne, the owner of the manor of Chelsea, at the end of the seventeenth century.

H. E. W. (Anerley).—The subject lies outside our province.

UNEDA.—We shall be happy to forward a letter to our correspondent.

ZANONI should secure a list of the Public Record Office publications.

W. FREELove (Bury St. Edmunds).—May we send you reply to J. H. I.?

FIRMUS ET FIDELIS asks how long dramatic copyright runs with France.

W. J. B.-S.—See *ante*, p. 176.

ERRATA.—In MR. E. H. MARSHALL's reply on "Caviare" (*ante*, p. 154), "disyllabic" should have been written *trisyllabic*; and in the "Epitaph from Lydd Church" (*ante*, p. 166), in l. 1 of the translation, after "beholding" insert *here*.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, SEPTEMBER 11, 1880.

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## Notes.

## THE LEX SALICA.\*

This sumptuous volume is worthy of the subject to which it is devoted, and that subject is daily recognized more and more as of great importance to all accurate study, whether of History, of Jurisprudence, or of Ethnology. No such work as that of Messrs. Hessels and Kern could well have been undertaken before the paramount necessity of the comparative system had become an established fact in modern scientific investigation.

Messrs. Hessels and Kern are fellow-workers in the school of Professor Max Müller and Sir Henry Sumner Maine, and they have taken up a field full of interest alike to the philologist, the historian, and the jurist. The laws here treated of belong to the now remote period of personal, as distinguished from territorial, law. The tribe, the nation, gave the political character, the soil occupied by the tribe or the nation was as yet but an accident. "Salian" and "Riparian" are seemingly but local designations, arising from temporary settlements. "Frank" itself is, in all probability,

the name of a confederation of tribes rather than a true ethnic designation. Of this confederation it is very likely true, as Mr. Hessels observes, that we cannot trace it back further than *circa* A.D. 240; but that, as he might have pointed out, is our earliest date for the name, not for the people.† How long before that date they had lived under a tribal law we cannot now say, and we doubt whether any more distinct evidence will be forthcoming. That the Latin text was the original form of the code known to us as the "Lex Salica," we think improbable, if not demonstrably impossible, supposing it to have, as we conceive it has, an underlying Teutonic tribal character.‡ We must therefore venture to differ on this point from Guizot and Wiarda, and range ourselves rather with Grimm and Lehuereu. Hallam, somewhat characteristically, seems to take no side. Gibbon's "four chieftains," who composed the Salic law, adopted by him from the "Preface" found in some MSS., may be relegated to the limbo where many another myth of early western legal history must be sent. But Gibbon's division of the territory covered by the Salian and Riparian laws may probably be accepted as the most accurate we can yet give. The importance of the "Leges Barbarorum" consists in this,—as it is well put by Geffroy (*Rome et les Barbares*, Paris, 1874),—the Germanic element contributed, together with the Roman and Christian elements, to the formation of modern society. Where the Teutonic element was absent the result, says Geffroy, was Byzantinism. And Byzantinism, in the sense in which Geffroy is clearly using the word, means Bureaucracy. We are far from overlooking the services which the Byzantine or Eastern Roman Empire rendered to the Western World, but they were rendered in despite of the Byzantine system, not on account of it. It is impossible for us here to enter upon a critical discussion of the Frankish codes. But we strongly recommend the careful study of the synoptic edition of the *Lex Salica* to all thoughtful readers of mediæval history.

## ABORIGINUM LATINORUM REGNUM.

"Primi dicti sunt aborigines, deinde Latini à Latino rege, tandem Romani."—*Helvicus*.

I beg to give an extract from "*Josippon, seu Josephi Ben Gorionis, Historia Judaica*. Libri Sex. Ex Hebræis Latine verit, Prefatione et Notis illustravit Johannes Gagnier, A.M. Oxonii, 1706," 4to., pp. 5 to 8, containing his account of the original settlement of the said kingdom, the

† Amédée Thierry (*Tableau de l'Empire Romain*, 1862) gives A.D. 160 to 375 as the date of a period of confederation, and names the Franks as an instance.

‡ Grimm seems to support our view when he admits that the Frankish formulæ "by no means look as if they were translations from the Latin, but rather as original" (Kern, notes, col. 434).

\* *Lex Salica: the Ten Texts with the Glosses, and the Lex Emendata*. Synoptically edited by J. H. Hessels. With Notes on the Frankish Words in the Lex Salica, by H. Kern, Professor of Sanskrit, Leiden. (Murray.)



list of its kings, and the final winding up of the monarchy. For the consecutive numbers against the names of the kings and the dates of their reigns I am responsible.

"Reverse sunt autem copiae Gondali, ut terram Chittim invaderent, et praeda rapinasque agerent, semel atque iterum. Tunc Janus-Tsepho coegit exercitum adversas illas. Fugataeque sunt ad conspectum ejus, atque liberata est terra ab ipsarum incursionibus. Quamobrem majora addidit filii Chittim, et Janus-Tsepho super seipsos regem constituerunt.....

"Ille primus regnavit in planitie Campaniae in terra Chittim, aedificavit palatium ingens, et regnavit super universam terram Chittim, et super universam terram Italiae.

1. Janus-Tsepho (Janus, Saturnus)	regnavit 50 ann.	B.C. 1377-1328
2. Janus alter	50	1327-1278
3. Latinus (Constantinop. ed. 45)	55[45]	1277-1223
4. Asbianus (Ascanius)	38	1222-1185
5. Latinus	50	1184-1135
6. Aeneas Trojanus (seu Sylvius)	36	1134-1099
7. Oliba (Alba Sylvius)	39	1098-1060
8. Abitsius (Atys)	24	1059-1036
9. Capis (Capys)	[28]	1035-1008
10. Karpento (Carpentus)	13	1007-995
11. Tibanus (Tiberinus)	80[8]	994-915
12. Agripas (Agrippa)	40	914-875
13. Romulus (Arcmulus, Remulus, Romulius)	19	874-856
14. Abentino (Aventinus)	37	855-819
15. Prokas (Procas)	23	818-796
16. Omulus (Amulius)	43	795-753
17. Romulus (Romæ lundator)	38[37]	752-715
[Interregnum]	1]	714-714
18. Numaco Nipilis (Numa Pompilius)	41[43]	713-673
19. Tulus Ostilius (Tullus Hostilius)	32	672-641
20. [Ancus Martius (not in Josippon)	24]	640-617
21. Prisko Tarchinus (Tarquinius Priscus)	37[38]	616-580
22. Sertus (Servius Tullius)	34[44]	579-546
23. Tarchinus (Tarquinius Superbus)	35[25]	545-511

"Iste Tarchinus Rex mulierem (Lucretiam) ex civibus Romanis adamavit. Illa quidem erat nupta viro, sed accepit eam vi. Quare indoluit mulier, et sibi ipsa gladium in ventrem dixit, et mortua est. Tunc surrexerunt fratres et vir ejus, et tetenderunt illi insidias in templo Jovis.

"Venit ergo Tarchinus in templum Jovis adoraturus. Cumque ingressus esset illuc ad adorandum; illi subito districtis gladiis in eum insilierunt, percussumque occiderunt.

"Tunc Romani die illo juramento facto decreverunt nullum deinceps regem super se regnaturum Romæ. Quare inter seniores Romæ sibi delegerunt Consulem, et creaverunt trecentos et viginti consiliarios, seu Senatores cum ipso, constitueruntque illos super se, ut sibi dominarentur, et regnum suum administrarent. Consul itaque dominum obtinuit, et trecenti et viginti Senatores cum ipso: atque ditioni suæ totum occidentem subjecerunt."

Ben Gorion's account differs somewhat from that of some others. He does not give the number

of years that Capys reigned, and altogether omits the name of Ancus Martius, who reigned twenty-four years. There are some discrepancies in the years of reign, after the foundation of Rome, compared with Helvicius. Ben Gorion says it was King Tarquin that was guilty of violence to Lucretia, whereas Lemprière says it was his son Sextius—a more likely account. Ben Gorion says that Tarquin for his crime was killed in the Temple of Jove by the husband of Lucretia (Tarquinius Collatinus) and his friends—a reasonable result if he had been guilty of the crime; Lemprière, however, says that he died in the ninetieth year of his age, about fourteen years after his expulsion from Rome. Ben Gorion gives the names of sixteen kings before Romulus, the founder of Rome, who reigned in all 625 years. Helvicius gives the names of twenty, who reigned in all 577 years. By including Ancus Martius in Ben Gorion, the total number of years of the two accounts differ by forty-six years.

But the object of this note is merely to communicate Ben Gorion's account of the early Latin monarchy.

D. WHYTE.

[To most of these so-called Latin kings, Niebuhr does not allow even the value of "x," which he just admits for Tarquinius Priscus and Servius Tullius. Smith's Dictionary would be a more satisfactory reference than Lemprière.]

"FOR PROMOTION COMETH," AND "NOT SLOTHFUL IN BUSINESS" (Ps. lxxv. 6, and Rom. xii. 11).—There are two words in the services of the 15th of August, 1880, which, being now used more generally in a meaning which they had only partially at the time of the translation of 1611, sound at the present day little less than ludicrous. The one is the word "promotion," in Ps. lxxv. 6, which, to the clerical mind and to the minds of others who are connected with clergymen, or other men susceptible of advancement, conveys but one idea, and that one which spoils the context. It might have been thought that the words "lift up," in the verse preceding, and "setteth up" in v. 8, all of which are the same as that rendered "promotion," would have suggested a word emphasizing the connexion of the ideas. Such a word would be "lifting up." It may be remarked that this word might mean "mountains," and is so rendered in the Septuagint and in both the Latin versions of Jerome. It would then be "the desert of mountains," equivalent to "the south." However, we find the same root rendered "promotion" in Prov. iii. 5, and parallel with "glory" or "weight." There is no doubt that the whole context requires "exaltatio," or "lifting up" in the passage before us, and not merely advancement in royal favour, or in the world, but success in general. The horns of the righteous are to be exalted, and those of the wicked to be broken (v. ult.). No one would think of

"promotion" in connexion with Daniel's he-goat, whose horn "waxed exceeding great," but rather of power.

In Rom. xii. 11, "slothful in business" is suggestive to the ordinary reader of useful labours, but it really means, as it is rendered just before, "diligence" (or zeal), "in zeal not sluggish, fervent in spirit."

But "business" in Shakspeare's time sometimes included mental activity, as in *Oth.* III. iii. 185 :

"Exchange me for a goat,  
When I shall turn the business of my soul  
To such exsufflicate and blown surmises."

Tyndall expresses the full force of the article, "Let not that business which ye have in honde be tedious to you," and Coverdale is equally verbose. The Geneva has "not slothful to do service," a very tame rendering of *σπουδή*, which, as its root meaning should suggest, indicates vehemence of spirit, issuing in diligence and service, but not bounded by them. With regard to the article, it might be expressed by "your,"—"in your zeal,"—as, if expanded, the article would be "in the zeal (which you exercise)." H. F. WOOLRYCH.

Oare Vicarage.

OLD SCOTCH KIRK SESSION RECORDS (see "N. & Q.," 6th S. i. 393; ii. 64, 144).—As another indication of how the "Lord's day" was observed, I give a transcript of a minute, dated 6th July, 1659 :—

"The qlk day the Sessione did mak ane acte anent feing of servants and anent all other worldlie bargaineing, anent worldlie employments upon the Sabbath day under the paine of being punished as Sabbath breakeries and payeing twentie shillings Scots."

From this it is evident that the hiring of servants and buying and selling on Sunday were common at the period; and that the above-mentioned act was not productive of the desired result is proved from the following, dated 17th July, 1661 :—

"The qlk day it is appoynted y<sup>e</sup> the fornamed act anent worldlie bargaineing upon the Sabbath day sall be entimate againe the nixt lords day with certificatiounes y<sup>e</sup> gif any sall be found so doeing heireafter they sall be severlie punished."

As a curious illustration of how rigidly the attendance at kirk was enforced, and that being preser. at one sermon was not considered sufficient, the following will speak for itself :—

"The quhilk it was appoyntit by the sessione and ordained to be entimate the nixt lords day that non after sermon endit sall be founden standing in the church yeard, or upon the grein, bot sall presentlie betake them to there homes, as also y<sup>e</sup> non sall goe away from the church betwixt ye sermone unles it be on case of necessitie and gif so be, that they goe away presentlie at the outcoming of the church door, and sall not stay neither in the church yeard nor on the grein under the pains of being censured as Sabbath breakeries."

This act, it will be seen, served the purpose of regulating, in a measure, the conduct of those

attending church. The loitering, chitchat, and giggling, which take place at most Scotch church doors of the present day, require a similar church act.

The following is so inexplicable, that one can hardly believe his own eyes. It is in a minute of date July 14th, 1679 :—

"The qlk day it was delated y<sup>e</sup> James Smith in D— did thresh corne upon the lords day in the morning—was appoynted to be summondit."

On the 29th of October in the same year :—

"Ja. Smith being callit upone did comper and confessit he did it, bot out of ignorance not knowing it was the lords day was willing to undergos q<sup>t</sup> somever censures the Sess<sup>ne</sup> wold putt upon him. The Sess<sup>ne</sup> considering q<sup>t</sup> his confessioun seemed to be reall did appoynt him to make a confess<sup>ne</sup> of his fault out of the seate."

ALFRED CHAS. JONAS.

Kilmarnock.

HUNDRED COURTS.—Mr. Gomme, in a paper read before the Society of Antiquaries, on Feb. 26 last, and published in *Proceedings*, vol. viii. No. 3, pp. 280-2, has mentioned several instances of open-air courts. There is no mention of the following, which seem to me to have relation to this :—Bullingdon Hundred, Oxon, is so named from Bullingdon Green, presumably the place of meeting. Ploughley Hundred, Oxon, is so named from "a hillock, or barrow" (Plot's *Oxon*, c. x.), presumably the place of meeting. One of the boundaries in the "Metæ de Wasingetune," A.D. 947, is "Hundsaeding (cor. Hundraeding, see 'Index'), fald," and "Hunreding fald," A.D. 963 (*Chron. Mon. Ab.*, Rolls Ser., vol. i. pp. 143, 339), presumably from an enclosed field where the court used to be held. Is not the same reference also to be made to Penenden Heath, Kent?

ED. MARSHALL.

Sandford St. Martin.

A LETTER FROM JAMES VI. OF SCOTLAND TO DUNDAS OF DUNDAS.—The following letter, addressed by James VI. to Dundas of Dundas on the occasion of the baptism of Charles I., ought to find a place in "N. & Q."; it should be preserved as a specimen of a royal invitation, and as characteristic of a parsimonious king :—

"Right traist freind, we greet you heartily well. The baptisme of our dearest son being appointit at Halyrudhouse upon the xxiii day of Decem<sup>r</sup> instant, quhairat some princes of France, strangeris with the specialis of our nobility being invyted to be present, necessar<sup>r</sup> it is that great provisions, guid cheir and sic uther things necessary for decorations thairof be providit, whilkis cannot be had without the help of sum of our loving subjects, quhairof accounting you one of the specialis, we have thoct good to request you effectuously to propyne us with vennysons, wild meit, *Brissell fowlis* (i.e. turkeys), caponis with sic uther provisionis as are maist seasonable at that time and errand. To be sent into Hal'rudhouse upon the xxii day of the said moneth of December instant, and herewithall to invyte you to be present at that solemnitie to take part of your awin guid cheir, as you tender our honour and the honour of the



country; swa we committ you to God. From Lithgow this 6<sup>th</sup> of Decem<sup>r</sup> 1600.  
JAMES R."

This letter is said to have been transcribed from the original, and the copy was found in a cabinet of Adam Cockburn of Ormiston, Lord Justice Clerk.  
SETH WAIT.

#### OTAHEITE AND THE TRANSIT OF VENUS, 1769.

—Among some MSS., apparently upwards of a century old, and one of which is addressed to Sir Joshua Reynolds, I lately found the following memoranda and epigram, which seem to me well worth preserving in "N. & Q.":—

"This beautiful phenomenon (once only seen before, and that by Mr Horrox, An. 1639) happen'd on the 6th June, 1767, & again on the 3<sup>d</sup> June, 1769. Dr Halley left instructions for the complete observation, & pointed out the various sections throughout the globe for that purpose. One in the center of the great Pacific Ocean was directed. Capt. Cooke, accompanied by St Jos. Banks, Dr Solander, Mr Green, & others, sail'd for Otaheite (lat. 17° S.), which island had been discover'd by Capt. Wallis, & at Point Venus the observatory was set up, & the total transit seen to the fullest content. This island, from the beauty & very amorous disposition of the Women, got such reputation as not only to intoxicate the Visitors from Great Britain, but all Europe, and its fame for Gallantry became establish'd beyond that recorded of the Island of Cythera, or the beautiful Gardens of Daphné. The following Epigram or inscription was produc'd on the occasion:—

"Inscriptio vel Epigramma. In positionem Insulæ dictæ Otaheite repletæ Meritriculis val de formosis.  
"Immensum in Pacificum Venerem in solem videre  
Nos delegant Astronomi—cultores Deæ inclytæ.  
Profundum exploravimus—Orbisque fines petivimus;  
Benignam invenimus Stellam Deam et ipsam."

E. WALFORD, M.A.

Hampstead, N.W.

#### FOLK-LORE: THE VAMPIRE IN WESTERN CHINA

—The horrible belief in the vampire, which once prevailed extensively in Europe, is known also in the far-off East. Thus of the Kakhyens of Western China we read:—

"Funeral rites are also denied to those who die of small-pox, and to women dying in childbirth. In the latter case, the mother and her unborn child are believed to be a fearful compound vampire. All the young people fly in terror from the house, and divination is resorted to to discover what animal the evil spirit will devour, and another with which it will transmigrate. The first is sacrificed, and some of the flesh placed before the corpse; the second is hanged, and a grave dug in the direction to which the animal's head pointed when dead. Here the corpse is buried with all the clothes and ornaments worn in life, and a wisp of straw is burned on its face before the leaves and earth are filled in. All property of the deceased is burned on the grave, and a hut erected over it. The death dance takes place, to drive away the spirit from the house in all cases. The former custom appears to have been to burn the body itself, with the house and all the clothes and ornaments used by the deceased. This also took place if the mother died during the month succeeding childbirth, and, according to one native statement, the infant also was thrown into the fire, with the address, 'Take away your child'; but if previously any one claimed the child,

saying, 'Give me your child,' it was spared and belonged to the adopting parent, the real father being unable at any time to reclaim it."—*Mandalay to Momien*, by Dr. John Anderson (London, 1876, p. 144).

This is an interesting bit of folk-lore, and shows how widespread is the vampire superstition.

WILLIAM E. A. AXON.

Barton-on-Irwell.

"FUNSTER."—Mr. Thoms claims in the *Athenæum* (No. 1036), which has just fallen under my notice, the creation of the beautiful and useful word or phrase "folk-lore," for a correspondent of that journal signing himself "Ambrose Merton." Will you allow me in "N. & Q." to claim for myself the invention of another word, which may possibly become useful if it can win its way to acceptance, viz. "funster"? I find that I wrote it, three years ago, on the margin of a book, to designate a man who makes it his business to perpetrate small jokes for the amusement of smaller wits than himself, or who thrusts them too pertinaciously into conversation. It seems to me that this word is as correctly formed as "punster," that it expresses a peculiar shade of meaning, and that it is in some respects better than the quasi-synonymous words, a "wag" or a "wit." Anyhow, I launch it through your pages into the world, to live or die, as chance or fate may determine.

CHARLES MACKAY.

Fern Dell, Mickleham.

MODERN STREET NOMENCLATURE: A SUGGESTION.—Would it not be well (and oh, what a boon it would prove to the philological inquirer of the future!) if some able hand were to determine approximately, and record in "N. & Q." that period in the history of our street-names when they practically ceased to have any public interest or significance? Should Macaulay's New Zealander meet with the remnants of such inscriptions as Edgware Road, Clapton Road, Trafalgar Square, Kent Road, Spa Road, Church Street, Bridge Street, even to him they will convey some meaning; but do you not pity the antiquary of a hundred years hence (not to go further) in his fruitless endeavours to solve the *raison d'être* of Matilda Road, Jemima Street, Robinson Square, Smith Avenue, *et hoc genus omne*?

ALPHONSE ESTOCLET.

Peckham.

ARTILLERY USED TO CONVEY INFORMATION.—The Spanish historian Zepeda says, that when, in 1540, Charles V. passed through France, Francis I., who was a hundred leagues from the frontier of Spain, learned in six hours that Charles had crossed it by means of heavy artillery, which must, owing to the distance, have been fired at certain places between them. This gives about fifty miles an hour.

RALPH N. JAMES.

Ashford, Kent.

DRYDEN AND BURNS.—If the following is not among parallels already recognized, it may be well to draw attention to it. In translating Ovid, *Métam.* x., Dryden expands the expression *tonitribus æther* to

"At once from east to west, from pole to pole,  
The forked lightnings flash, the roaring thunders roll."

Virgil's *intonuere poli* was also, probably, in the translator's mind as he wrote. It is curious to see how closely Burns approaches the very words of Dryden in *Tam O'Shanter*:—

"The lightnings flash from pole to pole;  
Nearer and more near the thunders roll."

THOMAS BAYNE.

ENSIGN TONINGTON.—A sword was found after a recent fight near Kelat-e-Gilzee, and sold by auction for Rs. 150; it has engraved on it a light infantry bugle and the name Ensign Tonington. This may interest some of your readers, and possibly elicit information as to who the ensign was.

J. C. H.

"BURGLARIZED."—"The engraving shows a very simple device for preventing locks from being burglarized" (*Scientific American*, July 24, 1880). I wonder if Mr. Gilbert coined the word in the policeman's song in the *Pirates of Penzance*.

T. D. S.

#### WISE SAWS.—

See a pin and let it lie,  
You'll want a pin before you die.

Needles and pins, needles and pins,  
When a girl marries her troubles begin.

"I'm sure there's a stone in the water," as the cook says when the pan won't boil.

THE LAST CHAPTER IN "PROVERBS."—If a girl wants to know her future fate or fortune, she will learn it by comparing the day of the month of her birth with the number of the verse in this chapter. This is just as infallible as if she crossed a witch's hand with a golden guinea.

M. D. K.

#### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

JOHN MARSHALL, BISHOP OF LLANDAFF.—I wish to ascertain the ancestry of this prelate. Was he a member of any of the Lincolnshire families of the name? From Le Neve's *Fasti* (edit. Hardy), vol. ii. pp. 97, 249; and vol. iii. p. 388, it appears that he was collated prebendary of Ailesbury in Lincoln Cathedral, July 2, 1467, and was then A.M. In 1474 he was Canon of Windsor. He became Bishop of Llandaff in 1478 (then S.T.D.), and obtained the temporalities from the king Sept. 18 in that year. He was buried in Llandaff Cathedral.

Ashmole, in his *History of Berkshire*, vol. iii. p. 252, says that he was fellow of Merton College, Oxford, then of Eton, D.D., installed Canon of Windsor 1474, resigned 1477, consecrated Bishop of Llandaff 1478. Lipscombe, in his *History of Buckinghamshire*, vol. ii. p. 34, says that he was promoted to the see of Llandaff in 1468, and that he died in 1459, both evident blunders.

His will as "John Marshall, Bishop of Llandaff," is dated Jan. 3, and was proved at Lambeth (in P.C.C.) Feb. 23, 1495. He directs to be buried "in parte borial' infum gradus summ' altaris Chori p'dict eccle' Cathedralis." Gives books to Merton College, Oxford. "Item, lego Cantarie in Ecclesia de Botesford unam Cistam in custodia Henrici Marshall." There are gifts to several other churches. To brother Henry Marshall, and kinsman Thomas Auger, "omnia supletitia mea," to be equally divided between them. Mentions the said Henry Marshall's wife, Sister Agnes, wife of Robert Auger. To John Burton, D.D., 10*l*. Sir Thomas Vincent my relation. To Joane wife of John Cooke a gown. Margaret Shipman. Margaret Stanshawe. (There were others of this name at Botesford.) Jane Marshall, of Holme, co. Lincoln, widow, by her will, dated Aug. 15, 1568, proved in P.C.C. March 10 following, directs her body to be buried in the church of Botesford. She was the widow of Roger Marshall, of Pickering, co. York, of a family much connected with Lincolnshire.

G. W. M.

HERALDIC: UGBOROUGH CHURCH, DEVON.—There is at the back of an oak screen, on the south side of the chancel of this church, a rather fine shield of arms, also carved in oak, and thus emblazoned: Argent, three bars gemelle gules, on a canton of the second a lion passant gardant or, for Fountayne, impaling quarterly, 1 and 4, Argent, a bend sable, in chief a label of five points gules; 2 and 3, Argent, a chevron sable between three magpies proper. Crest: A heron or stork's head or couped, enwrapped with a snake, tail part in beak, vert. Supporters: Dexter, a stork sable, beak and members or; sinister, a snake erect vert, armed gules. Sir Bernard Burke gives an eagle's head as the crest instead of a stork's. He also makes the dexter supporter a serpent, and the sinister an eagle, and speaks of the arms as being on an ancient monument. Can any one tell me to what family the impalement belongs, and if the shield is the remains of an old monument which once commemorated a family potent in the parish or locality? When in the church some time ago I could see no trace of any ancient monument of which the above shield is likely to have formed a part.

J. WHITMARSH.

St. Budeaux, Plymouth.

AN INDIAN BRIGADE SERVING UNDER THE DUKE OF WELLINGTON.—In Col. Hamley's *Opera-*



tions of War mention is made of an Indian brigade as forming part of the combined forces under the Duke of Wellington's orders in the Netherlands prior to the battle of Waterloo. Can any of your readers inform me of what troops the said brigade was composed of? Were they Sepoys, and, if so, of what Presidency? I think it would be interesting to learn whether the Indians in question were natives of India, as, if they were, it only proves that there is nothing new under the sun, and that Lord Beaconsfield cannot take credit for being the first to think of employing native soldiers of India in European wars.

E. D. WYLIE.

Calcutta.

FLEETWOOD AND QUINCY FAMILIES.—Mrs. J. A. Swan, of Cambridge, Mass., has an ancient sampler, inherited as an heirloom from her ancestors, the Quincy family, of Massachusetts, and bearing the inscription, "Miles Fletwod, Abigail Fletwod, 1654. In prosperity friends will be plenty, but in adversity not one in twenty." Can any of the readers of "N. & Q." inform me whether any connexion exists between the Fleetwood and Quincy families, or throw any light on the Miles and Abigail above mentioned? The former name, at any rate, occurs repeatedly in the famous historic family of Fleetwood. Where can I obtain the most complete information concerning the genealogy of the Fleetwoods and of the Quincys, particularly of the branch that remained in England?

D. G. HASKINS, Jun.

23, Court Street, Boston, Massachusetts.

[Margaret, daughter and co-heir of Edward Fleetwood, of Rossall, Lancashire, married, 1733, Roger Hesket, of North Meols, and from this marriage descends the present Edward Fleetwood Hesket, of North Meols, Lancashire. See *Landed Gentry*, 1879.]

ARCHITECTURAL PECULIARITIES IN KELSO ABBEY.—Kelso Abbey was the first founded by David I., "the sair sanct," on the border, and remains still a splendid fragment, the arches sustaining the central tower exciting, as they did in the members of the Royal Archaeological Institute, the admiration of every beholder. It is curious, however, that the head of the cross is deflected towards the west. Am I right in supposing that the altar would be placed at the opposite—that is, the east—end of the church? Another peculiarity is that the head of the cross is exceedingly short—shorter than any known instance. Some have supposed that this would be necessitated by the architect not having room; but that is taking it for granted that the roadway passed as near originally as it does now. But that is a mistake, as the road which leads to the bridge is not older than this century, having been formed when the bridge was built. Can any of your readers account for these peculiarities?

CALCHOT.

# A MOCK-ANTIQUE CIVIC BALLAD.—

"A Ballade, wrotten on the Feastyng and Merremettes of Easter Maunday, laste paste, wherein is displayed, the Noble Prince's comynge to sayde Revelerie att Mansyonne-Howse; as also the dudgeon of Masterr Mayre and Sherrives, togeder with other straunge droleries enacted thereuppenn. By Paul Persius, a learmed Clerke, and Monke of the Broderhoode of the Blacke Fryers, London. London, 1802."

What is known of the authorship of a small pamphlet with the above title? It is supposed by the *Monthly Mirror* of that year to be "the production of a notorious literary forger." The editor says that it lacks every quality but stupidity, and quotes the following stanza as containing in its fourth line an absurd anachronism, considering that it pretends to the style of the fourteenth or fifteenth century:—

"A grocere kind Sir John hee was  
Yn swete meates rare dealt hee :  
Yn almondes, raysins, sugare, dates  
And eke yn good bokee."

E. WALFORD, M.A.

Hampstead, N.W.

ST. IGNATIUS LOYOLA came to London in the summer of 1530, just at the time when Henry VIII. was agitating the great question of his marriage, which in 1534 brought about the separation from the Church of Rome. Is anything at all known of his doings or his residence here? Some think he lodged at the Charter House.

C. A. WARD.

Mayfair.

THE HUSSEYS OF EDMUNDESHAM.—In the last edition of Hutchins's *History of Dorset*, 1861-73, vol. iii. p. 424, in the pedigree of the Husseys of Edmundesham, is the following statement:—

Thos. Hussey, son of Thos.—Anne Goddard.  
Hussey, of Edmundesham.

Thos. Hussey, of=Mary, dau. of John Northege,  
Hungerford. mar. May 29, 1594.

Edw. Hussey, of Little Thos Hussey, Wm. Hussey, m.  
Shellesley (v. Berry's ob. s.p. .... Reed.  
*Sussex Genealogies*).

I should be grateful to any of your readers who would inform me of the authority of Mr. Hutchins for the marriage of Thos. Hussey and Mary Northege, or give any clue to the obtaining of this information, by saying in whose possession the papers of the late Mr. Hutchins are likely to be, or suggesting the source from which he got the record of this marriage. In some of the Visitations of Dorset in the British Museum the said Thos. Hussey of Hungerford is said to be aged twenty-two in 1623, which of course will not tally with the above marriage; but as there were at that time many members of the family of the name of

Thomas, there may be some confusion between them. E. H.

— LOBB.—

"The salmon, proud in undisputed sway,  
The trout in crimson-speckled glory gay,  
The red-finned roach, the silver-coated eel,  
The pike, whose haunts the twisted roots conceal.  
LOBB."

This verse was found a few years ago in a small book on fishing, written in dialogues, as if in imitation of Walton's *Angler*, and was taken as the motto for chap. xv. in *My Life as an Angler*. The book was in the Free Library at Exeter, but cannot now be identified. I should be glad of any information which would lead to my doing so, or to my discovering who Lobb was or what poems he wrote. WILLIAM HENDERSON.

Ashford Court, Ludlow.

"THE GREY MARE IS THE BETTER HORSE."—What is the origin of this saying in reference to a henpecked husband? It occurs in writings in the early part of Elizabeth's reign, and is probably older. F.

PEDIGREE OF WALSINGHAM, CO. KENT.—Can any reader of "N. & Q." acquainted with Hasted's MSS., or having private knowledge, inform me whether there exists any pedigree of the Walsingham family brought down to 1734—descendants of Sir Francis Walsingham—and whether there occurs any marriage of a Thomas Knowles and a Miss Walsingham? W. L. KING.

Watlington, Norfolk.

RICHARD EYRES, A LONDON PRINTER.—In the year 1778 an eight-volume edition of the *Spectator* was started by Richard Eyres, No. 186, Fleet Street, London, and bears that imprint; but the second and succeeding volumes bear the imprint, "London: Printed for J. Coote, No. 14, Red Lion Street, Clerkenwell, by Virtue of a late Decision in the House of Peers. MDCCCLXXVIII." What was the occasion of this change of printers, and was Richard Eyres any relative or connexion of the contemporary printers, William Eyres of Warrington, and Thomas Eyres of Prescott, near Warrington? M. D. K.

NUMISMATIC: FARTHING TOKEN (WELSH).—Obv.: Leg., "Enona Aikne." Field: Bust to right laureated, neck bare. Rev.: Leg., "Ketec Catvg," 1791. Field: Arms in a plain shield; crest, a demi-lion. Wanted information as to what this coin is and the meaning of the legends on the obverse and reverse.

W. STAVENHAGEN JONES.

"SIMON."—Can any one explain the origin of the use of this word as a prefix to places called Simonstone, Simonseat, in Yorkshire; Simonstone, in Lancashire; Simonsburn, in Northum-

berland; as also its use in Denmark and the Netherlands? EDWARD HAILSTONE.

THE ARMOURERS COMPANY AND THE LORD MAYOR.—In the *Scots Magazine* for 1801 is the following notice:—

"Nov. 10. The celebration of the Lord Mayor's day yesterday was as magnificent as it has been for several years. The Armourers' Company were invited to come forth as of yore, but they refused, and his lordship was obliged to provide a man in armour himself."

Then follows a description of the knight and his array. Query, Is this a solitary instance of the Armourers' Company or of any other so treating a Lord Mayor? Was there any good ground for this apparent discourtesy? SETH WAIT.

HERALDRY.—I should be glad if any of your correspondents could "spot" for me the following coats—which I cannot find, with the same tinctures at least, in Papworth: On a lozenge, quarterly, 1 and 4, Chequy az. and arg., a fesse ermine; 2 and 3, Sable, a chevron between three fleurs-de-lys arg.; impaling Sable, on a bend az. three mullets arg. C. W. B.

O'NEILLS, O'BYRNES, AND MAGUIRES.—To obtain a solution of some genealogical problems that have been submitted to me, I should be exceedingly obliged if some of your correspondents would reply to the following queries:—1. What were the names of the daughters of the Princes O'Neill of Tyrone, living temp. Henry VII. and Henry VIII., and to whom were they married? 2. What were the names of the daughters of the chiefs of Maguire of Fermanagh of the same time, and their marriages? 3. The names of the daughters of the chiefs of O'Byrne of Wicklow of the same epoch and temp. Elizabeth, and their marriages.

ZANONI.

CITY OF LONDON INSTITUTION.—It is stated in the *London Anecdotes*, 1848 (D. Bogue)—a compilation of stray but interesting facts, though some have not the slightest connexion with London—that the City of London Institution occupied Milton's house in Aldersgate "previously to the rebuilding of their premises in 1839." Thornbury says it was removed from Sir R. Clayton's, in Old Jewry, to King's Arms Yard in 1812. The present building was first occupied in 1819, so that the above date of 1839 must, in any case, have been inaccurate. I am pleased to know that Porson died in the noble old house of Clayton's, and not in the ugly, cold new thing in Finsbury. Was the Aldersgate house ever used for any other institution before being demolished? C. A. WARD.

Mayfair.

J. JORDAENS.—Bryan, in his *Dictionary of Painters and Engravers*, vol. i. p. 588, edit. 1816, mentions a picture by Jordaens, "Christ disputing with the Doctors," as being in the church of St.



Walburg at Furness, and states that it has been frequently mistaken for a production of Rubens. Is the picture still there, and has it been engraved?

C. J.

CLAYGATE LANE.—In a delicious paper, which appeared in the *Standard* of the 25th ult., entitled "Rural London—Woodlands," the scene is laid in "Claygate Lane." Claygate is, I suppose, a *nom de fantaisie*, as I cannot find it in map or guide-book. If I am wrong in my surmise, will some one kindly set me right, and say where the lane is?

B.

OWEN CLAYTON, NEW TOWN, NORTH WALES, CIRCA 1750.—Can you give me any information respecting the ancestry of Owen Clayton, of New Town, North Wales (circa 1750), who married Jane Bowen, and had two sons, James and Charles, who resided at Worcester and Shrawley, England?

C. A. CLAYTON.

Brooklyn, U.S.

THE MARRIAGE OF DOROTHY KESTELL AND STEPHEN MADGE.—This took place between the dates 1733–35. Will antiquaries and incumbents in Devon and Cornwall kindly search the registers to which they have access for the certificate of the above marriage, and mention my desire for the register to neighbouring parish clerks, to whom a triple fee will be paid on discovery?

C. W. HANKIN.

Birmingham.

#### AUTHORS OF QUOTATIONS WANTED.—

"Gibbets on Sherwood will heighten the scenery,  
Showing how commerce, how liberty thrives."

Is the above by Tom Moore? The lines appeared in some periodical in March, 1812.

G. S.

"Printing makes the orator more than an orator."

"A hundred years to come,  
And a hundred more to back it,  
There's not a man can tell the bones  
That wore the fustian jacket."

J. COOPER MORLEY.

"When in the full perfection of decay  
Turn vinegar, and come again in play."

Quoted by Dryden in the introductory dissertation to his *Translations from Ovid's Metamorphoses*.

THOMAS BAYNE.

"God is always drawing like to like and making them acquainted."

J. COLE.

#### Replies.

##### A VISIT TO WENSLEYDALE.

(6th S. ii. 121, 173.)

The shields of arms in glass mentioned by Mr. PICKFORD, in his interesting account of a visit to Wensleydale, as having disappeared from Aysgarth Church were Metcalfe, and Scrope impaling Neville, not Neville impaling Scrope, as he erroneously

states. Faithful copies of these shields, which were in the tracery of the east window of the ancient church previous to its "thorough restoration," or, more properly speaking, thorough destruction, in the year 1864, have since Mr. PICKFORD's visit been placed in the easternmost clerestory window on the south side of the choir of Aysgarth Church, as being the nearest available position to their original place in the old east window. The present spick-and-span east window is filled with modern stained glass. Dr. Whitaker, in his *History of Richmondshire*, published in 1823, thus mentions the shields in his description of Aysgarth Church:—

"As the great property of the Scroopes and of Jervaulx Abbey has prevented more than one noble and one considerable untitled family from rising in the parish, and one of those (the Metcalfes) have uniformly been interred at Askrigg [in the chantry chapel of St. Anne, on the south side of the choir of St. Oswald's Church, Askrigg, which chantry was founded by James Metcalfe of Nappa, 1 Edward IV. (1461), to the intent to pray for the souls of the founder; his father and mother; his sons and daughters and their posterity; Richard Neville, Earl of Salisbury; King Edward IV. and his consort Elizabeth; for his benefactors, and for the souls of all the faithful departed], there are no monumental stones or brasses of any antiquity. For the same reason there are no blazonings of arms in glass, excepting that in the east window appear the shield of Scrope impaling Neville, and Argent, three calves sable, for Metcalfe. As the former refers to Richard, Lord Scrope, who died 8th Henry V., it must have been preserved out of the wreck of the former church."

Richard, third Lord Scrope of Bolton, who married the Lady Margaret Neville, daughter of Ralph Neville, first Earl of Westmoreland, Lord of Raby and of Middleham, served in the expedition to France in the third year of King Henry V. with a following of sixteen lances (men-at-arms) and forty-five archers. James Metcalfe, of Nappa Hall, in Wensleydale, an ancient house with embattled towers of the date of King Henry VI., four miles west of Bolton Castle, is described in the *Heralds' Visitations of Yorkshire* as having been "a Captain in the Battle of Agincourt," and family tradition says that he distinguished himself by his valour on that famous field and that he received the honour of knighthood. James Metcalfe was undoubtedly in the retinue of Lord Scrope, and probably commanded his Wensleydale bowmen. The leading part taken by the English archers on that memorable day is well described in Michael Drayton's stirring ballad on the battle of Agincourt:—

"Well it thine age became,  
O noble Erpingham,  
Which didst the signal aim  
To our hid forges;  
When from a meadow by,  
Like a storm suddenly,  
The English archery  
Stuck the French horses.

With Spanish yew so strong,  
 Arrows a cloth-yard long,  
 That like to serpents stung,  
     Piercing the weather;  
 None from his fellow starts,  
 But playing manly parts,  
 And like true English hearts,  
     Stuck close together.

When down their bows they threw,  
 And forth their bilbows drew,  
 And on the French they flew,  
     Not one was tardy;  
 Arms were from shoulders sent,  
 Scalps to the teeth were rent,  
 Down the French peasants went,  
     Our men were hardy.

Upon Saint Crispin's day  
 Fought was this noble fray,  
 Which fame did not delay  
     To England to carry;  
 Oh, when shall Englishmen  
 With such acts fill a pen,  
 Or England breed again  
     Such a King Harry!"

The evident marks of antiquity on the broken fragments of glass which are still in existence—the shield of Scrope, now in a window in Mr. Scrope's chapel at Ulshaw Bridge, near Danby Hall, in Wensleydale, and the Metcalfe shield in the possession of the writer—prove without doubt that the two shields were placed in the east window shortly after the return of Lord Scrope and James Metcalfe from France in 1415.

The arms blazoned in the new window are—Metcalfe: Argent, three calves passant sable. Scrope: Quarterly, 1 and 4, Azure, a bend or, Scrope; 2 and 3, Argent, a saltire engrailed gules, Tiptoft; impaling Gules, a saltier argent, for Neville, Earl of Westmoreland. Beneath the shields, in the lower parts of the two lights in the window, are inscriptions giving names and dates. The window is the joint gift of Simon Thomas Scrope, of Danby-upon-Yore, Esq. (*de jure* twentieth Earl of Wilt), and John Henry Metcalfe, of Hampstead, Middlesex, lineal descendants of the above-named Richard, Lord Scrope, of Bolton Castle, and James Metcalfe, of Nappa Hall, in Wensleydale.

It was not in the reign of Elizabeth, but in the third year of Philip and Mary (1555), that Sir Christopher Metcalfe of Nappa was High Sheriff, and rode out of York to meet the judges of assize with a retinue of three hundred men of his own name and kin, habited in his cloth or livery and well mounted on white horses. Leland the antiquary, some twenty years before, during the lifetime of Sir James Metcalfe of Nappa, who had been Master Forester of Wensleydale *temp.* Ric. III., says in his *Itinerary* that "Nappa and other places there aboute be able to make a 300 men yn very known consanguinity of the Metcalfes"; and Sir

Christopher, son of Sir James, was apparently glad of an opportunity of proving the truth of the assertion and also of making a display of his power. Sir Christopher's wife, Lady Elizabeth Metcalfe, and Lady Scrope of Bolton were sisters, John, eighth Lord Scrope of Bolton, having married the Lady Katherine de Clifford, and Sir Christopher Metcalfe her younger sister, Lady Elizabeth de Clifford, daughters of Henry, first Earl of Cumberland and eleventh Baron de Clifford.

Tradition says that Lord Scrope, when he rode from Bolton Castle over the fells, on one occasion, to visit the Lady Katherine de Clifford, at Skipton Castle, was accompanied by Sir Christopher Metcalfe, a tall, fair, and very handsome man, then a little over thirty years of age; that Lady Katherine's younger sister Elizabeth, a demoiselle of sweet seventeen or thereabouts, fell in love with the comely Sir Christopher; and that he, returning her affection, carried her off in spite of the opposition of her family to the match. The earl her father was then dead. He died in 1542, and in his will mentions his daughter Elizabeth, who was to have 1,000 pounds if she married an earl or an earl's son; if a baron, 1,000 marks; and if a knight, 800 marks; so the Lady Elizabeth seems to have sacrificed something for her handsome lover, and he, by way of defiance of her family, may have mustered his kinsmen—

"Lusty lads and large of length  
 Which dwelt on Semer-water side"

*Battle of Flodden—*

to show that he could make as brave a display of armed followers as any Clifford.

Chaucer has given us a well-drawn portrait of a perfect squire, and no doubt Sir Christopher had many of the attractions and accomplishments named:—

"A young Squier,

A lover and a lusty bachelor,  
 With lockes curl'd as they were laid in press;  
 Of twenty year of age he was, I guess,  
 Of his stature he was of euen length,  
 And wonderly deliver, and great of strength.  
 And he had been some time in chevachie  
 In Flanders, in Artois, and in Picardy;  
 And borne him well, as of so little space,  
 In hope to standen in his lady's grace.

Embroider'd was he, as it were a mead,  
 All full of freshe flowres, white and red.  
 Singing he was, or flooyting all the day:  
 He was as fresh as the month of May.  
 Short was his gown, with sleevs long and wide.  
 Well could he sit on horse, and fair ride.  
 He couldé songes make, and well indite,  
 Joust, and eke dance, and well pourtray, and write.  
 So hot he lovéd, that by nighterdale,  
 He slept no more than doth the nightingale.  
 Courteous he was, lowly, and serviceable,  
 And carv'd before his father at the table."

A portrait of Lady Katherine, wife of Lord Scrope, representing a very comely lady, is now at Danby Hall. The original is at Bolton Hall,



where is also, I believe, a portrait of her sister, the Lady Elizabeth de Clifford.

JOHN HENRY METCALFE.

Well Walk, Hampstead.

Whilst thanking Mr. E. WALFORD for his courteous correction of my mistake (*ante*, p. 173) in regard to the names of Mr. Baron Parke, let me add that another statement of mine, concerning Askrigg being his birthplace, is open to grave doubt. The vicar of Askrigg informs me that there is no entry of his baptism in the register, and that he believes the tradition of his birth at that place to be without foundation. Some of the Parke family resided in Swaledale, an adjoining dale to Wensleydale. Foss, in his *Judges of England*, mentions Highfield, near Liverpool, as the judge's birthplace in 1782, and Macclesfield School as the place of his early education, where an old friend of mine, now deceased, was his contemporary, under the mastership of Dr. Davies. Yet for twenty-five years I have heard that Wensleydale was his *natale solum*, Askrigg the place of his birth, and the house in that town where he first saw the light has been often pointed out. In the original patent he was created Baron Wensleydale of Wensleydale; in the second, Baron Wensleydale of Walton.

JOHN PICKFORD, M.A.

TOM BROWN (6th S. i. 133, 316, 337; ii. 158).—A good deal of the biographical and bibliographical confusion which clings to this writer is due to the fact that some have spoken of him as T. Brown, others as T. Browne. Thus Watt, in the *Bibliotheca Britannica*, mentions some of his writings at p. 158, under the former name, and other of his works at p. 159, under the latter. Wood, *Athene Oxoniensis*, iv., 662, under T. Browne, gives a list of several of his prose writings; and Jacob, in the *Lives of the Poets*, under T. Brown, mentions his chief poems. Thomas Brown was born in 1663, educated at Newport, in Shropshire, and entered Christ Church, Oxford, where he graduated B.A. in 1684. His earliest printed poems are, I believe, to be found in *The Miscellany, Poems and Translations by Oxford Hands*, 8vo., 1685, pp. 58-63, and one of them bears date 1682. His *Reason of Mr. Bayes Changing his Religion*, 4to., 1688, first brought him into notoriety, and gave him friends and patrons. In 1691 he brought out the *Lacedemonian Mercury*, or, as he called it, a "Query Office," in opposition to the *Athenian Mercury*. This was a folio in half sheets, to appear twice a week, but it soon came to an end. (See Dunton's *Life and Errors*.) He wrote for his bread, and wrote much—a good deal of it but very indifferent in quality. His *Life of William III.*, being the continuation of Maurier's *Lives of the Princes of Orange* (Lond., 8vo., 1693), is a very fair specimen of his serious writings, and

justified Johnson's negative praise of him that he was "not deficient in literature." T. Brown died in 1704, and was buried in the cloisters of Westminster Abbey.

EDWARD SOLLY.

[Mr. BATES's paper next week.]

"PARIAH" (6th S. ii. 8).—There are some mistakes about this word in our English dictionaries, and the questions which your correspondent has put with regard to it give an opportunity for correcting them. In Webster's *Dictionary*, a pariah is defined to be "one belonging to the lowest and most despised class in parts of India; hence, an outcast, one rejected and contemned by society." The word is said to be derived from Tamul *pareyer*, *parriar*, Hind. *pahāriyā*, a mountaineer, as if this class had been driven to the mountains by the invading Aryan tribes. There is a tribe called Pahāriās, but properly Malers, who inhabit the Rājmahāl hills in Bengal, and the name, Paharias, is from *pahār*, a hill; but the tribes of the Pariahs, more properly Pareiyas, do not derive their name from this word. It is regularly formed from *parei*, a drum. This class is still employed as drummers both at festivals and funerals, though their numbers have outgrown the limits of such an occupation, and they are now chiefly employed as agricultural labourers.

They form a low tribe or class in Southern India, and belong to the Dravidian or Non-Aryan race, but they are not the lowest in the social scale. They have some tribal rights which they guard with much jealousy. The Nāyādis and other tribes are in a lower social position than the Pareiyas; but as the latter form the most numerous portion of the servile classes—in the city of Madras they form twenty-one per cent. of the Hindū population—and came more into contact with the early English settlers as their domestic servants, they were regarded, and are still regarded by many, as the lowest caste in Southern India. There are Canarese, Tamil, and Telugu Pareiyas, but it is in the Tamil country that they most abound. (See Caldwell's *Gram. of the Dravid. Lang.*, 540).

J. D.

Belsize Square.

*Pariah* is derived from the Sanskrit root *para*. Cf. Shakspear's *Hindustani Dict.*, ed. 1849, s.v. "Parāyā," p. 501, col. 1. Also Monier Williams's *Sanserit Dict.*, *sub radice* "Para," p. 533, cols. 1, 2. Duncan Forbes, in his *English-Hindustani Dict.*, 1857, s.v. "Outcast," observes that *parāyā* is properly a stranger, but somehow or other generally applied to things worthless; whence pariah dogs, men, &c., denoting those of the vilest class.

WILLIAM PLATT.

115, Piccadilly.

From the Tamul or Hindoo word signifying an outcast. A pariah dog is merely a dog without a home or master.

HIC ET UBIQUE.

WHAT CONSTITUTES A PARK? (6th S. ii. 28).—I would suggest, if I may do so without offence, that Z.'s query is prompted by a misunderstanding of the legal meaning of the word *park*. His question would lead one to suppose, I think, that his idea of the meaning of the word is a place enclosed, with wild animals therein, as deer, but enclosed with the licence of the Crown. But a park is more than this. It is not only *locus inclusus*, it is *locus inclusus* wherein are kept wild beasts of the chase for the purpose of chase, and not of ornament. It is competent for every man to enclose a piece of ground, and to place therein beasts of chase for ornament merely, without the licence of the Crown; for the licence of the Crown is required to make a park, because no subject may appropriate to his own use beasts of chase for purposes of chase, but only the king, by virtue of his prerogative. Wood says (*Inst.*, 207) that the licence is required, because the common law does not encourage matters of pleasure which bring no profit to the commonwealth; but it would seem to be better attributed to the ancient prerogative of the sovereign. Whether a licence from the Crown could now be obtained to make a legal park I know not, but it would appear to be in the discretion of the sovereign; but as to this last many of your correspondents may be able to afford information. A park, by the way, may be by prescription as well as grant (*Inst.*, 233).

Crosby Square.

DISCIPULUS.

Sir William Blackstone, in his *Commentaries*, bk. ii. chap. ii. p. 38, says:—

"A park is an enclosed chase, extending only over a man's own grounds. The word *park*, indeed, properly signifies an enclosure; but yet it is not every field or common which a gentleman pleases to surround with a wall or paling, and to stock with a herd of deer, that is thereby constituted a legal park; for the king's grant, or at least immemorial prescription, is necessary to make it so. Though now the difference between a real park and such enclosed grounds is in many respects not very material, only that it is unlawful at common law for any to kill any beasts of park or chase but such as possess these franchises of forest, chase, or park."

C. W. T.

Boston, U.S.

All old grass fields are called parks in Lancashire.

E. LEATON BLENKINSOPP.

THE DELUGE (6th S. ii. 47).—W. F. H. will find frequent reference to the Hindoo legend of the deluge in a work entitled *Researches into the Nature and Affinity of Ancient and Hindu Mythology*, by Lieut.-Col. Vans Kennedy, and published by Longmans in 1831. The legend, condensed, runs thus: Manu, having resigned his kingdom to his son, withdrew to a certain spot to perform devotional penance. Brahma appeared to him and said, "Choose whatever thy mind

desires." Manu asked to be preserved from destruction at the coming deluge. Some time after, when Manu was offering water to the *Manes*, a small fish with horns came into his hand. It grew in size each night, and at last was thrown by Manu into the sea. It expanded to such immensity that Manu knew it to be a god, and to be Vishnu. He said to Manu, "Know that in a short time this earth shall be submerged in water, and that this ship has been prepared by all the gods for thy preservation. When, therefore, the deluge takes place, enter this ship, and take with thee all kinds of seeds, and of animals that are produced from heat, from eggs, or from the womb; and fasten it to this horn of mine. Thou shalt be preserved, and, after the deluge has ceased, shalt thou become, on the renovation of the world, the progenitor of all beings." J. DICKSON.

Belfast.

If W. F. H. will consult Charles Taylor's *Fragments*, he will find a large mass of information respecting traditions of the deluge, among which is the Chinese legend. I presume that the Brazil and Madagascar stories are not required, as they are not expressly asked for, but if W. F. H. desires to have them I shall be happy to refer him to an author where they may be found.

E. COBHAM BREWER.

THE "CLOUDED CANE" OF POPE (6th S. ii. 28).—I think I know of one in Malta, in the house of a friend, whose grandfather occupied the position of *Capitan di verga* (somewhat corresponding to Lord Mayor), and carried it as a symbol of office. It is a long Malacca cane with a gold top, and now, instead of being all over of the dull red usual with these canes, the greater portion of it resembles a well coloured meerschaum pipe. My friend told me that when he came from school, say about 1830, he begged this cane, in order to be as fully equipped as his friends, the English officers of the garrison. The cane at that time was light coloured, but to make it like theirs in all respects he darkened it; and when I asked how, he replied, "By sucking up oil through it, of course," as if the process was a well-known one. I did not think at the time of Pope's line, or I should have found out whether the officers were competent to teach the conduct of the cane, as well as the manner of clouding it. PRO FIDE.

I have always understood that "clouded" amber was much esteemed in Pope's time, and was used to form the heads of walking canes for physicians and others who affected a nicety in that article.

GIBBES RIGAUD.

18, Long Wall, Oxford.

I have a "clouded cane." It is a Malacca from Singapore, and brought by me from India; the clouding is seen in the dark shades of its rich



colour in large patches on the stick. I brought several home, but this one only is "clouded"; the "rib" denoting its character is very faint to the touch, hence it is a fine Malacca.

HAROLD MALET.

The fashionable canes spoken of were Malacca canes. The *desiderata* in them were perfect natural regularity of form, and a finely mottled surface not produced artificially. Many old walking-sticks of the kind still exist.

J. C. J.

SCRAP-BOOK GUM OR PASTE (6th S. i. 495).—For the last six-and-thirty years much of my leisure time has been spent in collecting, paring, and pasting newspaper and other cuttings. My collection is rather extensive, in 8vo., 4to., and folio volumes, all carefully indexed. I use odd volumes of magazines, &c., cutting out two leaves (between each leaf left) to form guards. Before beginning to paste I damp the leaves, so that the cutting on which I put the paste and the leaf may dry equally. This plan usually prevents the shrivelling complained of by JAY PEN. For paste take half a pound of finest American flour, mix in water of 120° temperature, let it stand for three hours to swell, add water, if required, to bring the mixture to the consistency of thin cream; drop in a bit of alum as large as a hazel nut, and boil for twenty minutes on a slow fire, stirring carefully to prevent burning. Gum of any kind is bad for the purpose, as it gets hard and cracks readily. Great care must be taken to dry the leaves as quickly as possible. I usually paste ten pages at a time, wiping them with a soft cloth to remove any paste from the surface, turn the volume on end, and spread out the leaves fan-ways to dry. As the drying progresses close the volume from time to time, and place it beneath a weight; this causes the pasted leaves to dry smoothly.

C. R. R.

Having mounted many scraps of many kinds, including photos, I have found nothing so good as a clear strong solution of gum arabic. I prepare it myself by first washing the gum and then covering it with cold water. In the course of three or four days a thick scum appears on the top, which I skim off. In about a week it is well dissolved. I then reduce it and stir it frequently, and it is ready for use. It should be clear and good, and should be used deftly. If thin, and used clumsily, there will be more or less cockling—the result of an excess of moisture.

SHIRLEY HIBBERD.

Field & Tuer's "Stickphast" office paste is the best for sticking cuttings in a scrap-book. The paste is free from lumps, clean, sweet, and will keep good any length of time. Only the edge of the cuttings should be pasted (about a quarter of an inch); they will adhere sufficiently, and the leaves of the book will not cockle. I get suitable

paper, make books of about twelve leaves, have the edges cut smooth, and whilst each one is in use put it between sheets of stout blotting paper, and keep it until it is filled with cuttings under my copying press.

Coventry.

J. ASTLEY.

For many years I have made scrap-books, and rarely find any trouble in avoiding the cockling of leaves. I give the preference to gum arabic, making the solution myself, as I find no bought mucilage will answer the purpose. Cockling can only be prevented when the mucilage has the maximum of adhesiveness with the minimum of water, as it is the superabundance of water which is the cause of the cockle. Mucilage, to be perfectly good, should be fresh, and made by dissolving one part of gum arabic in one and a half parts of cold water. It should be applied with a camel-hair brush, and if it is of the right viscosity will slightly drag, but the brush will leave on the paper a very thin coat of the mucilage. I always smooth the paper with the palm of the hand, finding that much better than a cloth.

Philadelphia.

J. WARRINGTON.

I await with great interest an answer to the inquiry of your correspondent, for I was on the point of asking the same question. My difficulty is in dealing with old prints, on unsized paper, which absorbs gum and becomes stained by it without acquiring any adhesiveness.

W. D. PARISH.

Plain starch and water (boiled) is used, when cool, by photographers, as an adhesive least likely to warp the paper, in mounting their delicate thin-papered photographs.

Woodhouse Eaves.

GEORGE SALT, M.A.

"COLLYWEST" (6th S. ii. 108).—I am sorry I cannot throw any light on the origin of this word, but it will perhaps interest Mr. E. H. MARSHALL to know that its use, in the sense of "awry, contrariwise," dates back at least to the second half of the sixteenth century. Harrison, in his *Description of England*, 1587, p. 172 (ed. Furnivall, pt. i. p. 168), in finding fault with the abuses in dress of his day, says:—

"The Morisco gowns, the Barbarian sleeves, the mandilion worn to *Collie weston ward*, and the short French breches make such a comelie vesture, that except it were a dog in a doublet, you shall not see anie so disguised, as are my countrie men of England."

Halliwell refers to this proverb, *s.v.* "Mandilion."

S. J. H.

The word *collywest* is a good deal used by the peasantry in the west of Ireland, where I have always heard it used as a synonym for nonsense. "Don't be talking *collywest*" is a phrase which I have over and over again had the privilege of hearing addressed by one housewife of a remote

hamlet to her next door neighbour, when words ran high between them on some subject on which their ideas did not happen to harmonize.

J. F. K.

Bridges, in his *Northamptonshire*, ii. 433, in the notice of Collyweston, says :—

"This town, to distinguish it from other Westons in the county, is first named *Colyn's Weston* (by corruption now *Colly Weston*) in 1331; and we apprehend it to have been so named from Nicholas de Segrave, who died seised of it in 15 Edw. II., and who in 1318 presented to the rectory by the stile of Weston juxta Stamford. *Colin* is the French abbreviation or diminutive adopted in this age for Nicholas."

JOS. PHILLIPS.

Stamford.

Fifty years ago this word was in common use among mechanics, &c., in Hertfordshire. A brick-layer or carpenter having planned his work "out of the square" was said to have it all *collywest*. Meeting a comrade whose waistcoat was buttoned awry or dress untidy, the usual greeting was, "You're all *collywest* to-day." H. B. M.

*Collyweston* is a Cheshire term, used when anything goes wrong.

EVERARD HOME COLEMAN.

71, Brecknock Road.

RIGHT OR LEFT OF A PICTURE: STORY (6th S. i. 335).—The obscurity of right and left may easily be averted by adding the words "of the spectator," but what device can be suggested to fix the meaning of "story"? Is the basement floor the basement story, or is the first story above the basement floor? In France the ground floor is called *le rez-de-chaussée*, above which is a low flat called the *entre-sol*; the stories or *étages* begin from the *entre-sol*. Thus the first flat above the *entre-sol* is the first story, and those who occupy it are said to live *au premier*; the floor above is the second story, and those who occupy it are said to live *au second*; and so on.

The Americans, and probably most of our own countrymen, would call a house with two tiers of windows (above the ground) a house of two stories, and one with three tiers of windows a house of three stories; but if the first story is the "flight" above the basement floor, then the majority of English houses (which have but two tiers of windows above the ground) are only one story high, and those which only have a basement above the ground are not even one story high. Probably ninety out of every hundred persons would say the average height of English houses is two stories, meaning the ground floor and the bed-rooms above it. It would be well to settle this question if possible.

E. COBHAM BREWER.

Surely the best rule to follow in describing a picture, as to right or left side, is that of heraldry, where the shield is supposed to face the beholder;

consequently its right is opposite the beholder's left, and *vice versa*. E. LEATON BLENKINSOPP.

There should be no difficulty about this point. In military matters the rule is invariable. In the attack of a fortress, say, an officer directed to escalate the *right* face of a ravelin in front of him would move to *his* left. In a doubtful case the "proper" right might be indicated, which would mean the same thing; and I think the use of the word "proper" would obviate all confusion when applied to a portrait.

J. B.

E.I.U.S. Club.

A practical solution of this question: It should be stated, as a rule, at the head of every descriptive catalogue of pictures, whether right and left refer to the right and left of the spectator confronting the picture or to the right and left of the picture, which, of course, is always regarded as in the reverse position.

H. KREBS.

Oxford.

What do you think, as a practical suggestion, that, as the dexter side of a hatchment or coat of arms is always to the left of the spectator and the sinister side on the right hand, so the same with regard to an engraving or painting?

J. P.

RICHARD SAMUEL (6th S. ii. 67).—Little is known about this artist. His *Remarks on the Utility of Painting* form only a short pamphlet. The Society of Arts gave him twice a gold medal, not a palette. Redgrave says there is an engraving after him of the "Nine Living Muses of Great Britain"—Mrs. Sheridan, Montague, Angelica Kauffmann, &c., "a poor affected work." In 1773 he got a premium for a method of laying mezzotint grounds from the Society of Arts. His subjects used to be small whole-lengths, conversation pieces, portrait heads, and an occasional subject piece.

C. A. WARD.

Mayfair.

THE PRESERVATION OF PAROCHIAL RATE-BOOKS (6th S. ii. 105).—I also fear that very few parishes can boast of the accuracy, care, and forethought of the parochial officials of St. Martin's-in-the-Fields, London, with regard to the preservation of the rate-books, which as records are invaluable. A very striking instance of indifference as to similar records connected with a parish in the palatinate city of Durham is worth noting. On the succession of a new rector the records in the vestry were overhauled and examined, and the churchwardens, either through ignorance or otherwise, came to the very unwise resolution of destroying what they called "the rubbishy old papers." The consequence was that among the parochial records committed to the flames and burnt were the whole of the parish rate-books, extending over a long period, together with the whole of the account books of



the parish, more than two centuries old. The latter contained very many curious and interesting items of parochial life, as also the proceedings of the "select vestry" in solemn conclave assembled, and particularly at the "beef-steak" suppers, which were by no means uncommon in the parish many years ago. The preservation of parochial records is of the greatest importance, both historically and otherwise; and destruction such as the above is to be deeply deplored.

Durham.

GODRIC.

CARDINALS ADVANCING TO THE POPE IN CIRCLES (6th S. ii. 86).—When the Pope is at his throne assisting at a *Missa Solemnis* sung before him, the cardinals leave their places four times during the Mass and stand in a circle before him at his throne. These times are, first, at the *Introit*, *Kyrie*, and *Gloria in excelsis*; secondly, at the *Credo* (if it has to be said); thirdly, at the *Sanctus* of the preface; and fourthly, at the *Agnus Dei*. The same observance is followed by the canons in a cathedral when the bishop is at his throne attending a High Mass sung before him. They leave their places and assemble round the bishop at these four times. See Moroni's *Capelle Pontificie*, &c., p. 62, translated into French by Manavit; *Ceremoniale Episcoporum*, lib. i. cap. 21; Catalani, *Com. in Cer. Episc.*, lib. i. cap. 21; Paris Crassus, *De Ceremoniis Cardinalium*, &c., lib. i. cap. 20.

C. J. E.

JOHN THOMSON (6th S. ii. 86).—He and Finlay Dun published the vocal melodies of Scotland.

C. A. WARD.

Mayfair.

ANCIENT DEATHBED CUSTOM (6th S. ii. 87).—This practice is introduced by Miss Grace Kennedy, a writer of books for young people about forty or fifty years since, in a story called *Father Clement*, and she had no doubt heard or read of its use. The scene of the tale is laid in the north of England.

G. S.

ST. NICHOLAS, PATRON OF MAIDENS (6th S. ii. 105).—

"St. Nicholas," says Brady, in the *Clavis Culendaria*, ii. 297, 'was likewise venerated as the protector of virgins; and there are, or were until lately, numerous fantastical customs observed in Italy and various parts of France in reference to that peculiar tutelary patronage. In several convents it was customary on the eve of St. Nicholas for the boarders to place each a silk stocking at the door of the apartment of the abbess, with a piece of paper inclosed recommending themselves to "great St. Nicholas of her chamber"; and the next day they were called together to witness the saint's attention, who never failed to fill the stockings with sweetmeats and other trifles of that kind, with which these credulous virgins made a general feast.'"—Brand's *Pop. Antiq.*, edit. 1849, i. 420.

Attention is then drawn on the same page to the passage quoted by your correspondent.

R. P. HAMPTON ROBERTS.

EDGAR ALLAN POE (6th S. ii. 167).—MR. INGRAM will find a parody of *The Raven* in Mr. H. S. Leigh's *Carols of Cockayne*, under the title of "Châteaux d'Espagne." There is also another by the late Robert Brough, the last appearance of which was in the *Piccadilly Annual*, published by Hotten in 1870. This was called "The Vulture." Mr. Leigh's is decidedly "clever," but both are good.

R. 2.

BACON AND LUCRETIUS (6th S. ii. 184).—If Mr. E. WALFORD will look at the first of Bacon's *Essays*, "Of Truth," he will see that Bacon simply professes to be quoting:—

"The Poet that beautified the sect, that was otherwise inferior to the rest, saith yet excellently well: *It is a pleasure to stand upon the shore*," &c.

Bacon has quoted the same passage in *The Advancement of Learning* (bk. i., sect. vii., 5, Markby's ed.), with a somewhat different translation. The translation which Mr. WALFORD quotes is that in the *Essays*.

D. C. T.

[MR. W. H. PEET and very many other correspondents have replied to the same effect.]

PULASKI'S BANNER (6th S. ii. 167).—Count Casimir Pulaski was the son of a Polish nobleman who served under Washington. He was killed at the assault on Savannah, 1779. There are seven counties in the United States which bear the name of Pulaski.

C. T. PARKER.

BEDÉ'S VERSION OF ST. JOHN'S GOSPEL (6th S. ii. 107).—It is certain that Bede's version of St. John's Gospel is lost. It cannot possibly have anything to do with the Northumbrian gloss in the Lindisfarne MS., because, as I have already explained, a *gloss* and a *version* are, in strictness, different things, written on totally different principles. A gloss may be called a version, but a version should not be called a gloss.

WALTER W. SKEAT.

COLONIAL ARMS (6th S. ii. 104).—Will Mr. WOODWARD add to his valuable information respecting British North American arms by giving those of Bermuda and Newfoundland, and also the arms and flags of the Bahamas and the West India Islands, especially Jamaica, Barbadoes, Antigua, and Turks' Island? I should be very thankful to obtain the flags as well as arms borne by British Guiana, British Honduras, Ceylon, Mauritius, Hong Kong, Cape of Good Hope, and St. Helena.

W. M. M.

"SEWIN" (6th S. ii. 107).—The bull-trout or grey trout is usually designated by this name, and is a distinct variety of the species, differing in many respects from the salmon-trout. Among naturalists the latter is known as *Salmo trutta*, the former as *Salmo eriox*. Mr. Yarrell, in his *History of British Fishes*, writing of the bull-

trout, says that it is identical with "the sewin of Wales." I imagine, therefore, that the word is of Welsh origin. The sewin is far inferior to the salmon-trout in all respects. Its flesh is of a much paler colour and coarser fibre, whilst in shape its bull neck and broad, square, bulky tail distinguish it plainly from its handsome relation. In many northern rivers energetic steps are being taken to extirpate the sewin, so little is it thought of either as an article of food or an object of sport, whereas the salmon-trout is dear alike to the angler and the epicure.

WILLMOTT DIXON.

Pennant considers the grey to be the sewin or shewin of South Wales. Nennich says the sewin is the grey, the *Salmo eriox* of Linnæus.

R. S. CHARNOCK.

Junior Garrick.

AMERICAN WORDS: "BOOM" (6th S. ii. 126).—The word "boom" cannot fairly be called an American one; it is a well-recognized English one of respectable antiquity. Skinner, *Etymologicon Lingue Anglicane*, 1671, gives, "Boom, a long pole, proculdubio ab A.S. *Beam*; Belg. *Boom*; Teut. *Baum*," &c. Johnson gives three meanings for the word: 1. A long pole used to spread out the clue of the studding sail; 2. A pole with bushes or baskets set up as a mark to show sailors how to steer; 3. A bar of wood laid across the mouth of a harbour. In these three cases the use of the word and its derivation are very clear; it means a tree (or *baum*), and is in nautical language like the "trig" or tree of the builders. There is yet another meaning given to the word, which is as a verb, signifying a distant heavy noise. Thus we have the booming of the canon, and the booming of the waves on the seashore, and in this sense it is used by Pope, Young, and others. It now appears that *boom* is employed with a new meaning. Of course the first question is, What is it used to signify? and as there are clearly five meanings already appropriated to it, is a sixth desirable? American new and good words are all welcome, but American slang is no better than that made in England. I do not find "Boom" in Bartlett's *Dictionary of Americanisms* (ed. 1860), and the paragraph quoted *ante*, p. 126, is from a London newspaper. Before registering it as a new word, pray let us know what it means, and where it really comes from.

EDWARD SOLLY.

"MIGHT AND MAIN" (6th S. ii. 107).—In a proverbial expression it is not necessary for words connected together to have an essentially different meaning; its force is added to by the reduplication of the idea. "Might and main" are almost identical with *vi et armis*; for *mægen*, among other meanings, signified army. Shakspeare uses "main" for the chief or principal point of a thing, rarely, if ever, for strength, though "main" as an adjective

retained this meaning with him, as it does with us in the expression "main force." Compare the beginning of the collect "Lord of all power and might."

H. F. WOOLRYCH.

Oare Vicarage.

THE TREATMENT OF ANGELS BY THE OLD MASTERS (6th S. ii. 86).—There is a disquisition on this subject in Mrs. Jameson's *Sacred and Legendary Art*. London, 1857, pp. 41-131.

ED. MARSHALL.

MISUSE OF WORDS: (5th S. vi. 406, 487, 543; vii. 149, 272, 436; viii. 277).—*Big* seems to be coming into use as a general substitute for *great* and *large*. Has this misuse been imported among us from America, whence we have received so many strange forms of speech? It used to be told of President Lincoln that, in reply to the remark how great an undertaking it would be to put down Secession, he said,—"Yes, sir, it's a big job." *Big*, *great*, and *large* are all equally expressive words; but they have varying shades of meaning, and cannot be used indifferently. The substitution of one for the other has often a ludicrous effect. In a book recently published in London the author, in describing how he set off on a long walk, says,—"I set forth on my last big walk."

J. DIXON.

THE UNIVERSE: "SPHÆRA CUJUS CENTRUM," &c. (4th S. viii. 329; ix. 265, 310, 412; x. 96, 198, 259; 6th S. i. 135, 304).—A query as to this expression was first inserted with a view to ascertain how it came to be attributed to the *Poemander* of Hermes when it is not in it. As the various replies have not met this, I beg to offer a remark upon it. The passage having previously been referred to Hermes as the author, but not to him only, the editor of the *Poemander*, with full commentaries, in 1585-90, in three volumes folio, gave a reference to the Mystic Hymn in ch. xiii., in which he considered an expression to be equivalent to it: "In hymno 13 Dialogi (scil. *Poemand.*) vocat Deum circulum immortalem, id est, sphæram infinitam, ejus centrum est ubique, quia ubique est, et circumferentia nusquam, quia scilicet loco non concluditur" (Merc. Trism, *Poem.*, cum commentariis Hannib. Rosseli, lib. iii. comment. x., dial. 2, tom. ii. p. 341, Cracov., 1586; tom. iii. p. 141, Col. Agr., 1630). The passage which he means in the hymn is *ὁ κύκλος ὁ ἀθάνατος τοῦ Θεοῦ προσδεῖσθω μὲν τὸν λόγον*. The phrase thus became identified with the passage in the hymn (*Poem.*, ch. xiii.), though it is not there in exact terms. The mention of the chapter has dropped out of notice. Rossellus himself elsewhere speaks of it in such a way, as simply in the *Poemander* (lib. i. comment. xvii., quæst. 1, cap. 6, tom. i. p. 345, Cracov., 1585).

ED. MARSHALL.



INTRODUCTION OF COTTON INTO ENGLAND (6th S. i. 137, 320, 366, 426; ii. 177).—MR. BIRKBECK TERRY, in trying to correct me, has made a very surprising blunder. It is something like news to be told that Sir J. Harrington published his translation of *Orlando Furioso* in 1561! evidently a printer's error for 1591, the true date of the first edition. This comes of giving quotations at second-hand, from dictionaries, handbooks, and other "knowledge-made-easies,"—a very fruitful source of error, and one which should be avoided as much as possible. Drant's *Horace*, from which I quoted, was published twenty-five years before Sir J. Harrington's book.

"To catch cotton" or to "get cotton"—a good thrashing—is a common Lincolnshire expression.

R. R.

Boston, Lincolnshire.

Your correspondent MR. BIRKBECK TERRY is quite mistaken in supposing the quotation for the verb *to cotton* from Sir J. Harrington's *Orlando* sent by him to be earlier than that from Drant's *Horace* contributed by R. R. Sir J. Harrington was only born in 1561, and his *Orlando* did not appear till 1591. I have not a copy of Bartlett's *Americanisms*, ed. 1877, and the word does not appear in the edition of 1860, so that I cannot say whether the mistake is to be credited to that writer or to your correspondent. R. R.'s quotation is probably the earliest instance of the word, but it occurs also in Lilly's *Campaspe*, 1584, III. iv. p. 125, "Doth not this matter *cotton* as I would?" And in the same author's *Mother Bombie*, 1594, IV. i., p. 120, "This *cottons* and workes like wax in a sowe's eare."

S. J. H.

PROF. SKEAT has already shown "*cotton*" (to agree) to be Welsh, and distinct from the plant cotton. See his *Etym. Dict.*, s.v.

O. W. TANCOCK.

RICHARD III. (6th S. ii. 145, 194).—As to the meaning of "post conquestum," there can be little doubt that K. N. is wrong, and that it must refer to the "Norman Conquest." The phrase often occurs in the chronicles. See Adam of Murimuth, p. 56, "Anno Domini mcccxxvii. dicti vero Joannis pape xii., et regis Edwardi tertii a conquestu primo"; also p. 72; also p. 130, "regni vero regis Edwardi tertii a conquestu quinto decimo." The well-known and often quoted passage from Trevisa's *Higden's Polychronicon*, about children learning English, shows that the argument that the distinction is meaningless because there were "no Richards before the Conquest" is valueless. It is "the yer of oure Lord, a thousond thre hondred foure score and fyve of the secunde kyng Richard after the conquest nyne in al the gramer scoles of Engeland children lereth Freynsch."

O. W. TANCOCK.

Norwich.

May I remind K. N.—whose temerity in contradicting his editor leaves me as much agast as if I had heard of a freshman *gating* the Senior Proctor—that there was a King Richard before the Conquest, known to haglogists as St. Richard of Lucca, and King of Kent, who lived about A.D. 700? We are so much accustomed to think of the monarchs from Egbert to Edward the Confessor as kings of England, that we are apt to forget they were only kings of Wessex. Richard of Kent has quite as much right to be reckoned as Richard I. "ante conquestum" as Edward the Elder to be termed Edward I. with the same proviso. "Post conquestum" is a term very familiar to all readers of Patent Rolls; and I have never met with it there in any connexion but with the Norman Conquest.

HERMENTRUDE.

ELIZABETH, DAUGHTER OF RICHARD MORE, ANCESTOR OF THE EARLS OF MOUNT CASHELL, IN IRELAND (6th S. ii. 48, 176).—The following particulars relating to MR. GLANVILLE RICHARDS's query appear in Stockdale's *Irish Peerage*, 1811:

"Earl Mount-Cashell.—In the reign of Charles I. Richard Moore was the first of this family who came over to Ireland, and settled at Clonmell, in the county of Tipperary; he had two sons, Stephen and Thomas: from Thomas are descended the Moores of Barn, in the said county. Stephen Moore married the granddaughter of Sir George Croke, Knight, Lord Chief Justice of the King's Bench in England, by whom he had one son, Richard, who in the year 1692 married Elizabeth Ponsonby, eldest daughter of William, Viscount Duncannon, and sister to the first Earl of Besborough (who afterwards married Colonel Thomas Newcomen, of Dove Hill, in the county of Tipperary), and dying 1701, left issue Mary, who married William King, Esq.,—Elizabeth, married Mr. Charters,—Stephen, created Baron Kilworth, of Moore Park, in the county of Cork, in 1764, and Viscount Mount Cashell, of the city of Cashell, in the county of Tipperary, June 16, 1766. His lordship married Alicia, only daughter and heiress of Hugh Colvill, Esq., by Sarah, daughter of James Margetson, Esq., only son of Dr. James Margetson, Archbishop of Armagh, which lady died Aug. 10, 1762, and his lordship survived till March 1, 1766: their issue were five sons and four daughters.....The viscount dying March 1, 1766, was succeeded by Stephen, the second viscount, who was advanced to the title of Earl Mount Cashell Jan. 5, 1781; he married June 3, 1769, Helena, second daughter of John, first Earl of Moira, and by her (who died May 27, 1792) had issue Stephen, the present earl,—John, born 1772,—William, born 1775,—and Helena, born 1778, married 1794 George, third Earl of Kingston. His lordship died May 14, 1790, and was succeeded by his eldest son, Stephen, the present earl."

W. GREGSON.

Baldersby, Thirsk.

PICTURES IN SPAIN (6th S. ii. 144, 193).—I do not understand what MR. DUFFIELD meant when he wrote that my note is interesting "chiefly for the evidence it supplies that Guevara's letters are still looked upon as authentic epistles written to genuine persons." MR. DUFFIELD does not appear to doubt that the letters were written by Guevara,

and it has hitherto been believed that Charles V., the empress, and several others to whom they are addressed were "genuine persons." I fail also to see how making his opinions known in the form of letters secured him "against the Inquisition." As to the three strange saints, they seem to have been not only very agreeable but perfectly undeniable "facts."

RALPH N. JAMES.

Ashford, Kent.

THE DEFINITION OF A GENTLEMAN (5th S. xii. 304, 338; 6th S. i. 360, 425; ii. 176).—In the *Mirror for Magistrates* a gentleman is thus defined:—"True gentrie standeth in the trade of virtuous life, not in the fleshly line, for bloud is knit but gentrie is divine." HAROLD MALET.

Manchester.

THE MAYFLOWER (6th S. ii. 127, 169).—If DR. GROSART will turn to pp. 193-5 of the late Mr. Joseph Hunter's *Collections concerning the Church or Congregation of Protestant Separatists formed at Scrooby* (London, 1854), he will find (1) that there were not less than twenty different ships which were named the Mayflower; (2) that the slave expedition to which he refers did not take place until twenty-eight years after the landing at Plymouth; and (3) that the slave ship was of 350 tons, while the Mayflower which brought over the Plymouth men was of only 180 tons.

HENRY M. DEXTER.

PETER FITZ HERBERT, 1200 (6th S. ii. 165, 197).—Is there any satisfactory evidence of this marriage at all? Isabel de Braose was married to David of Wales before Aug. 10, 14 Hen. III., as appears from an entry on the Close Roll of that year, in which the marriage is spoken of as a past event. How could the wife of David (who died on Ash Wednesday, 1246) be also the wife of Peter Fitzherbert, if the latter died in 1235? Isabel de Ferrers (6th S. ii. 197) married Roger Mortimer before Aug. 18, 1205, and died after 1247. Query her marriage also.

HERMENTRUDE.

[B. W. G. next week.]

THE "MOON LYING ON ITS BACK" (6th S. i. 156, 302; ii. 97):—

"Late, late yestreen I saw the new moon,  
With the old moon in her arms;  
And I fear, I fear, my master dear!  
We shall have a deadly storm."

*Ballad of Sir Patrick Spence.*

R. R.

THE FFOLLIOT FAMILY (6th S. ii. 128, 173).—There is a notice of a person thus named in Walker's *Sufferings of the Clergy*. I transcribe the passage:—

"Foliot —. Alderton R. worth 200*l.* a year. He was son of Sir — Foliot of Worcestershire, by whose Interest with the Lord Keeper Coventry he was pre-

ferred to this rich living. One of his successors was, in the strictest literal sense, really and truly a Ballad-Singer."—Vol. ii. p. 245.

Alderton is in Northamptonshire.

EDWARD PEACOCK.

PHILIPPE FRENEAU, THE AMERICAN JOURNALIST AND POET (6th S. ii. 87, 119), was born of French Protestant parents, at New York in 1752, and died at Freehold (New Jersey) in 1832. Educated at the College of Nassau, the fellow student and friend of James Madison, he distinguished himself during the War of Independence by his political writings in prose, in favour of the patriotic cause, and by his satirical descriptions in verse of passing events, presenting to the public curious specimens of the American ballad. In 1780, while on a voyage to the Antilles, he was taken prisoner by a British cruiser (the *Scorpion*), and he complained bitterly of the harsh treatment he underwent while in durance vile. Upon the establishment of the Federal Government at Philadelphia he was appointed translator of French under Jefferson, the Minister for Foreign Affairs, and at the same time became the chief editor of the *National Gazette*, the publication of which ceased in 1793. In 1795 he set up a fresh newspaper at Middletown Point (New Jersey), and published his own poems. Although a permanent resident in New Jersey, he kept up his friendship with the eminent men of the period by frequent visits to New York and Philadelphia. On the resumption of hostilities between England and America (1812), he again exercised his poetical talent in extolling the success of the American arms. The quotation, "From Susquehanna," &c., is the first of twenty stanzas of a poem entitled *The Indian Student; or, the Force of Nature*, pp. 80-2 of his poems written between the years 1768 and 1794 (Monmouth, U.S., 1795, 8vo.). Cf. Duyckink, *Cyclopædia of American Literature*.

WILLIAM PLATT.

115, Piccadilly.

Freneau was the author of many of the favourite ballads and poetic satires which were popular during the American Revolution, he being known at that period as the "Patriot Poet." He was also editor of various magazines and newspapers published in Philadelphia and New York. While Thomas Jefferson was Secretary of State under Washington, Freneau obtained the position of translating clerk in that department. See the introduction to an edition of his *Poems* published by John Russell Smith, London, 1861.

New York.

J. J. LATTING.

THE EXECUTIONS OF '45 (6th S. ii. 86).—The opinions of Thomas Theodorus Deacon were doubtless those of his father, Bishop Deacon, who separated from the Nonjurors in 1734, publishing



*A Compleat Collection of Devotions*, with a title that would nearly fill a column of "N. & Q." He was followed by a small section of the Nonjurors, and of his sole authority consecrated other bishops, who were not recognized by the legitimate Nonjurors, and they died out in 1805. Deacon published in 1747 *A Full, True, and Comprehensive View of Christianity* (another long title), which contains his peculiar practices and sentiments. See Lathbury's *History of the Nonjurors*, chap. ix.

W. G.

JOHN CAWSE (6th S. i. 416, 464).—If it will add to the information required, I may say that his two daughters, Mary and Harriet, were two popular vocalists at the English Opera House before it was burned down, and at Covent Garden Theatre, 1829–30; and that they lived—I believe with their father—at a cloth mercer's in Henrietta Street, Covent Garden, where I used to hear them trilling their songs over, helping to produce, as Mr. John Braham, the celebrated tenor, is alleged to have said, "great effects from little Cawses."

W. PHILLIPS.

OLD DURHAM BALLAD (6th S. i. 397).—I have heard that the old ballad,—

I'll go down to the deep,  
Where the fishes do dwell,

was reprinted in the second edition of the late Sir Cuthbert Sharp's *Bishoprick Garland*. If so, the possessor of a copy of that book would, I have no doubt, oblige A. O. B., as well as myself and many other readers, by sending a copy of it to "N. & Q."

N. D. D.

MATTHEW BUCHINGER, THE DWARF OF NÜRNBERG (6th S. i. 136, 282; ii. 98).—The following handbill is in the British Museum (Coloured Bills and Printed Sheets, S.N. h. 11):—

"This is to give Notice, to All  
Gentlemen Ladies and Others, that the famous  
Mathew Buchinger.

Is come to this City of London, and is to be seen at the Corner House of Great Suffolk Street, near Charing Cross.

The wonderful little Man, who is but twenty nine Inches high, born without Hands, Feet, or Thighs, performs such Wonders, the like never done by any but himself,

He plays on the Hautboy, and has improved himself in playing on the Strange Flute in Consort with the Bagpipe, Dulcimer, and Trumpet.

He is also famous at Writing, drawing Coats of Arms, and Pictures to the Life with a Pen.

He also plays at Cards and Dice and performs Tricks with Cups and Balls after a more extraordinary and surprising Manner than ever yet shewn, and his playing at Skittles is most admirable.

All these being done without Hands, makes all that see him, say, he is the only Artist in the World.

His performing such Wonders, has gained him the Honour, of shewing before Three successive Emperors of Germany, and most of the Kings and Princes of Europe, in particular, several Times before his late Majesty King George.

He likewise dances a Hornpipe in a Highland Dress, as well as any Man, without Legs. With a Dance performed by a Highland Man.

The Fore-Seat One Shilling, the Back-Seat, Sixpence. Is to be seen exactly at Five o'clock, the first Shew, and the Second at Seven.

N.B. Gentlemen and Ladies may have a private Show any Hour of the Day, if required.

Vivant Rex & Regina."

There is a memoir of Matthew Buchinger, with two portraits, in *Wonderful Characters* (John Camden Hotten, 1869). This book, however, is compiled from the text of Henry Wilson and James Caulfield.

In my collection of remarkable characters there are about sixty portraits and handbills of persons minus hands or feet or both, with specimens of handwriting and manipulation. Among them are three portraits of "the little man of Nuremberg," one of them being a folio print.

There was exhibited in London (as a sort of rival to Buchinger), between the years 1710–18, a man named Johan Valerius, of the Upper Palatinate in Germany. This man had legs but no arms, and a solitary thumb growing from the right shoulder. I have twenty-five different portraits of Valerius, showing his marvellous performances. But the most singular exhibition of this kind, perhaps, was given by Magdalena Thuinbuj, of Stockholm. I have a rare print of this woman, dated 1651, in which her various feats or performances are shown. The following is a translation of the inscription:—

"Since God in mercy me hath plann'd,  
Without a finger, arm, or hand;  
To aid myself, as it is meet,  
I do all these acts with my feet.

1. Thus she unlocks and opens. 2. Thus she threads a needle. 3. Thus she sews. 4. Thus she knits. 5. Thus she sews upon the knitting frame. 6. Thus she embroiders. 7. Thus she weaves. 8. Thus she combs herself. 9. Thus she cuts with a knife. 10. Thus she eats. 11. Thus she pours out liquor. 12. Thus she drinks. 13. Thus she cuts with scissors. 14. Thus she wipes her face. 15. Thus she wipes her nose. 16. Thus she plays with dice or cards. 17. Thus she eats with a spoon. 18. Thus she swatches her child. 19. Thus she gives her child the breast. 20. Thus she loads her pistol. 21. Thus she gives her child its food."

WILLIAM RAYNER.

133, Blenheim Crescent, Notting Hill.

FUNERAL ARMOUR IN CHURCHES (5th S. ix. 429; x. 11, 73, 129, 152, 199, 276, 317; xi. 73, 178, 252, 375, 457; xii. 155; 6th S. i. 446).—When I was in the church of Longbridge Deverill, Wilts, a few years ago, I saw hanging on the walls of the mortuary chapel belonging to the noble family of Thynne, of Longleat, several pieces of body-armour, which I was informed belonged to Sir John Thynne, Knight, and which were worn by him when he served under Lord Protector Somerset in the Scottish wars. I wish some local antiquary would distinguish those pieces in the columns of

"N. & Q." In Bickleigh Church, near Plymouth, there is suspended over the monument of Nicholas Slanning, Esq., his visored head-piece, gorget, and gauntlets. This brave but ill-fated man was killed in a duel which he fought with Sir John Fitz, Knight. An inscription informs us that his death took place "on the 8th day of Aprill in the yere of our Lorde God 1582." This armour formerly hung over the original monument, which disappeared many years ago when some alterations took place in the church, and, I regret to add, the recumbent effigies of Nicholas Slanning and his wife, one of the family of Champernowne, no longer occupy a place in the church. I believe the only remaining relic is a shield on which the arms of the husband and wife are impaled.

Many years ago, when I paid my first visit to Stourton Church, Wilts, I recollect seeing an old helmet there, which I took in my hand and placed on my own head. Years passed on, and I found myself again in this really interesting church. I looked, but looked in vain, to see once more this old piece of funeral armour. I found that it had gone, and no one seemed to know where. I suspect the helm had once been owned and worn by one of the Lords Stourton, of Stourton. This ancient and noble family once possessed the manor, and several of that kith and kin are buried in the church. How pleased I shall be if, when I take another ramble to see this restored church, I shall see the old head-piece, that for centuries found here a resting-place, restored to commemorate the brave man whose brow it once covered.

J. WHITMARSH.

St. Budeaux.

THE ETYMOLOGY OF "RICKETS" (6th S. i. 209, 318, 362, 482).—An earlier notice of the word, as occurring in English literature, than any which have been brought forward is this. Fuller has:—

"The new disease.—There is a disease of infants, and an infant-disease, having scarcely as yet got a proper name in Latin, called the *ricketts*; wherein the head waxeth too great, whilst the legs and lower parts wain too little. A woman in the West hath happily treated many, by cauterizing the vein behind the ear. How proper the remedy for the malady, I engage not, experience oft-times out-doing art, whilst we behold the cure easily effected, and the natural cause thereof hardly assigned. Have not many now a days the same sickness in their souls?" &c.—"Meditations on the Times," xx. p. 163, *Good Thoughts*, &c., Oxford, 1810.

This was published in 1647; perhaps Mr. J. E. BAILEY will say whether for the first time.

ED. MARSHALL.

SCOTCH v. FRENCH (6th S. i. 393, 496).—MR. PICTON has made a slight mistake in including "fash" in his list of words peculiar to the Scottish dialect derived from the French. I have lived many years in Westmoreland, and have constantly heard "fash" used by the country people in the sense of to vex or trouble. Both the Cumberland

and Westmoreland dialects have many such old words in common with the Scottish, as has been often pointed out.

BEATRICE.

AUTHORS OF QUOTATIONS WANTED (6th S. ii. 187).—

"Censure is a tax," &c.

From Dean Swift's *Thoughts on Various Subjects*.

WILLIAM PLATT.

"When love could teach a monarch to be wise,  
And Gospel light first dawned on Bullen's eyes."

The full quotation is as above. It is from Gray's unfinished poem on the *Alliance of Education and Government*, but these two lines were never incorporated with the rest of the fragment.

D. C. T.

Gray, *Fragments*, second line of a couplet which Mason asserts "was intended to have been introduced in the poem on the *Alliance of Education and Government*, and is much too beautiful to be lost."

T. L. A.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Prose Works of Percy Bysshe Shelley*. Edited by Harry Buxton Forman. 4 vols. (Reeves & Turner).

MR. FORMAN is to be congratulated upon the conclusion of his labours, not indeed—we hasten to say—because of the tedium of the task, but rather on account of the satisfactory result attained. These four volumes of Shelley's prose complete an *édition de luxe* of his entire works which is worthy of the poet, and creditable alike to its editor and its publishers. One cannot, in fact, help regretting, after Mr. Forman's fac-similes have enabled us to realize the "gray paper with blunt type" of the original issues, that the "Hermit of Marlow" himself could not have beheld with what splendours of print and paper our later age has delighted to honour him. For Mr. Forman's part of this enterprise we have no word but praise. He is known to be minutely accurate as well as indefatigable in collecting and collating his material. As an editor he rightly understands his office to be one rather of service than of patronage; and he is never intrusive or superfluous. His prefaces are models of business-like compression, and his foot-notes brief and useful. With respect to the text, it is of course impossible—fortunately, it is not needful—to attempt any criticism of that in these columns, but it may be well to note a few of the more important additions which this new collection makes to the "Essays, Letters from Abroad, &c.," put forth by Mrs. Shelley in 1840. First come reprints of the two juvenile—and very juvenile—romances of "Zastrozzi," 1810, and "St. Irvyne," 1811. Mr. Forman seems to think that these may have been based upon German originals, but he is not able to pursue his speculations to any certain issue. The little tract upon the "Necessity of Atheism," which procured its author's expulsion from the University, and the "Letter to Lord Ellenborough" respecting Paine's sentence are also reproduced from Sir Percy Shelley's copies. Other novelties are the very rare "Vindication of Natural Diet," 1813, defending the vegetarian doctrines of Newton, and the notable essay "On the Devil and Devils." Large and most valuable additions have also been made to the "Remarks on some of the Statues at Florence" in Mrs. Shelley's book, and the letters, though not representing the whole of the poet's known correspondence, have been swelled from the sixty-eight she published to a total of one hundred and twenty-seven. Peacock's *Four Ages of Poetry*, which prompted Shelley's



magnificent *Defence*, is given in an appendix to vol. iii. and at the end of vol. iv. is the moving letter from Mrs. Shelley to Mrs. Gisborne, published by Mr. Forman in *Macmillan's Magazine* for May last, and relating the story of the Spezia catastrophe. These are some only of the riches of these handsome volumes, which also include a suggestive etching of Shelley by Mr. W. B. Scott, and sketches of Field Place and Casa Magni from the needle of Dr. Evershed.

*A Short History of the Norman Conquest of England.*  
By Edward A. Freeman, D.C.L. (Oxford, Clarendon Press.)

This little book is in no sense an abridgment of Mr. Freeman's great history. Had such been the case, we should perhaps have passed it over, for abridgments are at best mere skeletons. This work is, however, no skeleton, but an organism as instinct with life as the great work which occupies the same ground. It is short, while the other is long, going, as is needful, into the minutest details of character and geography. Here we have the life of the great William, and what he did for us and for mankind, told in the fewest possible words which could be employed to make the story clear. We are bound to say that it is by far the best compact history in the English language. Mr. Freeman may perhaps have a living equal when he tells a story at length, but in miniature he stands unrivalled. Word-painting is not to be expected in a book so highly condensed. We think, however, that there are few finer passages in the language than those in which he describes the battle of Hastings. The last chapter, in which the results of the Norman Conquest are summed up, is peculiarly instructive. If some of our contemporaries, who write with such easy confidence about past times, would read it carefully, we might be for the future troubled with a less amount of windy rhetoric.

*Calendar of State Papers, Colonial Series.* Vol. V. *America and West Indies, 1661-1668.* Edited by W. Noel Sainsbury for the Master of the Rolls. (Longmans & Co.)

THE State Papers relating to America and the West Indies, from 1574 to the end of 1660, were calendared in vol. i. of this Series, which was published in 1860. The present volume (vol. v.) is in continuation of vol. i.—for vols. ii., iii. and iv. are confined to the East Indies and China—and contains a summary of the history of our colonial possessions in America and Africa from 1661 to the end of 1668. The first decade of Charles II.'s reign was a brilliant period of colonial history, for the spirit of enterprise and desire for emigration were judiciously encouraged and directed by the Committee for Plantations, with the best results. Carolina was settled in 1663, and the provinces of New York, Delaware, and New Jersey were acquired in 1664. In the next year the Royal African Company, which had been incorporated in 1663, reported to the King that they had already settled and fortified a chain of factories on the Gold Coast, and that their trade would produce greater profit than that of any other company in existence. Their chief traffic was in negroes, which were then regarded as "the strength and sinews of the western world," as the working of the plantations depended on the supply of slaves. The price of an able-bodied negro delivered in the West Indies varied from 17*l.* to 20*l.*; but the employment of negro labour was so profitable, that "a farmer with 100*l.* stock could live in Jamaica in greater plenty than his landlord in England with 100*l.* or 200*l.* per annum." One of the chief sources of colonial prosperity was the succession of able men who were sent out as governors by Charles II. Lord Willoughby and his brother in Barbadoes and Surinam, Sir Charles Lyttelton in Jamaica, Sir William

Berkeley in Virginia, and Colonel Nicolls in New York, left names which will never be forgotten in the history of the colonies which they governed. This printed *Calendar* abounds with materials for their biographies.

UNDER the direction of the Master of the Rolls, vol. xvi. of the *Calendar of State Papers, Domestic Series, of the Reign of Charles I.*, edited by Mr. W. D. Hamilton, F.S.A., is just ready. We are promised, *Chronicles of the Reigns of Edward I. and II.*, edited by Canon Stubbs; and *The Historical Works of Simeon of Durham*, edited by Mr. Thomas Arnold, M.A., of University College, Oxford.

THERE will shortly be published "Obscure Words and Phrases in Shakspeare and the Elizabethan Dramatists explained for the First Time, from the Celtic Sources of the English Language and the Vernacular Idiom of the English in the Sixteenth and Seventeenth Centuries," by Charles Mackay, LL.D. Dr. Mackay will be his own publisher, and only two hundred copies of the work will be issued.

LOVERS of Folk-lore may be glad to know that Mr. Adin Williams, of Lechlade, is about to publish a little 2*s.* 6*d.* volume under the title of *Lechlade, a Story in Stone, and other Gloucestershire Legends*.

A GREEK MS. of one of the Gospels, written in letters of silver on purple vellum, has recently been discovered in Calabria. It is said to be ornamented with eighteen miniatures, representing scenes in New Testament history, together with forty portraits of prophets. The discoverers of the MS. claim for it the position of our earliest surviving illuminated MS. of the Gospels, and assign it to the latter part of the fifth or beginning of the sixth century. Fuller details are evidently necessary, and are much to be desired in the interest alike of palæography and of Biblical science.

It is arranged that the unveiling of the statue of Spinoza, at the Hague, shall take place next Sunday.

### Notices to Correspondents.

We must call special attention to the following notice:

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

J. W. P. asks who is the author of, and where can be purchased, a small song of three verses, each verse containing all the letters of the alphabet with the exception of the letter E.

W. H. FISHER (Junior Athenæum Club) asks for the dates of Lord Derby's speech on "Thrift"; also for the dates of the speeches of any other public men on the same subject.

A. W. C. B. asks for the correct text of the enigma on the letter H.

G. W. M. will see that he has been anticipated, *ante*, p. 214.

M. A.—We believe it must be a pure matter of arrangement between yourself and the copyist.

P. S. A.—Beyond our province.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, SEPTEMBER 18, 1880.

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## Notes.

## HANNAH LIGHTFOOT.

In the many notes upon this very remarkable royal scandal which have appeared in "N. & Q.," I do not think there has yet been given any reply to the question asked by H. L. (3rd S. xi. 63), "Where is the first allusion to it in print?" Mr. Thoms observes, in *Hannah Lightfoot*, Lond., 8vo., 1867, p. 4, "No allusion to it is to be found (at least as far as I am able to trace) in any historical, political, or satirical work published during the lifetime of George III." I have heard it said that the earliest notice of the scandal in print is the passage in the *Royal Register*, 1779, vol. iii. p. 141:—

"It is not believed even at this time, by many persons who live in the world, that he [King George] had a mistress previous to his marriage. Such a circumstance was reported by many, believed by some, disputed by others, but proved by none; and with such a suitable caution was this intrigue conducted, that if the body of the people called Quakers, of which this young lady in question was a member, had not divulged the fact by the public proceedings of their meeting concerning it, it would in all probability have remained a matter of doubt to this day."

Recently, whilst endeavouring to compile a complete list of the periodical English literature of

the last century, I found in the first number of the *Citizen*, Saturday, Feb. 24, 1776, folio, pp. 6, sold by John Wheble, 22, Fleet Street, the following curious advertisement:—

"Court Fragments. Which will be published by the *Citizen* for the Use, Instruction, and Amusement of Royal Infants and young promising Noblemen.

"1. The History and Adventures of Miss L.—htf—t, the fair Quaker; wherein will be faithfully portrayed some striking pictures of female constancy and princely gratitude, which terminated in the untimely death of that lady, and the sudden death of a disconsolate mother."

In the three following numbers of the *Citizen* there is no further reference to this promised history. In the fourth there is a strong appeal to the electors to return proper members, and "to remove from the face of the earth those murderers who have been advisers of shedding innocent blood." Probably the paper after this was deemed treasonable and suppressed. The above advertisement, however, is very noteworthy, and shows that the royal scandal was pretty generally known and talked about in 1776. EDWARD SOLLY.

## OLD ENGLISH CUSTOMS.

*Sables*.—The skins of foxes and Pontic mice, by the Italians called Zebellini, are known in England as sables (Polyd. Verg., lib. iii. c. vi.).

*New Year's Day*.—In England the inferior gives to his master and nobles present to the king a new year's offering, and the recipient makes some return, the mutual generosity being the handmaid of good augury (*Ibid.*, lib. v. c. ii.).

*Christmas Day*.—It is a standing custom to observe strictly the Christmas fashion for the servants to rule the household on that day. One is created master, and his fellows pay him as willing service as the master of the house does (*Ibid.*).

*Kissing*.—Englishwomen kiss not only their kinsfolk but also acquaintance, with a touch of the lips after an honourable and comely fashion (*Ibid.*, lib. iv. c. xiii.).

*Christening*.—The English baptize children on the day of their birth (*Ibid.*, lib. iv. c. iv.).

*Marriage*.—In England two boys or grooms, who once upon a time took omens for the marriage, go with the bride to church, and two men conduct her home, whilst a third carries a vessel of gold or silver instead of a torch. She wears, or holds in her hand, a crown of wheat ears, especially in the country; and as she crosses the doorstep a shower of wheat is poured on her head as a charm against barrenness (*Ibid.*, lib. i. c. iv.).

*Sanctuaries*.—Sanctuaries specially abound in England; people apprehensive of danger repair thither, and the gates are open even to felons guilty of high treason (*Ibid.*, lib. iii. c. xii.).

*Preserves*.—Preserves are common in England,



and so well fenced in with palings, that the old term *roboration* is strictly applicable. Wealth and pleasure combine to attach preserves of beasts of the chase and deer to every country house which pretends to distinction (lib. iii. c. vi.).

*Burial Feast.*—In England on the day month after a burial an entertainment was given to friends (lib. vi. c. x.).

Widows usually remarried within the year (lib. vi. c. ix.).

Fridays were scrupulously fasted, England being one of the most religious countries in the world (lib. vi. c. iv.). MACKENZIE E. C. WALCOTT.

THE CHARACTERISTICS OF CERTAIN ITALIAN CITIES.—In a work entitled *Deliciae Italiae*, printed at Cologne A.D. 1609, I find the following characteristics of the various cities in Italy:—

"De Italiae civitatibus (quarum hoc in libello fit mentio) versus hi vernacula lingua circumferuntur pulcherrimi (sic)—

"Fama tranoi (i.e. tra noi) Roma pomposa & santa;  
Veneta ricca, saggia & signorile;  
Neapoli odorifera & gentile;  
Fiorenza bella, tutto il volgo canta;  
Grande Milano, in Italia si vanta.  
Bologna grassa, & Ferrara civile,  
Padova forte, & Bergamo sottile,  
Genova di superbia altiera pianta;  
Verona degna, & Perugia sanguigna,  
Brescia l'armata, & Mantova (sic) gloriosa;  
Rimini buona & Pistoia ferrigna,  
Siena di bel podere; Lucca industriosa,  
Forlì bizzarro, & Ravenna benigna,  
E Sinigallia del aria noiosa,  
E Capua amorosa,  
Pisa frendente, & Pesaro giardino,  
Ancona de bel porto pellegrino,  
Fidelissimo Urbino,  
Ascoli tondo & lungo Recanate,  
Foligno delle strade in Zuccarate,  
E par da cielo mandate  
Le belle donne di Fano si dice,  
Ma Siena poi tra l'altre piu felice."

EDMUND WATERTON.

FRENCH COINS OF THE REPUBLIC AND EMPIRE.—Having observed that two or three queries as to certain coins of Napoleon Bonaparte, which are inscribed "République" as well as "Empire français," have not as yet received any very satisfactory answer, I think that a short note on the subject may be of interest. There is a somewhat similar anomaly on coins of Louis XVI., to which I also propose to refer.

The old regal coinage with the legend LUDOV. XVI. D. GRATIA. FRANCIAE. ET. NAVARRAE. REX appears to have been issued up to 1791, at least from the provincial mints (my coin of that date being marked B.). But on Sept. 14 in that year Louis XVI. accepted the constitution prepared by the Constituent Assembly under which he was styled "Roi des Français," and accordingly on a two-sous piece of 1792 in my collection there appears, on

the obverse, LOUIS. XVI. ROI. DES. FRANÇAIS. 1792. HB.; whilst on the reverse the legend is LA. NATION. LA. LOI. LE. ROI. L'AN. 4. DE. LA. LIBERTÉ. The explanation is that the Republic was not actually declared until September, 1792. After this the head of Liberty and the Republican date appear without any signs of royalty, and the sol or sou gives place to the décime. As TREGAGLE justly remarks, the Republic disappeared by slow degrees, for in 1804 Napoleon ventured to do little more than assume the title "Empereur des Français." On a franc of 1808 he is styled NAPOLEON. EMPEREUR on the obverse, while on the reverse is the legend REPUBLIQUE. FRANÇAISE, and on the edge of the coin, DIEU. PROTEGE. LA. FRANCE. The date 1808 shows the abolition of the Republican calendar, which took place in 1805, and the value the adoption of the decimal coinage.

In 1807, on Napoleon's return to Paris after the Peace of Tilsit, further remnants of the Republic disappeared. The tribunate was abolished, the press put under a strict censorship, and hereditary titles of nobility were established. The Republic, however, seems to have retained a place on the coinage until 1808, probably until after Wagram (July 5, 6). I have already described a franc of 1808. Well, on a five-franc piece of 1809 a single change occurs—the word "République" on the reverse has given place to the word "Empire," and the amended legend continues to appear on subsequent imperial coins. H. W. M.

Wokingham.

[See "N. & Q.," 5th S. iii. 423; ix. 328, 435.]

GRAY'S "ELEGY."—Gray, I believe, if not tutor to, was travelling companion of, Horace Walpole in Italy in 1740, and as such might be supposed to be on the Whig side of politics in days when politics ran high. I have therefore often wondered why, in the *Elegy*, Gray could have written—

"Some Cromwell guiltless of his country's blood."

Now, to a version of the *Elegy* published by Sampson Low & Co., 1869, is added, at the end, "a fac-simile of the manuscript, said to be the only one in existence, of the draught of the poem, the autograph at Pembroke House, Cambridge, being manifestly a fair copy made by the poet, probably for circulation among his friends. This draught formed a portion of the papers bequeathed by Gray to his friend and biographer Mason."

Such is the note in the edition of the poem to which I refer, and upon looking at the fac-simile the line in question reads:—

"Some Caesar guiltless of his country's blood";

a far different rendering from "Some Cromwell," &c., and much more compatible with what one might suppose to be the sentiments of a companion, if not tutor, of the son of the great Whig minister Sir Robert Walpole. It would be in-

teresting to know how the substitution of the Protector's name for that of a Caesar came about.

In a letter dated Naples, June 14, 1740, N.S., from Horace Walpole to Richard West (a grandson of Dr. Gilbert Burnett), Walpole says :—

"In Titus's time there were several cities destroyed by an eruption of Vesuvius attended with an earthquake. .... This underground city is perhaps one of the noblest curiosities that ever has been discovered. It was found out by chance about a year and a half ago."

Then follows a long account, and he concludes by saying :—

"I shall finish this long account with a passage which Gray has observed in Statius, and which directly pictures out this latent city."

Then follow six lines from Statius, *Sylv.*, lib. iv. epist. 4. This savours a little of the tutor.

WM. PAYNE.

Woodleigh, Portsmouth.

**THE HORSESHOE AS AN OLD LANDMARK.**—In the town of Kelso, in Roxburghshire, there is a horseshoe fixed in one of the streets, regarding the history of which nothing certain is known. There have been many guesses by local inquirers and speculators over its origin, but no satisfactory facts have been discovered, and no solution of the difficulty has been evolved. Some have suggested that the horse of an ancient king, and others that the horse of the Pretender, dropped a shoe at the spot, and that the shoe nailed to the street pavement is to commemorate the event. But this theory is not tenable, for the horseshoe is found mentioned as a boundary mark in title-deeds of a date anterior, at least, to the Pretender's time. It has been suggested that it may have had its origin in the time when the belief in witchcraft prevailed, and that it was a kind of village charm against the influence of that uncanny fraternity. Is there anything to support this solution of the mystery? There are other places where the horseshoe is employed as a mark in towns—Preston among them, if my memory serves me aright; and one place has been named where four continue to exist. It gives a peculiarity to that of Kelso, however, to find that it is mentioned in old title-deeds, showing that it was a burgh landmark long years ago. It may also be mentioned of Kelso that it still carefully preserves in its spacious market-place the bull-ring where oxen were baited for the sport of the people, an amusement akin to that of the Spaniards of the present civilized age.

CALCHOU.

**WINNING A WIFE AT CARDS.**—Nathaniel Macon, of North Carolina, was longer in the service of his state than any native of it. He was born in 1757, and was in Princeton College, N.J., when the revolutionary war commenced and suspended the studies of all the undergraduates. He enlisted as a private, and whilst absent with the army was elected to the legislature without his

knowledge. Subsequently he was elected to the U.S. House of Representatives, and was afterwards in the Senate of the United States, of which body he was repeatedly President *pro tem*. He was in Congress thirty-seven years, and in 1824 received the vote of Virginia for Vice-President of the United States. The following is the account given of his marriage by one of the historians of North Carolina (Col. John H. Wheeler). Whilst on a visit to Miss Hannah Plummer he met with another of her suitors at her house. He proposed to his rival, in the presence of Miss Plummer, that they should play a game of cards for her hand. This was agreed to. Macon lost; upon which, raising his hands, with his eyes beaming with affection, he exclaimed, "Hannah, I have lost you fairly, but love is superior to fortune! I cannot give you up; I love you yet." This frank conduct, it is said, secured him the hand of the lady. UNEDA. Philadelphia.

**AN EPITAPH.**—The following inscription on a brass tablet in Chellington Church, Beds, will interest some of your readers :—

"IOANE GODDARD.

Here lyeth hir corps entomb'd which was ever  
(From Infance to age) a dying liver.  
Hir Bodie here doth lye: noe  
Massie stone entombs hir soule.  
her soule is godward gone.  
Who godward lives with God  
shall live and reste.  
Then is hir soule entomb'd  
in Abram's Brest.

1610.

Yet let not man defer to y<sup>e</sup> last hour  
Repentance is of God not in man's powre."

OXON.

"RIGHT AWAY."—I have always supposed this to be the purest of Americanisms when used in the sense of "immediately," and that any Englishman who heard it for the first time would understand it to mean, not a short time, but a long distance. But only a few weeks since, in Yorkshire, I heard a girl (I beg her pardon—a young lady) say, from behind a counter, to a gentleman who was doubtful whether to carry home the cake he had just purchased, "It will be delivered directly, sir; the boy is going past your door right away." Hereupon I "made a note of" it for "N. & Q."

HERMENTRUDE.

"IF YOU WILL."—When staying at Penzance I had my first conversation with a Cornishman, whose frequent use of the expression "if you will" was new to me. He was telling me about a child who is afflicted with paralysis, and said, "If you will, sir, her leg is partly withered; it's been so from her birth: and, if you will, sir, she goes upon her ankle," &c. The singular part of the expression was the way in which the word "you" was most strongly emphasized—"If *you* will, sir"—and



being frequently repeated, forced upon me an unpleasant feeling of responsibility for the sufferings of the poor child, as if they had been the special result of my individual volition.

W. D. PARISH.

Selmeston.

**BEE FOLK-LORE.**—CUTHBERT BEDE's note (*ante*, p. 165) reminds me of a superstition current among the fishermen of the Isle of Man. To catch the first "bumble-bee" seen in the spring and carry it out "to the fishing" is considered a sure talisman for good luck. I was told this when, on seeing a "bumble-bee" imprisoned in an inverted tumbler in a fisherman's cottage, I inquired the reason for its imprisonment.

WILLMOTT DIXON.

**SUFFOLK SUPERSTITION.**—The *Journal of Science* says:—

"It is not generally known that the superstitious practice of hoplochrisim still prevails in Suffolk. If any one injures himself with a tool or weapon he is at once exhorted to apply some healing ointment, not to the wound, but to the blade or point! The belief that stones are capable of growth is also still entertained in the eastern counties."

FREDK. RULE.

Ashford, Kent.

**SINGULAR CAUSE OF DEATH.**—Samuel Spencer was one of the judges of the Superior Court of North Carolina in the year 1794. He had been in ill health, and was sitting in his yard in the sun. A large turkey gobbler was attracted by some part of his clothing which was red, to which colour turkeys have a great antipathy. The turkey attacked Judge Spencer most furiously, and before assistance could reach him he was wounded so severely that he died in a short time from the injuries.

Philadelphia.

M. E.

**A BILLY-COCK HAT.**—For the derivation of this term see *Terre Filicus*, No. xlv., where there is a description of an Oxford "smart" of the day, in which the following passage occurs:—

"When he walks the street, he is easily distinguish'd by a stiff silk gown, which rustles in the wind, as he struts along; a flaxen tie-wig, or sometimes a long natural one, which reaches down below his waist; a broad *bully-cock'd hat*, or a square cap of above twice the usual size; white stockings, thin Spanish leather shoes; his cloaths lined with tawdry silk, and his shirt ruffled down the bosom as well as at the wrists. Besides all which marks, he has a delicate jaunt in his gait, and smells very philosophically of essence."

ARTHUR E. QUEKETT.

**THE CHURCH BELLS OF YORKSHIRE.**—I am endeavouring to collect information of all kinds relating to the church bells of Yorkshire, and shall be very grateful to any contributors to "N. & Q." for assistance.

J. E. POPPLETON.

Horsforth, near Leeds.

**A WELSH CENTENARIAN: MARY JONES.**—The following extract is from the *South Wales Daily News*, for Friday, Sept. 3:—

"Our Taff's Well correspondent writes:—An old lady, named Mary Jones, residing at the Little Houses, Walnut Tree Bridge, died on Wednesday at the great age of 103 years. She was born in the parish of Abergwili, in Carmarthenshire, and has been maintained by her youngest daughter, now approaching sixty years of age, although she is in distressed circumstances. This daughter states that her mother often referred to the time of the landing of the French at Fishguard."

F. C. BIRKBECK TERRY.

Cardiff.

**A CHESHIRE CENTENARIAN.**

"The registers [of Church Minshull, Cheshire] begin in 1561, and contain the following curious entry, which is written in words at length, and in the same hand with the other parts of the register:—'1649, Thomas Damme, of Leighton, buried the 20<sup>th</sup> of Februarie, being of the age of seven score and fourteen (154 years).'"—Ormerod's *Hist. of Cheshire*, vol. iii. p. 182.

BOILEAU.

**THE ENGLISHMAN ABROAD.**—1. "None but fools and Englishmen walk in the sun." 2. "Ambassadors, Englishmen, and fools travel first class." 3. A friend of mine, rushing up a stair in a Göttingen hotel last year, was called back by a kellner, who explained (in English) that that stair was private, and added (in German) that "the devil or an Englishman would go anywhere."

WILLIAM GEORGE BLACK.

Alfred Terrace, Glasgow.

**AN ELIZABETHAN "TRADE MARK."**—Looking over a collection of trade marks, I observed one which seems worthy of a note. It is a small engraved stamp, not much larger than an ordinary postage stamp, and has in the centre the figure of an angel holding a shield, on which is a Tudor rose surmounted by the imperial crown. Right and left are the letters E. R., and the whole is surrounded in a double-lined oval with the words, "Granted by Her. Ma. Prohibited to be counterfeted." This stamp appears to have been used in 1651 by Francis Leach, the printer, as a typographical ornament. It is to be found in Sir Robert Cotton's *Choice Pieces*, printed, by him in that year (p. 329); but it must be at least half a century older. It looks like the sign of the "Rose and Crown," and seems to suggest the question, Were royal grants made in Queen Elizabeth's time to printers to use or bear particular signs? The Rose and Crown was a favourite printer's ornament, and is often to be met with, but I do not remember to have seen it before on a royal grant or with any prohibition to its use by others.

EDWARD SOLLY.

**THE "GENTLE ART."**—In alluding to the *Booke of St. Albans*, by Dame Juliana Berners, in his paper on the "Bibliography of Angling" in

*Anglers' Evenings*, p. 250, Mr. Charles Estcourt says as follows:—

"It is the prototype of all angling books since written, and I am inclined to trace the origin of the title 'gentle,' which our art by well-acknowledged right now possesses, to the fact that the first angling book known to us was written by a lady, a gentle lady, for she was not only of rank, but was prioress of a nunnery, and famous for her learning and accomplishments."

JOHN CHURCHILL SIKES.

106, Godolphin Road, Shepherd's Bush.

**THE DRAMA IN IRELAND.**—Collectors of theatrical lore may be glad of the following note, which I have cut out of an old book of dramatic anecdotes:—

"We do not find any mention of a *Theatre in Dublin*, till the Year after the Restoration 1661, which was built on the Spot where the Theatre now stands in *Orange-street*, commonly call'd *Smock-Alley*."

E. WALFORD, M.A.

Hampstead, N.W.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**COLLAR OF SS.**—Leo de Rosmital, a nobleman of Bohemia, made a journey through Germany, England, France, Spain, Portugal, and Italy, in the years 1465–1467, the account of which, written by one of his suite, was printed by the Literarische Verein of Stuttgart, in the seventh volume of their *Publications*, 1844. At p. 41 the following passage relating to his visit to England occurs:

"Duabus ab adventu nostro septimanis elapsis, Rex Dominum ad se accersitum magnifice donavit, *symbolo vel societate* (sic), quam vocant, aurea ipsi attributa. D. Johannem Zehroviensem, Burianum, Frodnarum, Petipescensem, Mirossium, equestri prius decoratos dignitate, ad eundem modum symbolis aureis ornavit. Caeteris vero, qui equestrem honorem non susceperunt, argentea symbola attribuit. Atque ita Domino magnum honorem exhibuit."

Does the expression *symbolum vel societas* throw any light on the vexed question of the meaning of the SS?

EDMUND WATERTON.

[See "N. & Q." 1<sup>st</sup> S. ii. 89, 110, 140, 171, 194, 243, 280, 329, 362, 393, 475; iii. 42; iv. 147, 230, 236, 345, 456; v. 16, 38, 81, 182, 207, 255; vi. 182, 352; vii. 297, 584; viii. 398; x. 357; 3<sup>rd</sup> S. viii. 414, 485; ix. 23, 206, 335, 532; x. 350, 424; 4<sup>th</sup> S. ii. 485; ix. 527; x. 93, 280.]

**STOTHARD OR ROMNEY.**—In Hayley's *Triumphs of Temper*, 1793, there is a copperplate frontispiece representing the Serena of that poem reading the *Evelina* of Miss Burney. The design, which is engraved by Sharp, is one of Stothard's most graceful female figures, perfect in its ease of posture and complete unconsciousness. There is, however, an oil painting of the same subject by

Romney in the Dyce Collection at South Kensington (No. 22), which, except that the attitude is vulgarized and the whole has much less refinement, reveals unmistakable affinities with Stothard's plate. Romney's picture has been engraved by J. R. Smith. As I can find no reference to this matter in Mrs. Bray's *Life of Stothard*, 1851, may I ask whether any reader of "N. & Q." can inform me whether Romney vulgarized Stothard or Stothard refined on Romney?

AUSTIN DOBSON.

### GÖTTINGEN IN 1780.—

"Göttingen is a pretty little city, containing eighty thousand souls; the territory about it is pleasanter, and produces more than that of any other part of Hanover I have seen. It subsists entirely by the University, which is one of the best I have seen. There are Russian, Danish, Swedish, and English, as well as German students in it. The students here are about eight hundred, and the professors, including the dancing and fencing masters, are about sixty."—Riesbeck's *Travels through Germany*, Pinkerton, vol. vi. p. 232.

In a foot-note Riesbeck adds: "The English have, I am informed, been lately almost banished; at least the professors do not desire the company of young men so totally lost to what ought to be the glory of young men as they for the most part are." To what does the traveller refer? *Eighty* thousand must be a mistake, and even *eighteen* thousand would be too high. About seventeen thousand, exclusive of military, is the present population.

WILLIAM GEORGE BLACK.

Glasgow.

"TRAM."—Nothing could be more unlikely than that this word should be an abbreviation of the name of Mr. Outram, a gentleman assumed to be the inventor of tramways. The advocates of such a derivation were bound to adduce an instance of the word "Outram-way," for abbreviations must have had some existing word to abbreviate. And yet Worcester, in his *Dictionary* (1859), accepted this etymology. He says, *s.v.* "Tram-road," "This kind of road derived its name from Mr. Outram, a gentleman extensively connected with the collieries. Tomlinson." The same story is repeated so lately as 1876, in the fifteenth edition of Haydn's *Dictionary of Dates*, in spite of a previous statement, in 1873, by the reviewer in "N. & Q." (4<sup>th</sup> S. xii. 299, 420), who, in criticizing an earlier edition of the *Dictionary of Dates*, had asserted that, long before the time of Mr. Outram, "tram" was the northern and local name for a peculiar waggon, and "tramway" a name for the road on which it ran. The word "tram" had been written about in "N. & Q." as early as 1858 (2<sup>nd</sup> S. v. 128); again, in 1861 (2<sup>nd</sup> S. xii. 229, 276, 358). J. N. (xii. 276) quoted an Act of Parliament of the year 1794, for the construction of an "iron dram-road, tram-road, or railway," between Cardiff and Merthyr Tydvil; and E. Foss (xii. 358) gave the following authority for the word "tram": "A



local name given to coal-waggons in the neighbourhood of Newcastle-upon-Tyne; hence the word tram-way was given to the road prepared to receive them. Buchanan's *Technological Dictionary*. Mr. Foss, however, omitted to mention the date of Buchanan's work. When was it published? What is the earliest instance of the word "tram"?

J. DIXON.

"JOLLY."—This word, the modern English equivalent of O.Fr. *jolif*, is connected by many eminent lexicographers with the O.N. *jól*, Yule. So say Diez, Littré, Scheler, Brachet, Wedgwood, Webster (ed. Mahn), and Skeat. On the other hand, in a review in the *Academy* (No. 421), Mr. H. Sweet speaks with an amused horror of "such astounding etymologies as *gun* from Icelandic *gunnr* (war) and *jolly* from *jól*, Christmas being the season of *jollity*!" Where does the truth lie, with Athanasius or the world? There is certainly a difficulty about the derivation of O.Fr. *jolif* from O.N. *jól*. For (1) there is, I believe, no other instance of a French *j* representing the Norse initial *i* or *j*. One would expect a *y*; cp. Fr. *yole* and Danish *jolle*, a yawl. Query, can the French initial *j* be accounted for by *jól* being a word borrowed from the Latin *Julus* or *Julius*, as Grimm supposes (see Vigfusson's *Dict.*, s.v.)? But (2) the great difficulty in connecting *jól* and *jolif* etymologically lies in the fact that, in all languages using the substantive and adjective, the forms employed show that the two are unconnected (cp. Eng. *yule* and *jolly*), or the one is used and not the other. For the adjective alone we find It. *giulivo*; Fr. *jolif*; Old Du. *jolyf*, *joliyd*, *jolijs*. Cp. the Sp. derivatives *joliéz*, *jolito*. The substantive alone occurs in the Scandinavian languages, e.g. O.N. *jól*, Dan. *jul*, Sw. *jul*. I can find here no trace of a derived adjective meaning "blithe, cheerful, pretty." I think, then, one may still ask, What is the etymology of the English word *jolly*?

A. L. MAYHEW.

[See "N. & Q.," 5th S. iii. 7.]

THE ALLEGED AMERICAN COUNTERFEIT COINS OF HER MAJESTY IN BRONZE.—What is known about the alleged American forgers to whose ingenuity we are indebted for the forged copper coinage of 1874 in bronze? Where was the mint situated; and is it true, as alleged, that sufficient of these forged coins were made to secure their fabricators a profit of upwards of 5,000l.? These forged bronze pence are readily distinguished by the broad and coarse workmanship of the wreath around Her Majesty's head; and when the observer's attention is directed to them, the art workmanship is noticed to be decidedly inferior to that of the genuine article; but the imitation is well carried out, and is, on the whole, most deceptive.

It is stated that in 1874 the Mint authorities

got all their coin in bronze struck at Mr. Heston's mint, in Birmingham; and the genuine coin does present a small H under the date of the year in the exergue of reverse. This is wanting in the counterfeit coin, and aids as an additional means for its recognition.

The bronze alloy of which the British coin is composed was, from its character, and especially its hardness and difficulty of working, considered to afford almost complete protection against being counterfeited, but on this point the American work leaves nothing to be desired. In Ireland our imitative powers have proved, so far, most defective. I possess leaden pennies, cast in moulds, and absolutely painted to make them assume a crude resemblance to the genuine article, but they are a long way behind the American forgeries.

W. FRAZER, F.R.C.S.I.

20, Harcourt Street, Dublin.

LICHTENBERG ON HOGARTH.—I have before me six volumes of G. C. Lichtenberg: *Ausführliche Erklärung der Hogarthischen Kupferstiche*, the first dated Göttingen, 1794, and the sixth 1800. How many more were published? I have not the accompanying small but accurate copies of Hogarth's plates by Riepenhausen, but do not want them. Has Lichtenberg's work been translated into English? I think not. But I remember to have seen it noticed many years ago—I rather think in Leigh Hunt's *Reflector* or Ollier's *Miscellany*—in which, if I remember rightly, were some interesting translations of German criticisms on Shakespear. A reference to any such notices of Lichtenberg will greatly oblige

WILLIAM J. THOMS.

"THE ROLLIAD."—My copy of this work is the twenty-first edition, London, 1799. On what grounds was the list of candidates for the vacant office of Poet Laureate made out? Am I right in supposing that the candidates comprised in the list on pp. 263-4 were selected on account of their special unfitness for the post, or were they really followers of the Muse? I am led to make this inquiry by seeing, on p. 293, an ode ascribed to Sir Gregory Page Turner, Bart., M.P., Lord Warden of Blackheath and Ranger of Greenwich Hill during the Christmas and Easter Holidays! Knowing something of this family, I am anxious to learn how he came to figure in this list, and to acquire such equivocal titles. F. A. BLAYDES.

Tilsworth, Leighton Buzzard.

[See Chambers's *Cyclopædia of English Literature*, vol. ii., "The Rolliad." See "N. & Q.," 1<sup>st</sup> S. ii. 43, 114, 242, 373, 439; iii. 129, 276, 333; xii. 471; 2<sup>nd</sup> S. ix. 342, 452; x. 45, 97, 257; xii. 18; 3<sup>rd</sup> S. v. 198; 4<sup>th</sup> S. vii. 340; xi. 498.]

TURVELLEPORT.—The Rev. John Platts, in his *Wonders of Human Nature*, p. 353, 1840, records the death of General Dumouriez at Turvelleport, near Henley-on-Thames, at eighty-four, in 1823.

Is this Turville, Bucks? When the Convention brutally set a price of 300,000 livres upon his head he passed into England, but was commanded by Lord Grenville to quit it. Can the reason for this be given? If there was a reason, how was it reconciled with the British ministry afterwards granting him an annual pension of 1,200*l*.?—or were both the acts without any reason at all?

C. A. WARD.

IMITATIVE VERSE.—Can some reader of "N. & Q." suggest to me other instances of imitative verse in Homer or other authors, such as the line (*Odys.* xi. 598)—

Ἀττις ἔπειτα πέδονδε κυλίνδετο λᾶς ἀναιδὴς  
where the stone of Sisyphus is represented—to any ear which reads according to the accentuation—as bounding, bounding, bounding, till it is abruptly arrested and stops? The words in the first book of the *Iliad* are well known, πολυφλοίσβοιο θαλασσης.

OSTIARIUS.

HENRY OLDENBURG.—Where can I find any particulars of his life prior to his residence as a student at Oxford?

A. B.

WELSHMEN IN DORSETSHIRE.—I have read somewhere of a colony of Welshmen settling in Dorsetshire about the middle of the seventeenth century. Will some one kindly tell me the county in Wales whence they came, and why they migrated thither; also, if any list of the names of the families exists?

TINY TIM.

CROIX DE MALTRE.—Who will oblige by telling me the botanical name of this peculiar flower? Is it a member of the family of *Lychnis Chalcidonica*? There is a variety with small bead-like excrescences at the points of the petals.

SP.

"CORIOLANUS," AN OPERA.—There is an opera of this name; Berenstatt, Cozzoni, Senesino, Durastanti, Boschi, and Mrs. Robinson sang in it. Who composed it? When and where was it performed?

GEORGE ELLIS.

St. John's Wood.

A MEDAL.—I have in my possession a medal which was apparently given as a reward to a schoolboy. The obverse represents a man in academic robes holding a crown above the head of a boy, who is kneeling before him. Round the medal are the words "Perseveranti dabitur," and underneath the figures is the name of the boy to whom the medal was awarded. The reverse bears a bee-hive in the midst of flowers, surrounded by the motto "Studio fallente laborem." The devices are in strong relief, and the medal is nearly 2½ in. in diameter. Were such medals common as rewards at the date when this was struck (about 1770)? Is either motto or device that of any public school?

E. B.

BURIAL IN CHURCHYARDS.—According to our great canonist Johnson, monks who had concealed property were not allowed to be buried in churchyards (Lanfranc's Canons, A.D. 1075-2). The corpse of no monk who on his death was discovered to have property was to be buried among those of his brethren (Hubert Walter's Canons, A.D. 1200-15). What other instances are there of Churchmen, for whatever cause, being refused burial in any churchyard? The instances cited appear to show that, at the dates given, Churchmen had no common law right to burial in churchyards.

H. W. COOKES.

Astley Rectory, Stourport.

"A MANY PERSONS."—I have been struck since my sojourning in Nottinghamshire with the common use of this phrase. Of course the ordinary co-ordination is "many a person," "many a one." In what other counties is a (ane) used with a plural noun?

E. COBHAM BREWER.

CHURCH BELLS RUNG AFTER A CORONER'S INQUEST.—At Goldington, near Bedford, it is the custom—and has been, to my knowledge, for the last ten years—to ring one of the church bells after a coroner's inquest. Do any of your readers know any other places where this custom obtains?

OXON.

A PROVERB.—"Ἡ τέθνηκεν ἡ διδάσκειν γράμματα"—"He is either dead or keepeth school." Where is this proverb to be found? Dr. Fuller, speaking of the fellows of some colleges in Cambridge who were ejected because of their unwillingness to take the Covenant, says:—

"Some pity may seem due to such fellows, outed house and home, merely for refusing the Covenant, being otherwise well-deserving in the judgments of those who ejected them; and it is strange to conceive how many of them got any subsistence or livelihood to maintain themselves. This minded me of the occasion of the Greek proverb."

What was the occasion of it?

M.A.

AN EARLY TEMPLAR'S SEAL.—I have been told that an early impression of a seal of a community of Knights Templars exhibits two knights (as illustrative of the poverty of their order) riding upon one horse. I have never seen such an example, but shall feel obliged for any information on so curious a relic.

M. D. K.

SIR R. COTTON, KT. AND BART.—I have before me a thin quarto, consisting of pp. 49, entitled, "A short | View of the | Long Life and Raigrie of | Henry the Third, King | of England | . Presented to King James | . Printed cfo 10 cxxvii." On the title-page, and in the handwriting of the first half of the seventeenth century, is this declaration: "This was att y<sup>e</sup> request of Pr. Henry, Penned and p'sented by S<sup>r</sup> Robt Cotton Kn<sup>t</sup> and Baronet vnto K. James, being y<sup>e</sup> labour of one



week." Lowndes sets down the book among Sir R. Cotton's works, but what about "y<sup>e</sup> request of Pr. Henry," and "y<sup>e</sup> labour of one week"? Can this be verified? Also, is the book scarce?

F. D.

Nottingham.

### Replies.

TOM BROWN.

(6th S. i. 133, 316, 337; ii. 158, 210.)

In my confessedly imperfect bibliography of this writer I unintentionally omitted to record the titles of one or two volumes dispersed upon my shelves, which I now subjoin for greater completeness. The first is a slender tome, of some curiosity, entitled:—

"A Legacy for the Ladies, or Characters of the Women of the Age. By the late ingenious Mr. Thomas Brown. With a Comical View of London and Westminster: or, the Merry Quack; wherein Physick is Rectified for both the Beaus and Ladies. In Two Parts. The First Part by Mr. Thomas Brown: the Second Part by Mr. Edward Ward, Author of the London Spy, &c. To which is prefixed the Character of Mr. Tho. Brown, and his Writings, Written by Dr. Drake. London, Printed by H. Meere for S. Briscoe," &c., 1705, 8vo. pp. 192.

Two years earlier had been published a poetical pamphlet:—

"The Mourning Poet; or the unknown Comforts of Imprisonment, Calculated for the Meridian of the Three Populous Universities, of the Queen's Bench, the Marshalsea, and the Fleet: But may indifferently serve any Prison in the Kingdom of England, Dominion of Wales, or Town of Barwick upon Tweed: With a few Words of Christian Advice to Obdurate Creditors: shewing, that it is the present Interest of the Nation to set all Insolvent Prisoners at Liberty. Written by Tho. Brown. Sold by J. Nutt, near Stationers-Hall, 1703," 8vo.

From the opening line of this piece,

"Since my hard Fate has doom'd me to a Jaylor,"

we are, perhaps, authorized to infer that the writer himself had fallen upon that last misfortune of the poet's life, which, more terrible even than the "patron," crowns Johnson's famous summary. Having been, he says, both rich and poor himself, he is best fitted to judge of the conditions, and asks:—

"A Rich Man, what is he? Has he a Frame  
Distinct from others? Or a better Name?  
Has he more Legs, more Arms, more Eyes, more Brains?  
Has he less Care, less Crosses, or less Pains?  
Can Riches keep the mortal Wretch from Death?  
Or can new Treasures purchase a new Breath?  
Or does Heaven send its Love and Mercy more  
To Mammon's pamper'd Sons than to the Poor?  
If not, why should the Fool take so much state,  
Exalt himself, and others under-rate?"

He briefly reviews the laws relating to debtors and creditors as existing at various epochs and among different nations:—

"ROME, whose imperial Sway the World obey'd,  
Justice the Rule of all her Actions made;

The Debtor had one Part, the Lender two;  
Revenge had nothing; Nothing was her Due.  
Credit with us the whole Estate doth seize,  
And on the wretched Debtor's Body preys;  
Heav'n's brightest Gift, Compassion's out of Door;  
And he's a graceless Reprobate that's poor."

Coming now to modern times, the poet says:—

"IN FRANCE, this Law does still maintain a Sway,  
If Trademen prove incapable to pay,  
Six Persons of known Truth and Probity,  
Make Inquest what their whole Estate may be:  
When this is duly done, two Parts of three  
They to the Creditors allotted see:  
And then one Third to Debtor is convey'd,  
That he may have some stock again to trade.  
How worthy praise are such good acts as these?  
Considering, too, there's not a Penny Fees!"

Again:—

"IN HOLLAND, if a Creditor thinks fit  
His Debtor to a Prison to commit,  
At his own Charge he must maintain him there,  
Nor let him starve, as Creditors do here."

Finally the poet rounds off with an energetic diatribe against our English "Universities" in general:—

"A Prison! Heavens I loath the hated Name,  
Famine's Metropolis, the Sink of Shame,  
A nauseous Sepulchre, whose craving Womb  
Hourly interrs poor Mortals in its Tomb;  
By ev'ry Plague and ev'ry Ill possest,  
Ev'n Purgatory itself to thee's a Jest;  
Emblem of Hell, and Nursery of Vice,  
Thou crawling University of Lice:  
Where Wretches numberless to ease their Pains,  
With smock and ale delude their pensive chains."

And concludes with an appeal to "the Senate's Mercy" for

"What Heaven bestows on all Mankind;  
What needy Clowns as well as Monarchs share,  
The common Benefit of wholesome Air."

I have one other volume to record, which, though perhaps little more than a translation, may be thought of some importance, as not included in the collected *Works*, and exactly ranging with the four volumes of these in point of size. This is entitled:—

"A New and Easy Method to understand the Roman History, with an exact Chronology of the Reign of the Emperors; an Account of the most eminent Authors, when they flourished; and an Abridgment of the Roman Antiquities and Customs. By Way of Dialogue, for the Use of the Duke of Burgundy. Done out of the French, with very large Additions and Amendments, by Mr. Tho. Brown. The Ninth Edition corrected. Recommended as useful for all Schools. London, 1736." Small 8vo.

The translator says in his "Preface" that the original was "compiled by a judicious hand in France"; that "the whole is managed by way of Question and Answer, in an easy, familiar, intelligible Method, suited to Persons of the meanest Capacity, but with that good Order and Accuracy, that the greatest Proficient in this sort of Learning may not be ashamed to refresh their Memories by perusing it"; and adds that, "if it meets the favorable Reception which so useful and service-

able a Performance seems to deserve, the Translator may, perhaps, find Leisure enough hereafter, for the Advantage of the English Youth, to put it into the Universal Language."

I avail myself here of the opportunity to correct an error in my former paper, which has been pointed out to me by a valued correspondent of "N. & Q.," and into which I was led by the statement of Dr. Drake in his "Character of Mr. Brown and his Writings," prefixed to the ninth edition of the *Works* in 1760. The volume in which Tom Brown's Latin poem, "Soteria Ormondiana," is preserved is there improperly cited, it appears, as *Musæ Oxonienses*, the proper title being *Musarum Anglicanarum Analecta*, in which work, edit. 1699 or 1714, vol. i. p. 71, the elegant lines in question will be found. My correspondent says further—and no one is better qualified to make such a statement—that no such book is known as the *Musæ Oxonienses*. In this I cannot say that he is incorrect; still, I may remind him that the well-known collection of which the lengthy title is *Poemata Premiis Cancellarii Academicis Donata, et in Theatro Sheldoniano Recitata*, Oxonii, 1810, 3 vols. 8vo., generally bears, as my bound copy does, the disputed words on the lettering piece, as more briefly and correctly denoting the contents of the volumes; while my copy of a more recent edition ("Oxonii, Impensis J. Vincent, MDCCCXLVI.," small 8vo.) is announced to the world as "*Musæ Oxoniensis*" (*sic*), in gold letters on the original cloth binding as issued—an enduring evidence at once of the existence of the title in question, and of the care and scholarship presiding over the typographic *officines* in the ancient seat of learning from which it emanates!

I may just add that an account of Tom Brown is included in the collection known as *An Account of the Lives of the Poets of Great Britain and Ireland*, 5 vols. 12mo., which was published under the superintendence, and bears the name, of Theophilus Cibber. WILLIAM BATES, B.A.  
Birmingham.

STY (6th S. ii. 182).—PROF. SKEAT would derive the *sty* of a pig from Icel. *stíg*, a step, applied in A.-S. to the raised step of a dais, the portion of a hall reserved for the family and guests of the master. "A *sty* is properly a step, also a way, path, ladder..... It is thus the step of the dais, and hence also a reserved place; and it was easily transferred to any reserved place or pen, even if used for geese or pigs. Widegren's *Swed. Dict.* has '*stia*, *sty*, a cabbin to keep hogs or geese in, as *gaos-stia*, *svin-stia*.' The etymology is well known, and there are numerous cognate words." Does PROF. SKEAT mean that the derivation from *stíg*, a step, is generally recognized? And what are the words cognate with *sty* to which he alludes?

The etymology suggested appears to me ex-

tremely improbable. The step by which the dais was raised above the body of the hall was a purely moral barrier, the effect of which was not to enclose the honoured occupiers of the dais, but to exclude the others. It would therefore be far from affording a striking type of an enclosure for the humbler classes of cattle, swine, sheep (Dan. *faar-sti*, a sheepcot), or geese. Moreover, the name of a sheep or pig *sty* would be required at a stage of pastoral society long before the dais was thought of. We must not be misled by the expression, "It is thus the step of the dais, and hence also a reserved place." PROF. SKEAT cannot mean that he has found the word in the general sense of a reserved place, but only to point out the line of thought by which he supposes the transition of meaning to have taken place. There is, however, no occasion to resort to so out-of-the-way a derivation. The word appears to be quite at home in the Slavonic tongues, where the terms of pastoral life would be called for at the earliest period. I have cited in my *Dict.* Bohem. *stág* (stay), *stáge* (staye), a stable, shed, from *stogim* (stoyim), *státi*, to stand, as Lat. *stabulum* from *stare*; Russ. *stoilo*, a stall, place for one beast to stand. The Icel. and Swed. form *stia* comes nearer to the Bohem. analogue *stáge* than to the Icel. *stíg*, a step. H. WEDGWOOD.

LORD BURLEIGH AND PARLIAMENT (6th S. ii. 167).—The reference to Lord Burleigh in Mr. COOKES's communication is incorrect. What he said was that "England could never be undone except by a Parliament," not "that Parliament would eventually be the ruin of England." The meaning is that monarchy or aristocracy could not ruin England. Parliament could guard the country from that calamity, as it did in a subsequent reign. J. B.

AN INDIAN BRIGADE SERVING UNDER THE DUKE OF WELLINGTON (6th S. ii. 205).—It would have been well if your correspondent had quoted the exact words of Col. Hamley, which might of themselves have explained this extraordinary statement. I have no means of referring to his book. No such assertion has ever been made to my knowledge before, and it is not possible that it could be true, considering the army we had ready, the short time that elapsed between the escape from Elba and the battle of Waterloo, and the means of transport and communication then existing.

Your correspondent himself doubts if they were Sepoys or natives of India at all. If Col. Hamley obtained his information from a French source, a Scotch brigade with their kilts may answer the question, as the French were in the habit of designating them "Indians," and believed them to be such.  
W. DILKE.

Chichester.

A MURAL TABLET IN ILFRACOMBE CHURCH (6th S. ii. 163).—Last spring three of us took great



pains to decipher and learn the history of this tablet. The best account was that years ago it had been dug up under a window in the church, and the edges of its ends and sides are chipped off just as if they had been exposed, and not protected by a case as now; and other appearances favour the supposition that the tablet is older than its surroundings. We took rubbings, now lying before me, and tried every position to read the letters. I am not sure that the first original line is not gone. The remains of the present first line appear to be:—

"Wer (or wee).....nor y wordle (scarce..."

The letters in this line are capitals of a uniform height, and there is the usual space between *r* and *y*, and *y* and *w*, that occurs between other words. There is not room after "scarce" for another word; but the word may have been "scarcely," or there may have been *e*, the beginning of "every," as "ver" only remains at the beginning of the next line. The rest, as far as it can be read, runs in the following lines:—

"..... (scarce

ever was innocence & prudence soe lovely.

But had you known her conversation, you would have said shee was y<sup>e</sup> daughter of Eve before shee tasted of the apple. A servant of Christ Jesus sought her to wife, but his Master thought him unworthy, & soe tooke her unto Himself. But that

Charity may not want an example

[here] shee hath left her name, Katherine

Parmynter, the daughter of William

Parmynter of this Parish. Shee died

..... 16. Anno 1660.

The maid is not dead, but sleepeth. M[ath. ix. 24].

Reader don't abuse thy sence,

[And] thinke a soule is gon from hence:

Shee never dwelt below. Her love,

Her life, her soule was still above.

Soe meeke, soe good, soe pure, soe [sweet,]

She'd make the Lambe a Wife most [meet,]

The Bridegroome call'd, & shee [replied,]

I am in love with Christ, [and died.]

Hæc gemuit heu !.....

Ama[tor]....."

The entry in the register is:—

"1660, Sept. 19. Katherine y<sup>e</sup> daug<sup>r</sup> of Mr. William Parmynter of Watermouth, buried."

It is clear she died unmarried, and the inference from the last lines seems to be that she died just before she was going to be married. I vainly tried to solve the mystery by making many inquiries. The entry in the register leaves it doubtful whether she died aged sixteen or on the 16th of September.

Above the tablet is a golden crown with palm branches about it. Below are a death's head and cross bones. On the right-hand side as you face the tablet is a circular medallion, on which is represented a right hand, extending horizontally from the right side, with a long knife, turned up at the end, with which the stem of a flower appears to have been so recently cut through that the

upper part has not yet fallen. On the left side is a similar medallion, from the left of which extends horizontally a left hand, open, and dropping on the ground below seeds of some kind of flowers; and on the right of the medallion are some flowers in bloom and others springing up. The first medallion probably refers to Job xiv. 2, and the other to 1 Cor. xv. 37. In St. Matt. ix. 24 the words on the tablet are found, and as M precedes the vacant space, the insertion of the chapter and verse is right. The parts in brackets are conjectural, after much consideration. In the words "Hæc gemuit heu," the first and last are clear, the other doubtful. Cicero has "Hæc gemebant boni."

On a monument above the tablet it is stated that Mr. William Parmynter, of Watermouth, died in 1677, *æt.* sixty-five, and Mary, his wife, in 1725, *æt.* eighty-four. She was, therefore, only nineteen in 1660, and could not have been the mother of Katherine; but W. Parmynter was forty-eight in 1660, and Katherine may have been his daughter by a former wife. Henry, the son of W. and M. Parmynter, was buried in 1732, *æt.* sixty-eight, and therefore was born in 1664. I notice this because I think there is an impression that a death's head and cross bones on a monument indicate that the deceased was the last of the family, which seems not to have been the case here. The golden crown and palm branches are emblems of victory.

It is plain that the first line did not contain the name Katherine Parmynter. It has occurred to me that Wordle may be the bridegroom's name. Is such a name known? Wardle is a common surname. The preceding letter *y* may have had an *e* over it, as "the" occurs in that form in the inscription, or it may be prefixed, as it is in Welsh to names in some cases. At the date of this tablet it seems that, if a person was addressed by name or description, the word was included in brackets; thus in Bishop Corbett's verses to his son Vincent (6th S. i. 453):—

"I wish thee (Vin.) before all wealth";

and so " (Reader) " occurs in this tablet, and the bracket before "scarce" seems to denote the beginning of an address, which the words "had you known" show that it was. Then the words at the end show that it was the address of the lover, "mærens atque lachrymis vix temperans," and this naturally leads us to expect that we should find his name at the beginning, and I have little doubt that it was there. The word that ends with "nor" seems to have had at least six letters, and I suspect the name was Welsh or Cornish, and I hope some one may be able to suggest it.

On the ground on the south side of the church lies a very ancient sepulchral slab, about six feet long, with an inscription on its sloping edge,

which, as far as I am aware, had never been deciphered in late years, and I vainly attempted it on several days. Fortunately there happened a very wet and stormy night, and passing through the churchyard the next day between four and five o'clock, from west to east, and the sun shining very brightly, the letters of the inscription on the south side stood out very distinctly, and I was able satisfactorily to read—GIST ICI DEV DE S'ALME AIT MERCI. Unfortunately the letters on the other sides are gone. When I afterwards passed by the inscription was as illegible as at first. I note this occurrence as a hint to those who try to read inscriptions that a good washing with water and a brush and a particular light may be of service.

In Boyd Dawkins's *Early Man in Britain*, p. 444, there is the figure of the interlaced cable or rope pattern from the tomb in Fordoun Church, Kincardineshire, where St. Palladius is said to have been buried, A.D. 450, and this pattern is said to be of Germanic origin, and not known in Britain before the English conquest. On the tombstone of Marie, the wife of Christopher Selwood, at Ilfracombe, there is an extremely similar figure with the capital letter C above and S below it. The figure is almost surrounded by the inscription, which gives no description of what Selwood was. What can this figure denote?

C. S. G.

[Interlaced work, such as is here alluded to, is characteristic of every branch of the Celtic school of Christian art, whether in Wales, Scotland, or Ireland. It has nothing to do with the English conquest of Britain. Our correspondent might consult with advantage Wilson's *Prehistoric Annals of Scotland*, Stuart's *Sculptured Stones of Scotland*, Westwood's *Palaeographia Sacra*, &c.]

PULASKI'S BANNER (6th S. ii. 167, 214).—There were two Pulaskis, father and son, both of whom devoted themselves to the cause of their native country, Poland, and who would therefore be esteemed patriots or rebels according to the point of view of an individual querist. The Count Casimir mentioned in the editorial note is the son, and he occurs, no doubt, in Drake's *Dictionary of American Biography* owing to the circumstance of his having fallen at the siege of Savannah. The father, who was the more celebrated of the two, is probably, in the absence of any distinct information on the poet's own part, the Pulaski to whom Longfellow's poem refers. Born in 1705, Joseph Pulaski (or Pulawski) became a member of the bar, but early took an active share in the efforts made to overthrow King Stanislaus Poniatowski, who was regarded by many as a mere tool of Russia. In 1768 Pulaski set on foot the Confederation of Bar, and was named "Maréchal régimentaire" of the confederation. He was ultimately forced over the frontier of Moldavia, arrested by the Seraskier, and died in

prison in Constantinople. Casimir Pulaski, who seems to have been born circa 1748, so far as I understand the dates given in Bouillet (*Dict. d'Histoire et de Géographie*), carried on the contest which death alone had forced his father to relinquish. He took part in a conspiracy to carry off Stanislaus; held Cracow for several days against the Russians; and then fortified himself in the monastery of Czenstochau (1771), where he held out for a considerable time. When he found it impossible any longer to keep his stand, Casimir took refuge in France, and this led to his serving in America, where he met with a soldier's death at Savannah in 1778. NOMAD.

ANDREW MARVELL AND CAMBRIDGESHIRE (6th S. ii. 8).—So far as I can learn there appears to have been no direct evidence adduced to prove that Meldreth was the home of Andrew Marvell the elder. "Unfortunately (says Grosart) the early registers of Meldreth have disappeared, so that we are without the usual family entries of births, marriages, and deaths, by which lines of descent are in some cases traceable. But the tradition of Meldreth is, that 'The Marvells' was the home of the Marvells, and that in it the Rev. Andrew Marvell, A.M., father of our worthy, was born. The elder Marvell was born at Meldreth in 1586." Dove also states that the Rev. Andrew Marvell, the father of the patriot, was born at Mildred, in Cambridgeshire, in 1586.\*

The other biographers of Marvell I have not had an opportunity of consulting, but unless they give better authority for this statement, confirmatory evidence must be sought elsewhere. One would imagine that if the Marvells had been settled any length of time at Meldreth, the stones in the churchyard would afford some evidence. I have never yet seen an epitaph relating to this family, and should be extremely glad to receive copies of any known to exist, to add to my collection of evidences. That the name, though an uncommon one, is not confined to Cambridgeshire, the following extracts from the parish registers of St. Paul's, Bedford, will show:—

- 1604. John Marvell and Elcebeth Morris married the xijth daie Septemb.
- 1604. frances Marvell, bapt. the vijth daie decemb.
- 1607. William Marvell, bapt. the xvijth Aprill.
- 1608. John Marvell and Alce Gent marred the vijth daie Oct.
- 1608. Elcebeth Marvell bur. the ijd Maie.
- 1614. John Marvell baptized the xijth Aprill.
- 1616. Tho. dulla and Marie Maruell married the xxxth Septem.
- 1617. Danell, some of John Marvell bapt. the ivth July.

The earliest mention of the name I have noted occurs *sub* 24, Ed. I., in the *Calendarium Genea-*

\* On referring to 6th S. i. 319, it will be found in the valuable notes contributed by MR. A. S. ELLIS, that the name of Marvell was connected with Meldreth as early as 1524.



*logicum*, edited by Charles Roberts, 1865, vol. ii. p. 530, as follows:—

"III. ROBERTUS DE POLHEVE. Extenta terrarum dicti Roberti in Pebenersh' quas *Ranulphus de Marvill'* clamat ut jus suum versus prædictum Robertum, et unde idem Robertus vocat ad warantum Radulphum Le Hunte et Johannam uxorem ejus qui nullam terram habent in comitatu Essex'."

The following epitaph was (1714) in the middle aisle in the Priory Church of Dunstable:—

"Here lyeth interred the body of John Marvells, innkeeper, who departed this life the 28 of July, An<sup>o</sup> Dñi. 1665."

In the *Topographer and Genealogist*, vol. i. p. 479, is the copy of an inscription from a brass in Heveningham Church, Suffolk:—

"Orate p' a'i'a Magist' Rogeri Marval q' obiit X<sup>o</sup> die Augusti A<sup>o</sup> D'ni M<sup>o</sup> V<sup>xi</sup>. cui' a'e p'piciet' De'."

On another plate below is this inscription:—

"Non me demergat tē'pestas aque neque absorbeat me profu'du' neque urgeat super me puteus os suum."

I stated in "N. & Q.," 5th S. xi. 284, that a member of my family had in his possession a plain gold ring, inscribed "Roger de Marwell." This would seem to indicate, even supposing there to be no connexion between this inscription and the one on the ring, that there was a member of the Marvell family named Roger, whose connexion with the family has not yet been ascertained.

F. A. BLAYDES.

Tilsworth, Leighton Buzzard.

THE PUBLICATION OF GENEALOGICAL STATE PAPERS: THE RECORD OFFICE (6th S. ii. 83, 130, 149).—Since writing my reply to *ANTIQUARY*, my attention has been called to Additional MSS. 19704 to 19708 inclusive, entitled "Inquisitionum post mortem sive Eschætarum," which contains a list of the heirs from 1 Edw. I. to 17 Henry VI., with their ages, and the names of the counties in which the deceased held lands. This transcript was made by the late Sir N. Harris Nicolas and Mr. W. H. Black from a MS. formerly belonging to Townsend, and now in the library of the late Sir Thomas Phillipps, at Cheltenham. It was purchased of Lady Nicolas by the British Museum. Sir Charles G. Young, Garter, had another copy. Sir Thomas Phillipps, in 1841, printed at his private press at Middle Hill twenty-five copies of vol. i. only, under the title, "Heredes ex Inquisitionibus post mortem a primo Edwardi I. A.D. 1272 ad decimum septimum Henrici Viti 1439. Ex MSS. Phillipps, No. 6538." In his preface Sir Thomas Phillipps remarks that, "although the record is not so complete as may be wished by zealous topographers, it will be of considerable value in tracing descents of former lords of manors, and," he adds, "it appears that many heirs are entered here from Inquis. p. m. which are not now to be found." He says that twenty-five copies only are printed, his "object being merely to pre-

vent unique records from being utterly destroyed by a single accident."

Though the information to be obtained from these volumes is more limited than genealogists may desire, and far less than would be derived from the abstracts of the inquisitions which I before suggested, I agree with Sir Thomas Phillipps in thinking the compilation of considerable value, and it is greatly to be desired that the whole of this MS. should be printed. I therefore heartily commend the work to the consideration of the Council of the Harleian Society.

I cannot conclude this notice without adding my cordial testimony to that of Mr. VINCENT and HERMENTRUDE as to the zealous care and ability shown by Mr. Selby in the execution of his onerous duties, and to his uniform courtesy and attention to searchers.

JOHN MACLEAN.

Bicknor Court, Colesford, Glouc.

EAST ON TIMBER (6th S. ii. 87, 136).—In vol. x. of East's Reports, 1809, of cases determined in the Court of King's Bench, Aubrey against Fisher and others is reported at p. 446. Lord Ellenborough said the question was whether certain woods were liable to be rated to the relief of the poor under the statute of 43 Elizabeth, and that that depended upon whether they ranged themselves under the description of saleable underwood in the statute, for under that character and denomination only were they liable to be rated. The report consists of about thirteen pages, but the summary will perhaps be sufficient. Beech being admitted to be timber by the custom of the county of Bucks, the general rule of law applicable to timber trees in general attaches upon it, so as to give it the properties and privileges of timber at twenty years' growth; and therefore upon an issue whether certain beech trees in that county (which after being felled had been distrained for payment of a poor's rate, to which it was contended they were liable) were or were not timber according to the custom of the county, the inquiry was confined to the nature of the wood and the period of its growth, whether of twenty years, and no evidence could be received to qualify its character of timber by showing that it was not deemed to be such in the county unless the tree contained ten feet of solid wood; and the jury having found a general verdict for the plaintiff on that issue, affirming such trees of twenty years' growth and upwards, though not containing ten feet of solid wood, to be timber by the custom, and also another issue, negating them to be saleable underwood within the statute of 43 Elizabeth, cap. 2, the Court refused to grant a new trial. It appears that the learned judge who tried the case said as beech was admitted to be timber in the county by the custom, as oak and ash were in the kingdom at large, the common rule of law which designates the latter to be timber at twenty

years' growth, without reference to its dimensions, would attach on beech trees, and the whole fall of trees were of that growth and upwards. It was proved also that some woods were occasionally managed for saleable underwood and others for timber, but the wood in question had been managed for timber.

HUBERT SMITH.

East, vol. x. p. 446, reports the case Aubrey against Fisher. The gist of the case was — 1. That by the common law timber trees became timber, as distinguished from saleable underwood, &c., when they attained twenty years' growth; 2. That by the custom beechwood was timber in the county of Buckingham. It may be noted that in the course of the argument counsel said: "It was settled so long ago as Lord Coke's time, who was a Buckinghamshire man, that beech was timber by the custom of that county, which takes its name from that species of wood, Buck signifying beech." What do your readers say to this?

C. G. C.

BOOKS ON PHONETIC SPELLING (6th S. ii. 48, 135).—L. Meigret, *Traité touchant le Commun Usage de la Langue Française*, Paris, 1540. Des Autelz, *Traité touchant l'Ancien Orthographe François contre l'Orthographe des Meygretistes*, Lyon, 1548. Sir Thomas Smith, *De Recta et Emendata Linguae Anglicanae Scriptione Dialogus*, Lutet., 1568. This contains lists of English words printed phonetically, and was partially so printed in 1569 and 1580. John Hart, Chester Herald, *An Orthographie, conteynyng the Due Order and Reason, how to Write or Paint Thimage of Mannes Voice most like to the Life or Nature*, London, 1569 (see Sir T. Smith, *u.s.*). John Bullokar, *Booke at Large for the Amendment of Orthographie for English Speech*, London, 1580 (see Sir T. Smith, *u.s.*): Alexander Gill, *Logonomia Anglica, Qua Gentis Sermo Facilius Addiscitur*, London, 1621: "This work contains as singular a proposition for a vernacular (phonetic) orthography as Tho. Campion's (*Observations on the Art of English Poesie*) for poetry" (Lowndes). Charles Butler, *The English Grammar*, Oxford, 1633: "An account of this work, in which the author proposes a new and more simple orthography for our language, will be found in the Grammar prefixed by Dr. Johnson to his *Dictionary*" (Lowndes). Charles Butler, *The Feminine Monarchie; or, Historie of Bees*, Oxford, 1634: "The work is printed in the same phonetic manner as his *English Grammar*" (*Catalogue of the Sale of the Books of Dr. Bliss*, pt. ii. p. 15). John Wilkins, Bishop of Chester, *Essay towards a Real Character and a Philosophical Language*, London, 1688: "A masterpiece of invention, which has been laught at with his chimeras" (Granger in Lowndes). Specimens of writing on the principles of Smith, Gill, Butler, and Wilkins may be seen in Johnson, *u.s.* James

Elphinston, *Fifty Years' Correspondence, English, French and Latin, in Prose and Verse, between Geniuses or both Sezes and James Elphinston*, London, 1794, 8 vols. James Elphinston, *Propriety Ascertained in her Picture; or, English Speech and Spelling rendered Mutual Guides*, c. 1796. ED. MARSHALL.

The following is a book which advocates phonetic spelling—*The English Grammar, or the Institution of Letters, Syllables, and Words, in the English tongue, whereunto is annexed an Index of Words Like and Unlike*. By Charles Butler, Magd., Master of Arts. Oxford, 1633, 4to. In his address to the reader the author says:—

"These two great inconveniences therefore, of opprobrious cacographie and tedious difficultie of learning, wee shall avoid; if first wee reforme our Alphabet, by adding those uncharactered letters which are wanting, and giving fit names to those that want them: then, if wee observe in our writing the three-fold use of the letters [roman, italic, and black-letter]: and lastly, if wee write altogether according to the sound now generally received: observing onely certaine Idioms of our owne, with some few notes of Derivation from strange Primitives. By which means, the learned will quickly agree in one right and certaine manner of writing; and the learners attain unto a more perfect and ready reading in one yeere, then otherwise they have done in three."

H. G. C.

DOBSON, THE ARTIST (6th S. ii. 127).—Of this eminent painter six portraits by his own hand are mentioned in Wornum's edition of Walpole's *Anecdotes*, and a seventh, also by himself, used to be in the Royal Collection at Hampton Court. The triple portrait of Sir C. Cotterell, Sir B. Gerbier, and Dobson, still belonging, I suppose, to the Duke of Northumberland, is considered by Waagen, the eminent connoisseur, one of this painter's most admirable pictures. Whether either of these portraits has been photographed I cannot say. If so, a photograph of the same would at once show whether the portrait mentioned is that of Dobson; if not, the print of Dobson, from a portrait by himself, in Wornum's Walpole, would no doubt do likewise. Dobson has been styled the English Vandyck. Walpole and others speak of his pictures as the best imitations of that master. But M. Descamps says of Jan de Reyn that "many of his works are taken for Vandyck's"; and Smith's *Catalogue Raisonné* affirms that De Reyn "attained the faculty of imitating the style and manner of his instructor to such perfection, that the portraits of De Reyn are constantly attributed to Vandyck." The reason why we hardly ever hear of any picture by De Reyn, although he painted for so many years under Vandyck in England, is, as I take it, because nearly all his pictures in this country are ascribed to his great master.

H. W. COOKES.

ROTHWELL CHURCH, KETTERING (6th S. ii. 107).—"The Rowell bones," as the contents of the



crypt referred to are irreverently called by the natives of the district, have long been among the objects of interest to which to take visitors. I first saw them more than thirty years ago, and was then shown by the sexton some skulls, about which he told marvellous stories, and thigh bones, which he proved (to his own satisfaction) to have belonged to men eight feet high! The *Northampton Mercury* of Jan. 11, 1862, published a lecture by Major Whyte-Melville on the "Bones at Rothwell," in which it was stated that it was a hundred years since the crypt had been accidentally discovered in digging a grave, and his theory was that "the vault was a receptacle devised by the Saxons as a burial-place for their Danish foes." Others repudiate this theory, because the architecture of the vault will not bear it out. Some say the bones are of those who fell at Naseby—a notion, of course, absurd; others that the crypt was built and stocked in pursuance of a bargain struck with Sir Thomas Tresham when an exchange of land was made, whereby he became possessed of a portion of the churchyard. In one of the archaeological journals published in the spring of last year (1879) there was a paper on the subject. When I last saw the bones (two years ago) they had very much decayed in consequence of exposure, and recent investigations had materially reduced the estimated number of "thirty thousand."

A. R.

Croeswylan, Oswestry.

Full information respecting the crypt, with its skulls and thigh bones, in Rothwell Church in this county, will be found in the following papers:

1. The Natural History of Northamptonshire. With some Account of the Antiquities. By John Morton, M.A. London, 1712.
2. A paper read at Peterborough, at the meeting of the Associated Architectural Societies, May 24, 1855, by M. H. Bloxam. (See *Northampton Mercury*, June 16, 1855.)
3. An article "Wanted, an Owner. Some Account of certain Bones found in a Vault beneath Rothwell Church, Northamptonshire." (See *Fraser's Mag.*, July, 1858.)
4. A paper read before the Committee for Local Antiquities at Northampton, June 3, 1862, by Samuel Sharp. (See *Northampton Mercury*, June 7, 1862.)
5. An article on Rothwell. (See *Northampton Herald*, June 20, 1863.)
6. A letter on Rothwell Crypt and Naseby Battle. By J. L. Cherry. (See "N. & Q.," 4th S. iv. 374, 440.)
7. History of Rothwell. With an Account of the Bone Caverns. By Paul Cypher. Northampton, 1869.
8. A letter on the Rothwell Bones. By Rev. Norman Glass. (See *Northampton Herald*, July 15, 1871.)

JOHN TAYLOR.

Northampton.

"GRIM THE COLLIER OF CROYDON" (6th S. ii. 128).—This play will be found in Hazlitt's edition of Dodsley's *Collection of Old English Plays*, vol. viii. p. 385, published in 1874 by Reeves & Turner.

EVAN THOMAS.

"A HAIR OF THE DOG," &c. (6th S. ii. 146).—In the west of Ireland it is a very common practice among the peasantry, when bitten by a dog, to procure some of the hairs of the animal and apply them to the wound; the reason of the proceeding is that it is believed that if the dog subsequently becomes rabid, even after an interval of years, the bitten individual will surely become the victim of hydrophobia, if not protected by the application of some of the hairs of the animal at the time of the infliction of the wound. This is supposed to be a sure preventive.

J. F. K.

"BELLE CHILDREN" (6th S. ii. 107).—The meaning "grandchildren" is rendered probable by the use of the corresponding terms in the ascending degree, "bel-syre," "bel-dam":—

"Belsyre, or Belfather, faders or moders father. Avus."  
 "Beldam, modersy modyr. Bellona, faders and moders modyr, bothe. Beldame, faders or moders whether it be. Avia."—*Promptorium Parvulorum*.

"Recommunde me to your bel-fadre, and to your beldame, à vostre tayon, et à vostre taye."—*Boke for Trav.*, Caxton.

Otherwise "belle children" may be equivalent to "stepchildren," like the French *beau-fils*, *belle-fille*.

W. E. BUCKLEY.

Are not these stepchildren, not grandchildren? Cf. the French *beau-père*, *belle-mère* = stepfather, stepmother; *beau-fils*, *belle-fille* = stepson, stepdaughter.

X. C.

Why not the same as the French *beau-fils*, &c., son-in-law, stepson?

E. MARSHALL.

Halliwell, in his *Dictionary of Archaic and Provincial Words*, says, "Belgrandfather is a great-great-grandfather." Would not, therefore, by analogy, "belchildren" mean great-grandchildren?

EVERARD HOME COLEMAN.

71, Brecknock Road.

PEWS IN CHURCHES (6th S. ii. 107).—Pews, in the sense of enclosed seats, are referred to in *P. Plowman*, C. vii. 144, A.D. 1393, where Wrath says,

Among wywes and wodewes ich am ywoned sitte,  
 Yparoked in *pewes*."

From this and other passages it would appear that pews were originally intended for the use of women only: see the quotations from Sir T. More in Myre's *Instructions for Parish Priests*, E. E. Text Soc. ed. Peacock, p. 74. In Wynkyn de Worde's *Boke of Kervynge*, A.D. 1513, printed in the *Babees Book*, ed. Furnivall, p. 283, the chamberlain is directed to go "at morne.....to the chyrche or chapell to your soueraynes closet and laye carpentes and cuysshens and lay downe his boke of prayers, than drawe the curtynes," where the reference appears to be to a large curtained pew, such as are to be seen still in a few churches. See also John Russell's *Boke of Nurture*, A.D. 1450,

*ibid.* p. 179, where the same official is instructed, before his lord goes to church, to "perceue all bynge for his *peue* bat it be made prepare bope cosshyn, carpet and curteyn, bedes and boke."

S. J. H.

R. PRICKET (6th S. ii. 148).—Robert Pricket was an enthusiast in the time of James I., and wrote poetry of a strong anti-Papal character, such as *Time's Anatomie*, 1606, containing, among other things, "Britten's Troubles, and her Triumph over the Pope's Pride and Rome's Treasons," in allusion to the Spanish Armada and the Gunpowder Plot. Another of his poems is his *Jesuit's Memorial*, 1603, dealing with the treason of Garnet and Parsons; and thirdly, *A Souldier's Wish unto his Sovereign King James*, 1603; and others. Pricket belonged to a profession not actively employed at the period, and, writing for his bread, meddled with matters out of his line, which brought him into trouble. Such was his admiration of Lord Coke's rough handling of the Catholics, that without the sanction of that stern judge he published, in 1607, *The Lord Coke, his Speech and Charge to the Jury at Norwich* in 1606. For this he was denounced as a "meddling knave," and it is said suffered imprisonment. See "N. & Q.," 1st S. vii. 376, 433.

J. O.

"BORSHOLDER" (6th S. ii. 107).—Compare—

"A.D. 959-975, Edgar, *Ordinance*, cap. 6. And let every man so order that he have a 'borh'; and let the 'borh' then bring and hold him to every justice; and if any one then do wrong and run away, let the 'borh' bear that which he ought to bear...."

"*Supplement*, cap. 3. This then is what I will: that every man be under 'borh,' both within the 'burhs' and without the 'burhs.'"—Stubbs, *Select Charters*, &c., Ox., 1870, pp. 70, 71.

ED. MARSHALL.

"PUNCH," THE DRINK (6th S. ii. 47), was introduced into Europe from the East Indies by Anglo-Indians at some date between 1746 and 1760. It is so named from the Hindoo word *pantsch* (Persian *panj*), because it consists of five ingredients, which, when first made, were arrack, tea, water, sugar, and lemon-juice. The famous Vauxhall punch was an admixture of arrack, brandy, sugar, lemon-juice, and water.

WILLIAM PLATT.

115, Piccadilly.

In *Cups and their Customs* (J. Van Voorst, 1863), written by the late Dr. Porter, F.G.S., in conjunction with the late G. E. Roberts, F.G.S., is the following:—

"*Punch*.—The origin of this word is attributed by Dr. Doran, in his *History of Court Fools*, to a club of Athenian wits; but how he could possibly connect the word *punch* with these worthies, or derive it from either their sayings or doings, we are totally at a loss to understand. Its more probable derivation is from the Persian *panj*, or from the Sanscrit *pancha*, which denotes the usual number of ingredients of which it is composed, viz. five."—P. 39.

Then follow various recipes, even to that of the favourite milk punch, that was known to certain followers of Sir Roderick Murchison as "Fundamental Gneiss."

CUTHBERT BEDE.

Punch was first introduced into Europe as a beverage towards the end of the seventeenth century from the East Indies, and derived its name from the Hindu *pantsch*, signifying five (in almost every Aryan-Indian dialect), on account of the drink being composed of five ingredients. C. T.

Punch was introduced into England from Spain, where it is called *ponche*.

EVERARD HOME COLEMAN.

71, Brecknock Road.

PETER FITZ HERBERT (6th S. ii. 165, 197, 217).—Comparing Dugdale's own MS. additions to his *Baronage* in the Bodleian Library, his article on "Mortimer of Wigmore" (*Bar.*, i. 140), Collins's *Peerage*, under the title of "Pembroke," and Fossebrooke's and Rudder's *Histories of Gloucestershire*, under "Leachlade," there is evidence to show that Peter Fitz Herbert, who died in 1234/5, was married four times. His first wife, about 1203, was Alice, daughter of Robert Fitz Roger, a great baron of Northumberland. She was the mother of his son Reginald Fitz Peter, from whom descended the several families of Fitz Reginald, Lord of Blainleveny, in Breconshire; Herbert, Earls of Pembroke; Fitz Roger, of Chewton, Somerset; and Fitz Herbert, of Hinton-Martel, Dorset. His second wife was Alice, daughter of Blethin, Lord of Llan Howell (Crickhowell), Breconshire. His third wife was Isabel, daughter and co-heir of William de Braose, and widow of David ap Llewelyn, Prince of Wales, and by her he had the castles and lordships of Blainleveny, Talgarth, and Bwlch-y-Dinas, in Breconshire. His fourth wife, who survived him, was Isabel, widow of Roger Mortimer, of Wigmore (who died June 24, 1215, and by whom she had three sons). She was sister and heir of Hugh de Ferrers, son of Walke-line, Lord of Ockham, Rutlandshire. It does not appear that Peter Fitz Herbert left any surviving issue by his last three wives.

B. W. GREENFIELD.

Southampton.

JOHN PHELPS AND ANDREW BROUGHTON (6th S. i. 355, 380; ii. 174).—The board placed over the entrance of General Ludlow's house at Vevay, bearing the inscription—

"Omne solum forti patria  
Quia patris,"

was purchased more than forty years ago by Sir Ralph and Lady Lopes at Vevay, and presented by Lady Lopes to her mother, Mrs. Ludlow, of Heywood House, Wilts, who placed it in the entrance hall. Her son, Mr. H. G. G. Ludlow, succeeded her in 1841, and on his death in 1876



bequeathed this board to his nephew, Edward Endymion Porter, who held it until the end of 1878, when he presented it to his cousin, Sir Henry Lopes, on the purchase by him of Heywood House in that year. It now stands, as before, in the hall at Heywood House. Amongst other valuable old furniture bequeathed to him by his uncle, Mr. H. G. Ludlow, there is in Mr. Porter's possession a very old oak chair, which, according to tradition, belonged to Oliver Cromwell.

C. S. G.

[In Murray's *Switzerland* the above quotation ends with "patria."]

EDGAR ALLAN POE (6<sup>th</sup> S. ii. 167, 214).—Perhaps the following translations of portions of Poe's works have not been brought to the notice of Mr. INGRAM, to whom we are all much indebted for his valuable edition of the poet's works. I myself remember (upwards of thirty years ago) being shown by a friend a copy of the *Raven* in the neat and scholarly handwriting of Poe, at a time when his name was hardly known in England. 1. A translation of the *Raven* into Hungarian (*A Holló*), by Charles Szász (Szász Károly), on p. 199 of a book of selections from modern Hungarian poets, entitled *Babérok* (or "The Laurels"), which I bought at Pesth a few years ago. 2. A translation of some of his tales into Russian (*Poviesti i Skazki*), published at St. Petersburg in 1860.

W. R. MORFILL.

AN ECCENTRIC BURIAL (6<sup>th</sup> S. ii. 106).—There is a notice of Mr. L. Freeman in Chambers's *Book of Days*, vol. ii. pp. 628-9. It appears that he was born in 1710, that he was very mean in his character and habits, and that he lived rather more than a year after the will in which are the strange provisions for his burial. There is also an account of the state in which the body was found by two men, who went into the tomb. There are besides this so many notices of various burial eccentricities in the first volume of this work, pp. 804-8, and in "N. & Q.," that it would be almost interminable to recount them.

ED. MARSHALL.

"BLUE MOON" (6<sup>th</sup> S. ii. 125).—I am unable to answer DR. CHANCE's question as to the origin of this expression, but the following extract from the second part of Roy and Barlow's *Rede Me and be not Wrothe* (ed. Arber, p. 114) shows that as early as 1528 a "blue moon" was a synonym for something absurd:—

"Agaynst god they are so stobbourne  
That scripture they tosse and tourne  
After thei owne ymaginacion,  
Yf they saye the mone is belewe,  
We must beleve that it is true,  
Admyttinge their interpretation."

T. LEWIS O. DAVIES.

Pear Tree Vicarage, Southampton.

A WORK ON SHORTHAND (6<sup>th</sup> S. ii. 166).—The little book about which your correspondent J. J. P. is inquiring was the production of one Thomas Parker. I do not possess any editions of it. The first edition was published in 1833. There is a copy of the third edition in the Chetham Library, Manchester. The title of the latter is as follows:—

"The Parliamentary System of Shorthand. Simplified, Curtailed, and Improved from the Original Plans of Mason and of Gurney, after many Years' Experience. By Thomas Parker. London, Whittaker & Co., Ave Maria Lane. 1841." 18mo., pp. 39, 12 plates, title-page and frontispiece.

The book is not mentioned in vol. i. of *The British Catalogue of Books*, 1837-1852. I should like to know the date of the second edition.

JOHN E. BAILEY.

Stretford.

THE ILIAD (6<sup>th</sup> S. ii. 186).—The edition referred to is *Iliadis Fragmenta Antiquissima cum Picturis, item Scholia vetera ad Odysseam, edente Angelo Mai, Ambrosiani Collegii Doctore, &c., Mediolani, Regiis Typis*, 1819, fol. (2 parts, 58 plates). No doubt a copy could be obtained without much trouble.

FAMA.

Oxford.

RICHARD SAMUEL, ARTIST (6<sup>th</sup> S. ii. 67, 213).—I have discovered that the "View of the Thames from Rotherhithe Stairs, during the Frost in 1789," was painted by George Samuel (not Richard), and engraved and published by W. Birch. Will you, therefore, kindly allow me to ask information respecting the works of George Samuel, also as to where they can be seen, &c.? Were Richard and George brothers? George was also an enamel painter.

R. T. SAMUEL.

Hackney.

THE BONYTHON FLAGON: BONYTHON OF BONYTHON, IN CORNWALL (6<sup>th</sup> S. i. 294, 345; ii. 108, 138, 157).—In a recent issue of "N. & Q." I notice that the name of Bonython, though far removed from the mother country, is not yet extinct. This name was somewhat celebrated in the early annals of the region in which I now write. Richard Bonython, or Bonighton, was a co-patentee with T. Lewis of a large tract of land now included within the limits of the city of Saco in this state. He was living in 1636, and probably died soon after 1650. He was greatly respected in his time, as the following extract from the early court records will show:—

"Ordered that Jane Shaw, wife of Edw. Shaw, shall be publicly whipped for abusing Capt. Bonython in slanderous and abusive language."

Capt. Bonython left one son and two daughters, born in England. The latter married respectively Richard Foxwell and Richard Cumming. John Bonython, the son, was the opposite of his father, and was outlawed by the General Court of Massa-

chusetts for setting its authority at defiance. The following couplet, proposed, but probably never used, as an epitaph, will show the estimation in which he was held long after his decease:—

"Here lies Bonython, the Sagamore of Saco;  
He lived a rogue and died a knave, and went to Hobomocko."

It may be observed that in the Indian language Hobomocko meant the "father of all wickedness." The name Bonython seems to have become extinct in this region with the death of the degenerate son.

F. M. RAY.

Portland, Maine, U.S.

ISAIAH XVII. 6, 9 (6th S. i. 40, 321).—The following additional information may be acceptable. Aben Ezra renders in v. 6 **אֶמִיר**, "the top of the olive tree," and remarks, "Comp. **הָאֶמִיר**,

he hath exalted thee (Deut. xxvi. 18); the word **אֶמִיר** has the same meaning in Arabic." In v. 9 he renders "and the uppermost branch," which shows how a gloss may creep in. First, in his *Concordance*, gives the root meaning as *that which is raised up high*, hence specially of the summit of a tree or mountain. In Talmudic **אֶמִירִים** are

the parts taken from the top to be burnt on the altar, *ἀκροθίλια*. In Syriac *amiro* is emir or chief; *amiro ravo*, the great emir. The Septuagint has in v. 6 *ἀπ' ἀκρον μετέωρον*, most incorrectly translated in Bagster's Septuagint version, Greek and English, "topmost bough," instead of "height." In v. 9 the Septuagint turns the word into Amorites. The Vulgate has in v. 6 "in summitate rami," and in v. 9 turns the word into "segetes." It may be remarked that Lowth, whose translation of and notes on Isaiah were once in high estimation, renders in v. 6 "on the top of the uppermost bough," and in v. 9 follows the LXX., "Like the desertion of the Hivites and the Amorites," and in a note expresses his confidence in the correctness of this. De Wette, esteemed a very good German translator, but agreeing generally with Gesenius, "His strong cities shall be as deserted ruins in the thick wood and on the mountain tops," which makes fair sense (a thing which Lowth declared impossible from the Hebrew text). The Genevan translators in v. 9, "As the shaking of boughs and branches." Finally, it may be noticed that Isaiah, who is fond of paronomasias, has one in v. 9, "Cities of his strength as forsaken" being **עָרֵי מְעוּזָה בְּעִזּוֹתָהֶן**. This

play upon words, intelligible enough in his day, leads to many difficulties, as the poet must conform the rest of his sentence to what he has begun with.

H. F. WOOLRYCH.

A SEXTON'S WHEEL (6th S. i. 309, 464).—The following description of the sexton's wheel is from

Barnabe Googe's *Popish Kingdome* (1570), a reprint of which I have in the press (p. 36):—

"Besides they keepe our Ladyes fast at sundrie solemne tymes,  
Instructed by a turning wheele, or as the lot assignes.  
For euery Sexten hath a wheele, that hangeth for the viewe,  
Marke round about with certaine dayes unto the virgin dewe.  
Which holy through y<sup>e</sup> yere are kept, from whence hangs down a thred,  
Of length sufficient to be toucht, and to be handled.  
Now when that any seruauant of our Ladyes commeth heere,  
And sekes to have some certaine day by lotte for to appeere.  
This Sexten turnes the wheele about, and bids the stander by.  
To holde the thred whereby he doth, the time and season try:  
Wherein he ought to keepe his fast, and euery other thing,  
That decent is, or longing to our Ladies worshipping.  
Who doth so much for Christ, or who for him doth take such paine,  
To whome if that they light a syse, his mother hath six againe  
The second place in euery thing, he hath or else the last  
For no man doth his hole affiaunce here upon him cast.  
The popish sorte and people all, by name doe know him here,  
But all their trust and confidence, they set another where."

R. C. HOPE.

ADDER STONES (4th S. ix. 155; 6th S. i. 23, 478).—This stone is sometimes called "snake stone," and resembles the bluestone. It is valued by those who use such cutlery as requires very sharp, keen edges. If a man in a village possesses a piece, he is generally the person who keeps a good edge to his neighbours' razors. I have also heard of its healing virtues and of its being applied to wounds of a virulent character. A few years ago I knew a person who was walking, with a double-barrelled gun in his hand, in a part of North Devon where snakes are numerous, and observing a mound of sand interlaced with long grass which seemed to move, he kicked it with his foot, and to his astonishment found from twenty-five to thirty snakes coiled up together. He fired both barrels, and with the assistance of a friend destroyed the lot. In a wood in the same locality there was a small pile of faggots which had lain together three or four years. At last it was determined to remove them, and men were set about the work. After removing a few of the top ones they could hear a hissing noise, and found that they were on a couple of large-sized snakes. These they destroyed; but on pursuing their work they found that the pile was a living mass of serpents. They left off their work and reported the same to their master, who ordered the whole to be set on fire. It is calculated that quite 500 were destroyed. My informant was an old man



(one of the party), upon whose word I could rely. J. W.

St. Budeaux.

The objects that go by this name in various parts of Britain are in reality ancient spindle whorls. See *Archæologia*, xl. 229. ANON.

CROMWELL, "THE GLOOMY BREWER" (5th S. x. 148; xii. 292, 349; 6th S. i. 59).—The following extracts from royalist newspapers of the year 1649 will be read with interest in connexion with this subject. They leave very little doubt as to the popular belief, and point almost conclusively to the fact that Cromwell was at one period of his life actually employed as a brewer :—

"I am of that confidence, and believe, as I do my Creed, That there is not a more Deceitfuller Hypocrite and Dissembler, nor a greater enemy to Truth this day living upon the face of the Earth then that Bung-hole-stopper Cromwel, that takes upon him the impudence to Rule and Reign over a Heroick and free people as if they were all no better then so many Hoggs fed with his *Graynes*."—*The Man in the Moon, Discovering a World of Knavery under the Sunne*, Aug. 23, 1649.

"The Brewers delivered a petition in against the Excise, which was committed close Prisoner to a Committee; they might do well to do something for Brewers for their new *Saviours* sake; is not K. Cromwel a Brewer? Pride a Brewer? was not Lilburn cut out of a shred of broad cloth in St. Swithins Churchyard, and drawn to be a Brewer till he broke, and began to brew *disensions*, which was a more thriving trade; and have not all since increased their Estates by brewing mischief, and ruining the most glorious Christian King (setting our Redeemer aside) as ever reigned."—*Ibid.*

"This would not bee long ere it were effected, if once the new appointed King of Ireland Doctor Cromwell, were gone; and now is the time that hee is fixing himselfe for that purpose, with grand preparation, having a life Guard of 70 Horse to attend the new inaugurated person of his yeast and graines Majesty."—*Mercurius Pragmaticus (For King Charls II.)*, July 10, 1649.

WILLIAM RAYNER.

133, Blenheim Crescent, Notting Hill.

SCRAP-BOOK GUM OR PASTE (6th S. i. 495; ii. 212).—My experience as to the relative merits of paste and gum water would lead me to give decided preference to the former. I have found gum mucilage very liable to drop, to smear, and to cockle, none of which objections apply to paste if carefully used. R. B. HARRISON.

It is said that ground rice, boiled in water and applied hot, forms a cement for paper which renders the parts inseparable, but I have not tried it. G. S.

INTRODUCTION OF COTTON INTO ENGLAND (6th S. i. 137, 320, 366, 426; ii. 177, 216).—I stand corrected by R. R., and tender him my apology. The mistake, however, is Bartlett's, not mine. I have recently found the word in R. Stanyhurst's translation of Virgil's *Aeneid*, i. (1582), "If this geare *cotten*." This quotation is

made from Arber's edit., p. 19, 1880, and not from a dictionary. A friend has lately sent me the following use of the word. He says :—"Another cant sense in which the expression has been used is to make relishable, e.g., 'What do you get principally for dinner in Ireland, Pat?' 'We get potatoes, your honour.'—'Yes; but what do you cotton them with?' 'Bedad! we have to make the little ones cotton the big ones.'" I find that *cotton* in the sense of to thrash appears as *cotter* in Lancashire. The word in this sense is not found in Mr. Peacock's *Lincolnshire Glossary*.

F. C. BIRKBECK TERRY.

Cardiff.

RIGHT OR LEFT OF A PICTURE (6th S. i. 335; ii. 213).—In the case of a portrait the right would be to the left of the spectator. I should think this would apply to other pictures as well.

R. B. HARRISON.

I write a good deal about pictures, and describe many of them. I invariably write "our right" or "our left," which is a terse, clear, and unmistakable mode, and I recommend the practice to others. F. G. STEPHENS.

PERRIN FAMILY (6th S. i. 275, 464).—It may be of use to R. H. C. F., if not also to Mr. INGLIS, to know that in Duncumb's *Herefordshire*, 1804, p. 559, the following instances occur of the name in which they are both interested. In a list of persons buried in Hereford Cathedral, at the page cited, will be found "Joseph Perrin, Esq., 15 Dec., 1798. Mary, his wife, 16 March, 1799." NOMAD.

THE PRINCESS CHARLOTTE (6th S. i. 336, 500).—MR. JACKSON will find in Huish's *Life of the Princess Charlotte* a complete list of all the funeral sermons on the death of the princess preached in and round London, with an epitome of the principal ones. FREDERICK E. SAWYER.

Brighton.

"THE EAGLE'S NEST" (6th S. i. 475; ii. 91, 174).—See *Ballads*, by William Hayley, Esq., with the illustration by William Blake.

W. FRAZER, F.R.C.S.I.

EVENING MASS (5th S. v. 344, 456; vi. 78, 136; 6th S. ii. 14).—See my late friend Richard Simpson's paper on "Evening Mass in *Romeo and Juliet*, IV. i. 38," in the New Shakspeare Society's *Transactions*, 1875-6, pp. 148-50, showing that down to 1824 evening mass was still said in the Cathedral of Verona. F. J. FURNIVALL.

THE PUBLICATION OF CHURCH REGISTERS (5th S. vi. 484; vii. 9, 89, 131, 239, 290, 429, 459; viii. 53, 152; x. 470, 498, 516; xi. 38, 326, 377; 6th S. i. 372, 460; ii. 9).—The transcripts of the Archdeaconry of Worcester, in the Diocesan Re-

gistry at Worcester, have been lately thoroughly rearranged, sorted parochially, and indexed, by Rev. T. P. Wadley and Mr. John Amphlett. It is much to be wished that the praiseworthy labours of these gentlemen were imitated by others in the case of all diocesan registries as well as libraries, some of which are still in a far from satisfactory condition with regard to the state and arrangement of their contents. Will not some of those learned clergymen who enjoy the *otium cum dig.* beneath the shadow of their cathedrals devote a little of their leisure time to so good and useful a work?

R. H. C. F.

KELSO ABBEY CHURCH (6th S. ii. 206).—The form of the plan is due to the nave not having been built. English examples of like sort may be found at Lastingham, Sawley, and New Shoreham.

J. T. M.

6, Delahay Street, Great George Street, S.W.

"PREMISES" (6th S. i. 196, 383).—Joshua Williams, in his popular text-book on *The Law of Real Property* (tenth edit., p. 14), says:—

"The word *premises* is frequently used in law in its proper etymological sense of that which has been before mentioned.....Property is seldom spoken of as *premises*, unless a description of it is contained in some prior part of the deed."

In a foot-note he refers to a decision in a case of Doe d. Biddulph v. Meakin, 1 East's Reports, p. 456, also to Jarman *On Wills*, vol. i., p. 707, first edit., &c.

FREDERICK E. SAWYER.

Brighton.

AUTHORS OF QUOTATIONS WANTED (6th S. ii. 187).—

"In nature there's no blemish but the mind;  
None can be called deform'd but the unkind."

Shakespeare, *Twelfth Night*, III. iv.

WILLIAM PLATT.

(6th S. ii. 208.)

"A hundred years to come," &c.

I have a little song entitled "The Fustian Jacket," in one of my scrap-books, the third verse of which runs:—

"All persons here were born alike, in this and every nation,

The rich among the poor would be but for wealth and education;

But when they're laid within the grave, with a hundred years to back it,

None can tell which were the bones that wore the fustian jacket."

These lines, according to my cutting, are copied from Wilson's *Cabinet of Readings and Recitations*, where, likely enough, MR. MORLEY may find the author's name.

P. J. MULLIN.

"God is always drawing," &c., is a translation of the well-known line, from an Homeric source, quoted more than once by Aristotle,—

ὡς αἰ τὸν ὁμοῖον ἀγεί θεός ὡς τὸν ὁμοῖον.

E. WALFORD, M.A.

## Miscellaneous.

### NOTES ON BOOKS, &c.

*The House of Cromwell and the Story of Dunkirk.* By James Waylen. (Chapman & Hall.)

A DEATHLESS interest attaches to the name of Oliver Cromwell. Though his character and his aims are still a battle-field in which those who love and those who hate his memory fight as fiercely as did Cavaliers and Roundheads at the "crowning mercy" of Worcester, still all of us, let our views be what they may, are anxious to know of every scrap of new evidence which illustrates the career of the great Protector. Mr. Waylen has, we think, not added to our stock of knowledge, but great credit is due to him for having gathered together from all kinds of sources many facts about Cromwell and his descendants which are not to be found in ordinary books of reference. The Cromwell blood is widely distributed, and he has endeavoured to indicate the lines in which it flows. We have examined the pedigree notes carefully, and believe that they are generally accurate, though we miss in many cases the evidence on which the statements are based. The Cromwellian anecdotes are of unequal value, but all worth preserving in a collection of this kind. Mr. Waylen is mistaken about the plan of battle in Oliver's autograph, which he reproduces at p. 311. The book containing it was sold by Messrs. Puttick & Simpson in April, 1876. It is undoubtedly a genuine relic, and is a foreshortened sketch of the battle of Naseby. The original is, we believe, preserved, along with other priceless Cromwellian documents, in the library at Fryston Hall, near Pontefract. In Mr. Waylen's list of Cromwell's letters which do not occur in Mr. Carlyle's collection we do not find the characteristic testimonial which he wrote for John Lilburne in 1645. It was published in the *Athenæum* of December 8, 1877.

*English Men of Letters.*—Byron. By John Nichol. (Macmillan & Co.)

PROF. NICHOL'S book is a moderate and tolerant narrative of Byron's chequered life. He has evidently set himself deliberately to "nothing extenuate, nor set down aught in malice," and the result is a little monograph which at least impresses us with the impartiality of its tone. There is not much in it, so far as we can discover, particularly novel, either in matter or manner, and the writer's general verdicts as to the poet's principal works are identical with those by which the common consent of modern critics is contented to abide, although we think that he assigns to *Cain* a higher place than usual, holding, indeed, that it rivals the *Cenci* as "the greatest single performance in dramatic shape of our century." He gives also what appears to be extravagant praise to the "Letter to the Editor of *My Grandmother's Review*," concerning which he says that "no more laughter-compelling composition exists." We confess to finding this "imitable epistle" long-drawn, and even tedious, besides which not a little of the mirth sadly loses its point from the fact that the person addressed was a barrister, and not a clergyman as Lord Byron supposed. But our view of humour no doubt differs from Prof. Nichol's, as we can certainly see nothing of that commodity worth preserving in the foolishly profane anecdote about Dr. Lort Mansel which he quotes at p. 41. We have marked but few and very trifling errors. If by "De Chales" (p. 86) Prof. Nichol means the learned Philaretè, we doubt whether he is right in decorating him with the prefix. "Caught his death" (p. 199) seems a vulgarism scarcely worthy of the author of a "primer of composition." But—to wind up with praise—we must credit



Prof. Nichol with one compact little aphorism, which certainly deserves a place in any future museum of "Laconics." It is this—"Absolute originality in a late age is only possible to the hermit, the lunatic, or the sensation novelist." We commend it to the notice of those who are afflicted with what Théophile Gautier calls "cette préoccupation du neuf qui tourmente les cerveaux inférieurs."

*An Attempt towards a Glossary of the Archaic and Provincial Words of the County of Stafford.* First brought together by C. H. Poole. (Stratford-upon-Avon, St. Gregory's Press.)

THANKS to the impulse given to the good cause by the English Dialect Society, there are now few counties in England the dialectal peculiarities of which have not been collected and registered. The cause is such a good one, and the difficulties attending the compilation of a perfect glossary of any dialect are so great, that it may appear almost ungenerous to find fault with any work of the kind, particularly with one which is, as in the present instance, breaking fresh ground. But truth compels us to acknowledge that Mr. Poole's work hardly reaches the standard of perfection. There are sins of commission as well as of omission; the illustrative quotations are at times but little, if at all, appropriate. For instance, the line from *Julius Cæsar*, III. ii.—

"Here is himself, *marr'd*, as you see, with traitors," is not a good illustration of "Mar'd, spoilt; used of a child." The article "Starve" reads very much as if Mr. Poole were ignorant of the original meaning of the word. Other faults, such as misprints, might easily be pointed out, but they are all such as can, and no doubt will, be set right in a future edition, which we shall be glad to see, and much as they are to be regretted, we must still feel thankful to Mr. Poole for having secured from oblivion a large number of interesting forms and words. Etymological guesses, the great pitfall of amateur glossarists, are, we are glad to see, entirely omitted.

WE have received the following books:—Part xi. of *Grove's Dictionary of Music and Musicians*, and *The Trial and Death of Socrates, being the Euthyphron, Apology, Crito, and Phædo of Plato*, translated into English by F. J. Church, a son of the Dean of St. Paul's (Macmillan). *Shakespeare's King Henry the Fifth*, with Notes and an Introduction, by K. Deighton, B.A. (Allen & Co.). *The Chain of Life in Geological Time*, by J. W. Dawson, LL.D., F.R.S., &c. (Religious Tract Society). *The Verdendorps*, a Novel, by Basil Verdendorp (C. M. Hertig, Chicago). *Hachette's Illustrated French Primer*, edited by Henri Bué, B.-ès-L., and *The First German Book*, by A. L. Becker (Hachette & Co.). *Primer of the Industrial Geography of France*, by G. P. Bevan, F.G.S., &c. (Sonnenschein & Allen). *The Heart and its Function: Health Primers* (Bogue). *My First French Phrase Book*, part i., by A. Grover, LL.D. (Relfe Bros.). *Real Property Handbook*, by G. H. Larnum, second edition (Heywood, Manchester). *Politics and Art*, a Lecture, by T. H. Hall Caine (N. and Q. Society, Royal Institution, Liverpool). *The Literary Ladder*, by A. A. Reade (Partridge & Co.). *Nero*, a Tragedy, by R. Comfort (Philadelphia); and a small (second) edition of *Luxurious Bathing* (Field & Tuer).

"We announced yesterday the death of the Rev. Thomas Boys, M.A., late vicar of Holy Trinity, Hoxton. He was in his eighty-ninth year, and had lived for some time in the strictest seclusion. Mr. Boys was a man of great ability, of indefatigable industry, and of unaffected piety and worth. His erudition excited alike the admiration and gratitude of the late Sir George Cornewall

Lewis, who, a few weeks only before his death, discovered the scholar to whom, as he confessed, he was so deeply indebted in his youth for some of the best expositions, grammatical and otherwise, of classical literature. The authors whose works he edited are still among the favourite text-books of Cambridge, his own university. These editorial labours were performed for the most part while as yet he was doing duty as a military chaplain in the Peninsula. He landed with Sir Arthur Wellesley in Portugal. During the tedious winter that the English commander lay behind the defences of Torres Vedras, Mr. Boys devoted his leisure hours to the task of translating the whole of the Bible into Portuguese. How skilfully he discharged that self-imposed function may be inferred from the fact that his version of the Scriptures has been adopted as well by the Roman as by the Protestant Church. The late King of Portugal, Dom Pedro I., publicly thanked him for that gift to his people. The minor literary performances of Mr. Boys were numerous. His pen was rarely at rest. For well-nigh half a century he was a frequent contributor to the pages of *Blackwood*. Scattered among its volumes are innumerable reminiscences of the great Peninsular War, and likewise not a few 'tales' equally characteristic of the man and the period, many of which have since been republished in a cheaper form. Mr. Boys was a liberal subscriber, also, to the columns of *Notes and Queries* for many years in succession, sometimes under his own, and sometimes under an assumed, name ('Vedette' among others). His philological excursions in Chaucer are, as every literary antiquary knows, invaluable. In the literature and antiquities of the Jews, for whom he cherished a peculiar regard, he had few equals. Mr. Boys was appointed vicar of Holy Trinity, Hoxton, in 1848."—*Times*, Sept. 14.

MR. JAMES H. FENNELL, 14, Red Lion Passage, Red Lion Square, W.C., has a scarce, curious, and interesting collection of old newspapers which might interest some of our readers.

### Notices to Correspondents.

We must call special attention to the following notice:

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

W. H. F. (*ante*, p. 220).—Lord Derby's speech on "Thrift" was given at the Mansion House on Friday, March 12, 1880. On the same occasion speeches were delivered by Cardinal Manning, Colonel Harcourt, M.P., and Canon Wilberforce. Papers were also read by Mr. Blanchard Jerrold, Dr. B. W. Richardson, and Prof. Leone Levi.

A. W. C. B. (*ante*, p. 220).—R. R. (Boston, Lincolnshire) writes: "The enigma on the letter H is generally attributed to Lord Byron, but erroneously. It is by Catherine Maria Fanshawe, and is given at p. 55 of her *Literary Remains*, published by Pickering, 1876."

P. J. M.—Will you convey your offer through us to MR. INGRAM?

P. B. (Caen).—You had better consult a picture dealer.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, SEPTEMBER 25, 1880.

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## Notes.

## SHAKSPEARIANA.

"ROMEO AND JULIET," V. iii. 114-5 (6th S. ii. 164).—

"Seal with a righteous kiss  
A dateless bargain to engrossing death."

It seems to me that C. F. H. has somewhat misunderstood this passage. That the phraseology is legal admits of little doubt; that a pun of any kind is intended is in the highest degree improbable, as the speech is of too solemn a nature for such a thing. Is there any pun intended in "Here will I set up my everlasting rest," words used just before? Certainly not, I should say: and yet there might be, considering Shakspeare's use of the phrase "set up one's rest." Furthermore the "more common meaning" of *engrossing* is not "fattening upon" according to Shakspeare: He only once uses the word in the sense of "to fatten," in *Richard III.*, III. vii. 76, "Not sleeping to engross his idle body." For the meaning "to write out in a fair hand," cf. *ibid.* III. vi. 2, "Which in a set hand fairly is engrossed." This latter sense appears to be the oldest one, though the word more frequently means in Shakspeare, and probably so means here, "to occupy wholly," or "seize in the gross" (from Fr. *en gros*); cf. *Merry Wives*

of Windsor, II. ii. 203; *All's Well that Ends Well*, III. ii. 68. The word *dateless* evidently means not "undated," but "for which no dated can be fixed": cf. *Richard II.*, I. iii. 151, "The *dateless* limit of thy dear exile." The explanation of the metaphor *in full* would appear to be this:—The seemingly dead Juliet is the deed which Death has *engrossed*, Romeo's lips seal the deed by kissing her, and so Romeo devotes himself unalterably to Death. It is possible, however, that the metaphor is not complete, and that Romeo's words mean that by his kiss he entirely gives up himself to Death, who has already taken complete possession of Juliet, *i.e.* he makes with Death an unconditional bargain. Again, Shakspeare, in his word *engrossing*, may possibly combine both meanings. F. C. BIRKBECK TERRY.  
Cardiff.

Surely the word *engrossing*, though a law term, is not used here as signifying the fair copying a deed, but for the so-named common law offence of buying up the whole of any kind of merchandise to sell at an exorbitant profit. This misdemeanour was most obnoxious to the ancients and our own forefathers. See Walker's and other dictionaries. The contract with death is *dateless*, no time being fixed for its termination. See, also, *All's Well that Ends Well*, III. ii.:—

"Countess. I prithee, lady, have a better cheer;  
If thou engrossest all the griefs are thine," &c.

Shakspeare may be quoted as using *engross* in the sense of "to fatten" in Buckingham's speech to the citizens, *Rich. III.*, III. vii., but even there such does not appear to be the primary sense, as it is contrasted with the word "enrich." And even in the former instances its untechnical meaning of selfish aggrandizement is, perhaps, sufficiently reproachful to point the sense.

May I add, from Chapman's *May Day*, II. v.:—

"Angelo. Go to, sir, by this light you'll be complained on, there cannot be a fool within twenty mile of your head but you *engross* him for your own mirth; noble-men's tables cannot be served for you."

Where a notion of an offence in connexion with a marketable article is evidently intended.

B. C.

I remember a witness from the West Riding saying, "I was struck *dateless*," meaning that he was insensible. The court was puzzled, but the present Viscount Cranbrook, then Mr. Gathorne Hardy, a junior barrister on the Northern circuit, quoted *Rich. II.*, "The *dateless* limit of thy dear exile."  
W. G.

"MACBETH," V. iii. 55 (6th S. i. 151, 209).—Will MR. WHISTON kindly allow me to make three remarks on his note? (1) He is doubtless better informed, but his words unintentionally lead the less informed, I think, to suppose that I have evolved *Cynce* out of my own conscious-



ness from *Canina Brassica*. It was a known synonym. My only suppositions are that the transcriber or printer changed *ne* into *m*, and possibly *e* into *e* not mute. (2) Scammony (or any other purgative drug) would do, could we only find a name for it resembling *Cymé*, but up to the present we have not. (3) French scammony was known in Europe in Shakespearian times by several names, the most usual being *Scammonium Monspel*; and the only approach to Cynanchum was one used by Clusius, "Apocynum 4"; but Cynanchum, as I had supposed, and as I am informed by Mr. J. Britten, is a later and Linnean name for the *Scammonium Monspel*. In conclusion, I am by no means wedded to *Cynæa*, but merely support it as at present the nearest or only proved approach to the Shakespearian corruption, *Cymé*. B. NICHOLSON.

"MACBETH": "SAG" (6th S. i. 251, 333).—Any of your readers who possess old house property must be well acquainted with the word *sag* or *sagged*. To a remark that the roof seems to have given way, the answer will probably be "that the rafters have sagged a bit, sir, but I'll get them furred," that is, have a bit nailed on to the bent rafters, so as to bring them all straight again. Whence "furred"? J. R. HAIG.

#### SURNAMES IN FORMER PARLIAMENTS.

A glance over a very fine and almost exhaustive collection of franks, in a country house where I have lately been staying, has supplied me with the following list of surnames occurring among the members of the House of Commons during the eighteenth and nineteenth centuries. It may be interesting to readers of "N. & Q." and to English readers generally, as showing approximately the sources whence the middle, and for the most part untitled, classes derive their surnames.

1. *Titles and Dignities*.—Secular: King, Duke, Earle, Erle, Barron, Lord, Knight, Marshall, Sheriff, Major, Burgess, Squire, Laird, Master, Masters, Franklyn, Franklin, Noble, Chamberlain, Chamberlayne, Dempster, Denison, Freeman. Ecclesiastical: Bishop, Archdeacon (pronounced Archdeacon), Clark, Clarke, Clerke, Clerke, Kirkman, Abbot, Monk, Monck, Fryer, Frere, Palmer, Dean, Parsons, Beauclerk, Christian, Christy.

2. *Trades and Professions*.—Archer, Forester, Forster, Foster (probably abridged from Forester), Falconer, Hayward, Heywood, Howard (query Hereward), Hinde, Cooper, Parker, Gardner, Gardiner, Barber, Barbour, Goldsmid, Farrer, Planta (?), Carter, Parkes, Plummer, Plumer, Gard, Woolcombe, Walker, Proctor, Fryer, Smith, Smyth, Smythe, Smijth, Sumner (query Sumpner), Fludyer, Baker, Booker, Potter, Hustler, Carpenter, Rider, Ryder, Fowler, Hooker, Hooper, Horsman, Mason,

Waller, Sadler, Sadleir, Sargent, Sawyer, Tennant, Tennent, Law, Glover, Baillie, Bailey, Fagge, Bowyer, Fletcher, Brockman, Brewer, Collier, Page, Turner, Miller, Millar, Tyler, Shepherd, Sheppard, Skinner, Skynner, Coker, Trotter, Sloper, Forman, Cook, Cooke, Cotter, Chapman, Chaplin, Hanger, Girdler, Ambler, Taylor, Tayler, Tayleure, Bridgeman, Farmer, Porter, Spurrier, Fuller, Packer, Steward and its derivatives, Stewart, Stuart, Buller, Webber, Webster, Tremonger, Horner, Leader, Le Marchant, Le Mesurier, Nailor, Naylor, Harpur, Callender, Callendar, Butler, Wright, Troller, Templer, Loder, Hooper, Spicer, Storer, Spooner.

3. *Animals*.—Fish, Bird, Bull, Bullock, Mare, Lyon, Lyons, Parrott, Wren, Haddock, Bass, Basset, Robins, Hogg, Lamb, Coote, Drake, Nightingale, Crickett, Hawke, Hawkes, Hart, Pye, Finch, Wolff, Woulfe, Kerr, Martin, Fox, Rooke, Roche, Buck, Roe, Roebuck, Hogg, Hare, Dolphin, Peacocke, Heron, Peel, Buzzard, Steere, Ram, Cocks, Cockerell, Todd, Luce, Tench.

4. *Objects, Natural and Artificial*.—Natural: Heath, Beake, Moss, Banks, Bankes, Wood, Greenwood, Broadwood, Gale, Tempest, Mead, Meade, Shore, Cole, Coles, Stote, Swann, Brook, Broke, Brooks, Brookes, Brooksbank, Lea, Lee, Leigh, Waters, Peach, Meadows, Raine, Cave, Grove, Cherry, Pollen, Legge, Ridge, Downe, Downes, Stone, Craig, Craggs, Field, Fielde, Fielden, and its variety Fielding or Feilding, Salt, Orchard, Ash, Ashe, Read, Reed, Beach, Beech, Huske, Pease, Rose, Rice, Leech, Leach, Mew, Hornes, Palmes, Rush, Rushbrooke, Ridge, Hawthorne, Oakes, Birch, Poole, Moor, Moore, More, Martin, Martyn, Flood, Flooded, Rivers, Mount, Stone, Plumptre, Gage, Worms, Hill, Webb, Bourne, Dodd, Ford, Forde, Sandys, Lemon, Loch, Dawes, Clay, Peek, Flower, Thorpe, Gully, Ferne, Coombe, Combe, Primrose, Torr, Marsh, Leeke, Knowles, Knollys, Garth, Edge, Leeves, Wheat, Sparrow. Artificial: Bridge, Bridges, Brydges, Church, Firebrace, Money, Lake, Hoy, Hay, Hayes, Way, Pepper, Portal, Weir, Garland, Tower, Towers, Vane, Bell, Lane, Kirke, Booth, Currey, Currie, Coke, Burgh, Ewer, Negus, Fife, Pitt, Home, Stock, Potts, Pott, Loftt, Patten, Wall, Chambers, Fort, Pulley, Penn, Coffin, Lock, Locke, Cross, Crosse, Graves, Greaves, Muskett, Cheere, Pole, Hood, Ball, Close, Barne, Boss, Burrow, Burrows, Burroughes, Bowles, Pugh (query Pew), Packe, Cotes, Style, Busk, Gauntlet, Burgage, Dyke, Dykes, Hutt, Croft, Rivett, Burden, Burdon, Raikes, Briggs, Hedges, Crook, Shovell, Shield, Cubitt, Speirs, Spencer, Cope, Staples, Cuff, Cuffe, Steel, Steele, Mangles, Trench, Hall, Skene (=Sword), Cage, Brand, Conduit, Seale, Ward, Key, Lever, Bagge, Cairns, D'Oyly, Dormer, Mills, Piers, Boord, Wells, Cresset, Barre, Betts, Yarde, Cordes, Bowes, Bower,

Van, Cotton, Creed (?), Bliss (?), Brandling, Hoste, Packe, Mills, Miles, Temple, Shippen, Pytches, Pitts, Pytts, Platt, Trail, Hulkes, Tapps, Tynte, Pollard, Dyce, Revell, Wills, Willes, Kingscote, Kingsmill.

E. WALFORD, M.A.

Hampstead, N.W.

(To be continued.)

ROGERS'S "PLEASURES OF MEMORY."—On the blank leaves of a copy of the above work in my possession, which formerly belonged to Sir Charles Aldis, are written the following lines :—

"Pleasures of Memory! oh, supremely blest,  
And justly proud beyond a Poet's praise,  
If the pure confines of thy tranquil breast  
Contain indeed the subject of thy lays!

By me how envied! for to me,  
The herald still of misery,  
Memory makes her influence known  
By sighs and tears and grief alone:

I greet her as the fiend, to whom belong  
The vulture's ravening beak, the raven's funeral song.

{Alone at midnight's haunted hour,  
When nature woos repose in vain,  
Remembrance wastes her penal power,  
The tyrant of the burning brain.]

She tells of times misspent, of comforts lost,  
Of fair occasions gone for ever by;  
Of hopes too fondly nurs'd, too rudely cross'd,  
Of many a cause to wish, yet fear, to die.

For what, except th' instinctive fear  
Lest she survive, detains me here,  
When 'all the life of life' is fled?  
What, but the deep inherent dread

Lest she beyond the grave resume her reign,  
And realize the hell that priests and beldams feign."

Rogers himself inserted a somewhat different version of these lines in later editions of his poem, as a note on the second part, adding that they were said to have been written on a blank leaf, but not naming any author. In recent editions the author is said to have been "H. F. R. Soame, of Trinity College, Cambridge," which is understood to be a pseudonym adopted by Sir Henry Bunbury. But in neither of the editions of the Soame poetry known to me (1799 and 1833), where the above piece is included, are the lines found which I have enclosed between brackets; and in some other points, also, the version there given is inferior. Some future editor of Rogers might be glad to know the origin of this "affecting reverse" of the poet's own description.

J. H. L.

THE ELEPHANT IN MESOPOTAMIA.—In the second volume of the *Records of the Past*, p. 59, Dr. Birch gives a translation of the inscription from the walls of a tomb at Gournah in which Amen-em-heb, a functionary of the Pharaoh Thothmes III., describes an elephant hunt in which he took part with the king. By hamstringing a large elephant he probably saved the king's life, and for this service was rewarded. There were

one hundred and twenty of these beasts taken for their tusks on this occasion. In a foot-note Dr. Birch says this took place at Nii, "that is, Nineveh or else India"; but the fact has been established by M. F. Lenormant and M. F. Chabas\* that this animal was wild in the valley of the Euphrates in the seventeenth century B.C., and was known to the Assyrians as the "ox with tusks." In the seventh, if not as early as the tenth, century B.C. the huge pachyderm was no longer an object of the chase, as it had been down to the twelfth century at least, for Tiglath Pileser relates his exploit of killing ten elephants and taking others alive.

The elephant, therefore, in the time of the Pharaoh Thothmes III. (about the seventeenth century B.C.) was a native of Mesopotamia, and in all probability the ivory largely used by the Egyptians of the old empire in its early dynasties came from thence, and not from India, as with the Assyrians the Egyptians are considered to have established relations at a remote period. A question arises, which could probably be solved by a competent comparative anatomist by a minute examination of examples of early Egyptian objects in ivory, whether the material was furnished by animals differing in any respect from the Indian or African species, or identical with either. The elephant probably became extinct in Mesopotamia from the spread of cultivation in the valleys as well as from overhunting.

E. G. JONES.

[We welcome the long delayed return of our valued correspondent, whose paper entitled "The Cesnola Collection and its Relation to Art-History" (4th S. xi. 337) will not have been forgotten by the readers of "N. & Q."]

ENGLISH PERIODICALS: "THE TRUE BRITON."—No student of our national literature but must have read with great satisfaction MR. SOLLY'S announcement (*ante*, p. 221) that he is endeavouring to compile a complete list of the periodical English literature of the last century. Many years ago I picked up a small periodical not mentioned in Timperley or Lowndes, and of which I "made a note" which may interest MR. SOLLY and induce some of your readers to follow my example of noting in your pages any similar rarity:

"The True Briton, in which the State, Constitution, and Interest of Great Britain will be considered, both in General and in Particular; which will also contain an Account of New Books and Poems, and Miscellaneous Collections, Theological, Historical, Poetical, and Philosophical: Together with the Weekly Occurrences, as Births, Burials, Marriages, Preferments, Books, Stocks &c., so as to make it an History of the Times.

Britons, attend the Good we here design,  
In every Grave, in every Gayer line.

To guide the Heart, we strive by various ways,  
Example, Precept, and the Thirst of Praise;  
Each Vice to shun, each latent Virtue move,  
And call forth Acts well worth Britannia's love.

\* *Comptes Rendus de l'Académie des Inscriptions* for 1873, pp. 160 and 178.



London, printed for and sold by J. Fuller, in Ave Maria Lane; J. Barnes, at the Gazelle, near Charing Cross; W. Russell, at Horace's Head, without Temple Bar; and M. Sheepy, under the Royal Exchange; and to be had at most Booksellers' in Town and Country, and by the Men who carry the News Papers."

It is a small 8vo. volume, containing twenty-five numbers, the first of which was published Wednesday, January 2, 1751, and the last on Wednesday, June 19 following. It has an index. I regret to say I cannot put my hand on the book to give further particulars. AN OLD BOOKWORM.

THE PRONUNCIATION OF "BRIER."—In the ballad of the *Battle of Otterbourne*, Douglas is made to say:—

"Oh, bury me by the bracken bush,  
Beneath the blooming brier;  
Let never living mortal ken  
That a kindly Scot lies here."

It is evident from this that "brier" is here a word of one syllable, and that it is pronounced "breer." This pronunciation obtains at the present day in the county of Rutland. A hedge-trimmer says, "I'll clean up they breers," meaning that he will cut away the straggling briers of the bramble. "The blooming brier" evidently refers to the delicate five-petalled white roses of bloom borne by the blackberry or bramble, of which Robert Nicoll and Ebenezer Elliott have sung the praises; and Rosalind spoke of a rhymester who would "hang odes on hawthorns and elegies on brambles." Has any one found a rhyme to "blackberries"? I can only call to mind one, in Ingoldsby's *Babes in the Wood*, and that, as usual, is perfect.

CUTHBERT BEDE.

SIGNBOARD PAINTED BY THE LATE DAVID COX.—The following should be preserved in "N. & Q.":

"A singular dispute, touching the ownership of the signboard of the Royal Oak Hotel, Bettws-y-Coed, was yesterday submitted for the decision of the Bangor District Court of Bankruptcy. The sign, which is well known to most tourists in Wales, was painted by David Cox in 1847 as the signboard of the hotel. David Cox retouched it in 1849, and in 1861, at the request of many admirers of the artist, it was placed in the hall of the hotel. The late landlady having gone into liquidation, the trustees claimed to include in the effects the old signboard, for which it was stated a connoisseur had offered 1,000*l.*, and a dispute now arose whether the painting was not a fixture, and as such belonged to the lessor, Lady Willoughby D'Eresby. The Judge, after a perusal of the voluminous affidavits, decided in favour of her ladyship, directing that the costs of the application should be paid out of the debtor's estate."—*Times*, Sept. 17.

A. GRANGER HUTT.

8, Oxford Road, Kilburn.

Lines by Lord Brougham.—In the year 1861 I was permitted to copy from the MS. note-book of a friend the following lines. He had found them inscribed over the cottage of Lord Brougham at Cannes, which had been engaged for the recovery

of his daughter, but where she died many years ago. They seem worthy of preservation in "N. & Q.":—

"Eleanor Louisa Brougham.

Mount, gentle spirit! to the sphere

Where grief and pain thou ne'er can know;

Yet sometimes shed an angel's tear

On those who sorrow still below.

Oh! swiftly dawn the blessed day

When we, too, heavenward shall rise,

Casting this mortal coil away

To join thee in thy native skies.

"Nice, November 6, 1860."

W. J. FITZPATRICK.

SEMPLE'S "HISTORY OF THE CHRISTIAN RELIGION FROM ITS FIRST PLANTATION IN SCOTLAND."

—I send you the following clipping from the *Scotsman* of July 31. It is taken from an article on "Scotland in the Calendars of State Papers." The reason why I send it will appear from its closing sentence:—

"Memorial of Mr. Semple to the Lord High Treasurer.—The Assembly of the Church in North Britain had appointed him to write and publish an ecclesiastical history of the Christian religion from its first plantation in Scotland, and had memorialized Her Majesty for her royal bounty to enable him to perfect the work. Her Majesty had referred the memorial to the Lord High Treasurer. Mr. Semple had written the history as far as the Reformation in 1560, and had expended 300*l.* in purchasing some and transcribing other MSS., charters, and ancient records; had expended 170*l.* in travelling to the Universities of Great Britain, in transcribing records from the Cottonian Library and other public and private libraries in England, and had expended 20*l.* for transcribing Acts of the Assembly since the Reformation, the "principals" being burnt at Edinburgh.

"200*l.* more would be necessary for transcribing records for completing the modern history, and he would be put to the charge of 100*l.* and more in travelling to diverse places for collecting full materials for finishing the work. The publication would amount to 400*l.* Intended to have the history in the press next summer.

"*Minuted*.—"1st June, 1709.—If he will promise that the Queen shalbe at no further expense in yt. matter, my Lord will move Her Maty. to pay him 300*l.*" (Page 119.)

"To enable us to find and identify this 'Mr. Semple,' we have not even his baptismal name. What has become of his book? Did he write, after all, even a line of it? Here might be some 'hares to hunt' should they turn up within the prolific intellectual sporting ground of *Notes and Queries*."

R. M. SPENCE.

Manse of Arbuthnott, N.B.

CURIOUS MARRIAGE CUSTOM IN THE USAMBARA COUNTRY, EAST AFRICA.—The Rev. J. P. Farler, B.A., Universities Mission, read a paper "On the Usambara Country" at the evening meeting of the Royal Geographical Society, on November 25 last, when he described the marriage ceremony of the natives as being peculiar. The young couple meet at the house of a friend; two native bedsteads are placed one on either side of the room, with a big

fire between them. On these the bride and bridegroom recline in the sight of each other for four days without food. Lukewarm water is allowed them when they are thirsty. On the fifth day one basin of thin porridge is given them before the bridal procession commences to the house of the bride's mother. The bridegroom walks first with his friends, his best man carrying a zebra's tail. The bride follows at a little distance, on the back of a matron, surrounded by her friends. The chief bridesmaid is dressed as a man, and carries a sword and a gun. When they arrive before the house of the bride's mother, the men retire into another house, and a stool is put before the door for the bride to sit upon. The women then go round her with baskets of Indian corn, dropping some before her as they pass, until a large heap is made. The ceremony is completed by a great feast in the evening.

EVERARD HOME COLEMAN.

71, Brecknock Road, N.

"FRUITER": "HIRER."—Over a shop door here appears "C. Reid, Fruiter." Surely this is more correct than *fruiterer*, yet *fruiter* is peculiar to Scotland. There also appears here "W. W., Boat Hirer." *Hirer* is here in Scotland the person who lets, as well as the person who engages, the boat or carriage. E. LEATON BLENKINSOPP.

Ile of Cumbrae, N.B.

PARALLEL PASSAGES.—Sir Thomas Browne, in the twelfth section of the second part of the *Religio Medici*, has these lines:—

"Sleep is a death; O make me try,  
By sleeping, what it is to die:  
And as gently lay my head  
On my grave, as now my bed,  
How'er I rest, great God, let me  
Awake again at least with thee.  
And thus assured, behold I lie  
Securely, or to awake or die."

And in the Evening Hymn, by Bishop Ken, are these verses:—

"Teach me to live that I may dread  
The grave as little as my bed;  
Teach me to die that so I may  
Triumphing rise at the last day.  
Oh! when shall I in endless day  
For ever chase dark sleep away,  
And hymns divine with angels sing  
Glory to thee, eternal King?"

Should not the word *least*, in the sixth line of the quotation from Sir Thomas Browne, be *last*?

UNEDA.

Philadelphia.

"EVERY MAN JACK OF 'EM."—Having lent my black-letter Lydgate to a learned friend, not much accustomed to such old authors, he was arrested by the common word *everichone*=every one; and when I next saw him, he announced that he had made a discovery therewith—that the common

saying, "Every man Jack of 'em," had come from that word, thus: *everichone*—every John—every Jack—every man Jack. I submit this to PROF. SKEAT.

R. R.

Boston, Lincolnshire.

#### A TRAFALGAR VETERAN.—

"It may be interesting to many people to know that there is an old Trafalgar veteran living at Path of Condie, parish of Forgandenny. His name is Charles M'Kenzie, and he is now in his ninety-sixth year, having been born on the 18th of August, 1785. In the memorable action off Cape Trafalgar, in 1805, Charles served as a seaman on board the ship *Defence*, which was commanded by Captain (afterwards Admiral) Hope, a gentleman whose memory is still fondly cherished by the venerable tar. Charles is very reserved. He is almost blind, but his hearing is still good. He has lived at Path of Condie for about sixty years, and is still known to many as 'Fiddler Charlie.' He is a very intelligent old man, and is a regular and devout worshipper in Pathstruie U.P. Church."—*Strathearn Herald*, Sept. 11.

A. G. REID.

DEATH OF A WATERLOO VETERAN.—I extract the following from the *Standard* for the 11th inst.:—"William Adams, a veteran of Waterloo, died yesterday morning at Tingewick, near Buckingham. He was in his eighty-eighth year."

EDWARD J. TAYLOR, F.S.A. NEWC.

Bishopwearmouth, Sunderland.

RIP VAN WINKLE OR LITTLE BO-PEEP.—The *Shanghai Courier* says:—

"*Apropos* of stones, it is related in the Chinese *Contes des Fées* that a shepherd boy named Ch'u-p'ing was carried away by a Taoist priest and placed in a cave on the Golden Hill, when he immediately forgot all about home and friends and everything else. There he remained more than forty years, until he was at length discovered by his elder brother, who asked him where the sheep were. Ch'u-p'ing said they were on the hill-side, but his brother soon came back, saying he could only see a quantity of white stones lying there. Ch'u-p'ing then went out and bade the white stones arise, whereupon they all got up, and lo! there was a flock of many-tens of thousands in number."

This seems an odd mixture of Rip van Winkle and Little Bo-peep. WILLIAM E. A. AXON.

Fern Bank, Higher Broughton, Manchester.

CYPRUS PRODUCTIONS.—Among articles enumerated in the Tariff of Consulate of the old Levant or Turkey Company are Cyprus silk and Cyprus vitriol. HYDE CLARKE.

"THE WHIFFIAD."—Sixty or more years ago I had a copy, now lost, of a satirical poem bearing this title. I suspect that it never existed otherwise than in manuscript. It gave a clever narration, in rhyme, of a fracas which took place between a Brazenose Proctor and one of the Fellows of his college (the Rev. B.—P.—) for the offence of loudly cracking a hunting-whip in the quadrangle. The Proctor, who was known by the synonym of "Dr. Toe," got greatly the



worst of the struggle. I should much like to obtain a copy of the poem, which I believe was the production of one of the Hebers. The first two lines, after a Greek quotation, were :—

"Midst gloomy walls and solitary cells,  
Where everything but contemplation dwells."

M. D. K.

EPITAPHS IN LIVERPOOL.—Whilst making my collection of epitaphs from the burial-places and churchyards of Liverpool, I lately came across the two following, which I think are worthy of a place in "N. & Q." In Walton churchyard, Walton-on-the-Hill :—

"In Memory of Fanny Tart, the Wife  
of James Tart, who departed this  
Life the 28 of July, 1808, Aged 56 Years.  
Farewell vain World, I know enough of thee,  
And careless am of what thou say'st of me.  
Thy smiles I court not, nor thy frowns I fear;  
My cares are past, my head lies quiet here.  
The faults in me you've seen take care to shun;  
Look you at home, enough there's to be done."

In St. Nicholas's churchyard, Chapel Street,  
there is the following :—

"The Burial Place of Richard Williams.  
Here lies the Body of Rich<sup>d</sup>  
Williams, who died Dec. 6th, 1769,  
In the 62<sup>nd</sup> Year of his Age, was  
Clark of this Church 18 Years.  
Here lieth the Body of Michael  
Williams, first Organist of St. Peter's  
Church,\* who in his life was  
Remarkably distinguish'd for his  
Great abilities upon the Organ, he was  
Such a Capital performer which few  
Or none could equal. He died lamented  
By all that knew him on the 17th day of  
February, 1775, in the 33<sup>rd</sup> Year of his Age."

J. COOPER MORLEY.

Liverpool.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

"EIKON BASILIKE DEUTERA."—The name of this book has been twice mentioned in "N. & Q." (3<sup>rd</sup> S. iv. 410; 4<sup>th</sup> S. xi. 137), with an inquiry as to its author, but in neither case did the question lead to any reply. Recently the book has several times been advertised in booksellers' catalogues; and not long since it was priced in a London catalogue at six guineas, with a note that it is "very rare with the curious frontispiece." The book itself is a bitter satire upon the life of Charles II., and may be said to be a kind of parody on the real *Eikon*. The frontispiece represents the king kneeling at his devotions, but in place of looking up to a heavenly crown, he is

looking up to the vision of a fashionably dressed young lady, with laced bodice, curls, and head-dress "of the period." It is commonly stated that this figure was meant to represent Nell Gwynne. The plate bears no engraver's name. Is the artist known, and is there any reason to imagine that the figure in the heavens was designed for "poor Nelly," and not merely a type of what the king considered paradise? EDWARD SOLLY.

MONETARY CONVENTION.—It was, I think, about the year 1865 that a monetary convention was arranged between France, Belgium, and Italy, by which the silver coins of each state were made current in the territories of the others. I should be glad to know if the Papal States were included in this convention. It has often happened to me, and no doubt to many others, when travelling abroad, to take in change small Papal silver, and when paying it away to find it refused at the ordinary rate with the phrase, "Monsieur, le Pape ne va pas." I have been repeatedly told that the benefits of the convention were withdrawn from the Papal States on account of an attempt to overreach the other parties to it by debasing the coin; and that on remonstrances being made to the Pope, he replied, "Argentum et aurum non est mihi; quod autem habeo tibi do"! This story is probably apocryphal, and I doubt whether the contracting parties ever included "the successor of St. Peter" in the convention. J. WOODWARD.

"LE JEU DE FRANCE."—In the *Calendar of State Papers*, Foreign Series, of the reign of Elizabeth, lately issued under the editorship of Mr. A. J. Crosby, occur the following lines. What game of cards is represented as being played?—

"*Le Jeu de France.*

'Les nouvelles qu'on dit c'est que soubs la balance  
D'un jeu l'estat Francoys s'esbranle inconstamment  
A prime se jouant nostre entier changement  
Par quatre qui devoient conserver notre France.'

Monsieur :—

'Le premier soit qui n'ait en son jeu grand fiance  
Soit pour faire la fin passe tout simplement.'

Le Roy de Navarre :—

'Le second qui en perte a joue longuement  
Se pique de sa reste et fait tourner la chance.'

La Roynne Mere :—

'Le tierce qui tenant tout void que l'heur ne dit plus  
Demande a composer, monstrant l'espoir d'un flus  
Cachant son mauvais jeu soubs la carte couverte.'

Le Roy :—

'Mais le quart quitte tout pour le malheur qu'il a  
Qui nous apparait tous d'autant que cely la  
Nous tient associez de moitie a sa perte.'

H. E. L.

FITZHERBERT.—I should be glad of any information respecting "Master Fitzherbard," the author of *The Boke of Husbandry* and of a treatise on surveying. There is a doubt as to whether we

\* Now the cathedral church.

are to identify him with Sir Anthony Fitzherbert, a famous lawyer, or with John Fitzherbert, his brother. I do not know what evidence there is for either view. Certainly the author of the book on surveying knew a great deal about legal forms.

WALTER W. SKEAT.

ANCIENT SCOTTISH MEASURES.—Malcolm IV. grants to the canons of the Abbey of Scone certain payments from each ploughgate of land conveyed to them, including

“Quatuor clannos farinæ,  
Decem travas avenæ,  
Decem manipulos candelarum,  
Quatuor nummatas saronis,  
Viginti dimidias melas casei.”

The “trava” was, no doubt, the Scotch threave, consisting, I think, of two stooks of corn. The “manipulus” was, I suppose, a bundle or packet of candles. “Nummata,” I think, means a pound weight of soap. The “mela” was, no doubt, the old Scotch meal or meltid, that is, the quantity of milk given by a cow at one milking; but what was the “clannus” of meal? I cannot find the word in any dictionary.

WILLIAM F. SKENE.

[May not *clavus* and *clava*—the one a measure of wool, the other of land—afford some clue? The actual value, however, of those measures seems to be but vaguely known.]

CURIOUS ENGRAVINGS.—I possess two old engravings which appear to me to be of some value; I should be glad to know if such is the case. The first is  $17\frac{3}{4} \times 10\frac{1}{2}$  in., and has at foot:—

“Alexandro M. multa impèritè in officina dissèrenti silentium comiter suadebat Apelles, rideri eum dicens a pueris, qui colores tererent. Saluator Rosa Inu. scul.”  
The second is  $17\frac{3}{4} \times 14$  in.—subject, “The Circumcision.” At the base is the following:—

“Cernis vt octaua sit circumcisiu Jesus  
Luce puer, tenero accipiens in corpore vulnus,  
Ad normam veteris legis, ritumq’ receptum,  
Isacidis multos obseruatumq’ per annos.

“C. Schoneus.”

In the foreground on a label is the date 1594, over the monogram H. G., i.e. H. Grotzius.

F. A. BLAYDES.

Tilsworth, Leighton Buzzard.

SYMPATHETIC POWDER.—A correspondent last year sent me the following quotation from the *East Anglian*, vol. ii. (page not given):—

“To stop blood miraculously.—Take blue vitriol, bleach it in an earthen pan in the sun all the month of May: let neither rain nor dew come upon it; take (from far or near) a piece of white linen cloth whereon the patient has bled, wring it up close, and burn it in the fire.”

I shall be much obliged by any one who has access to the *East Anglian* informing me whether this recipe is taken from an old book or from current folk-lore. I should suppose the former.

WILLIAM GEORGE BLACK.

1, Alfred Terrace, Hillhead, Glasgow.

THOMAS DALE’S “POEMS.”—I have the seventh edition (1824) of *The Widow of the City of Nain, and other Poems*, by the Rev. Thomas Dale, of Corpus Christi College, Cambridge. Wanted, date of first publication, and any information as to author.

GEO. L. APPERSON.

Wimbleton.

[First published in 1818, according to the *Imperial Dictionary of Universal Biography*, where a full account will be found of the life, to date, of Rev. Thos. Dale, Canon of St. Paul’s and Vicar of St. Pancras.]

OBSCURE EXPRESSIONS.—I should be glad of information regarding the following:—

*Bead-hook*.—

“The Greeks with *bead-hooks* fought  
Kept still aboard for naval fights.”

Chapman, *Il.*, xv. 356.

*Blemos*.—“She...coiled herself up among lace pillows and eider *blemos*.”—Kingsley, *Yeast*, ch. ii.

*Bodkin lottery*.—“Every cobbler here...shall outsing Mr. Abel...every trumpet that attends a *bodkin lottery* sounds better than Shore.”—Tom Brown, *Works*, ii. 245.

*Boedied*.—“The famous chymist Drebbells, inventor of the *boedied* scarlet.”—Evelyn, *Diary*, Aug. 1, 1666.

*Book-muslin*.—Unde derivatur?

And, if I may repeat a question which has been already asked by some one else in “N. & Q.” without eliciting a reply, Why is the hussar or artillery cap called a *busby*?

T. LEWIS O. DAVIES.

Pear Tree Vicarage, Southampton.

A GERMAN FOLK-LORE EXPRESSION.—An odd relic of popular belief in witchcraft has been preserved in the German compound *Hexenschuss* (recorded in Grimm’s *Wörterbuch* and Wander’s *Sprichwörter-Lexikon*)—i.e. a sudden rheumatic attack and complete stiffness of the back or any other limb of the body, preventing its motion for a time, which is superstitiously ascribed to some magic influence of a witch (as the word implies). I should be glad to parallel this by a similar English expression that may have survived in any provincial English phrase or proverb. The only obsolete term comparable to it—viz., “witch-ridden,” quoted by Halliwell in his *Provincial Dictionary*, and explained there as “having the nightmare,”—does not seem to refer to the same bodily pain as the German *Hexenschuss* denotes.

H. KREBS.

Oxford.

AMARANTH=CRIMSON.—As a believer in the mysticism of colour in art, I wish to learn whether the colour called *amaranth* by the Italians, and which is that of the mantle of the famous order of the Annunziata, or Love-knots, is not precisely the colour of the *amaranth* flower called “cockscorn,” namely crimson, with a faint suspicion of brown. I am at present engaged in painting a figure in a garment partly of this colour and partly greyish buff. Where the subject is of a *recherché* character



the charm of the sentiment may be entirely lost by inattention to a nice discrimination of the appropriate colour, although form be perfect and expression of countenance accurate. SPAL.

REV. WM. WILSON.—Is there any record of him other than that to be found in his book called *The Philosophy of Physic* (Dublin, 1805, 12mo., pp. 329)? He states in the advertisement that at college (Trinity, Dublin, I suppose) he had a liver obstruction, got no relief from eminent physicians, applied to the study of medicine, and discovered a specific which he calls an "antiarthritic powder"; but, so far as I see (and I have read beyond the two hundredth page), he neglects to give the prescription for making up the powder. Can any reader of "N. & Q." do this? There are a good many sensible remarks in the book connected with the practice of medicine, and a straightforward manner of writing that makes one feel sure that he at least believed in the cures he effected by his specific.

C. A. WARD.

Mayfair.

ST. AUGUSTINE'S MANUAL.—I have a small volume—

"St. Augustine's Manual, or Little Book of the Contemplation of Christ, or of God's Word, whereby the Remembrance of the Heavenly Desires which is fallen asleep may be quickened up again. Printed by John Daye, dwelling over Aldersgate, 1575."

I find this edition is not mentioned by Lowndes, nor is there a copy in the British Museum, and a reprint lately made is from a later edition. Can you inform me whether this is the earliest known, and therefore likely to be unique? The wood-cut margins and title-page are taken from blocks different from those used in the 1586 edition, and are finer.

W. L. KING.

Wallington, Norfolk.

DEVOTION TO THE LESSER SAINTS.—Can any of your correspondents inform me of any work in which I can find accounts of particular devotion to lesser saints in the counties or parishes of England? I require accounts of places in England and elsewhere in which St. Osyth was specially honoured. Her life in Butler is very short.

ARTHUR SCHOMBERG.

[For St. Osyth reference may be made to an article by Mr. E. Walford in *Once a Week*, New Series, No. 44, for Nov. 3, 1866, reprinted, we believe, in the same author's *Pleasant Days in Pleasant Places*.]

"STINTING."—What is a "stinting" in an open meadow? I believe it to be a portion of the common meadow set apart for the use of one person, which was changed from time to time. I am not certain about this, and shall be obliged to any one who will correct me if I am wrong. Here is an example of the word, used in a Lincolnshire terrier of 1686: "Four gad in ye Beck, a stinting, Wil-

liam Brumby in ye West, John Stevenson in ye East, Thomas Sewers in ye South." ANON.

[See Williams on *Rights of Common*, p. 156, *segg.*]

A SCOTCH GAME.—Can any of your correspondents throw light on the origin of a game which I have seen played by children in Kirkcudbrightshire? I have not heard of its existence anywhere else. The children form a ring round two of their number, who crouch down on the ground; the others dance round them, singing, to a queer minor chant,—

"Rise up, rise up, and stand on your feet  
For to see your dear father lie dead on yon field."

The two inside the circle reply,—

"I'll neither rise up nor stand on my feet  
For to see my dear father lie dead on yon field."

The chant and the answer are repeated, only substituting "mother," "brother," &c., for "father," till the whole circle of relations has been exhausted. Finally, the girls in the ring chant,—

"Rise up, rise up, and stand on your feet,  
For to see your dear sweetheart [or sometimes "husband"] lie dead on yon field."

Then the girls who have been crouching rise up, chanting,—

"Oh, yes, I'll rise up and stand on my feet  
For to see my dear sweetheart lie dead on yon field."

A. L.

ENGLISH CLOCKMAKERS.—When did the following live?—Thomas Amas, Kidderminster; Jon<sup>t</sup> Lowndes, London; Obed Cluer, London; Tho. Moore, Ipswich; Fran<sup>c</sup> Coleman, Ipswich; Dan<sup>l</sup> Ray, Sudbury; G. Maynard, Melford; William Sethwood, at ye Mermaid in Lothbury; Jn<sup>o</sup> Buffett, Colchester.

H. A. W.

"PAT-ABACK": "DIP-O'-THE-KIT."—In a document upwards of fifty years old, which is now before me, two rustic games are mentioned called "Pat-aback" and "Dip-o'-the-kit." Can any of your readers give a description of them?

ANON.

AUTHORS OF QUOTATIONS WANTED.—

"It is as difficult to hate and be wise as it is to love and be wise." Is this maxim in one of the essays of Lord Macaulay, or in those of Sir James Stephen?

THOS. L'ESTRANGE.

"Nausicaa

With other virgins did at stool-ball play.

Chapman."

In Webster's large *Dictionary* I find the above in connexion with the word "stool-ball." From which of Chapman's works is the quotation taken? Can you also name any work in which an account of "stool-ball" is to be found?

W. L. W.

"Apt alliteration's artful aid."

Dr. Morell, in *Biographical History of English Literature*, says this is in Pope. Is it not Churchill's?

THOMAS BAYNE.

[Churchill's *Prophecy of Famine*, l. 86.]

## Replies.

## THE ETYMOLOGY OF "BEDFORD."

(6th S. i. 173, 460.)

I am very glad to see the objections raised as to this word. If only the practice of asking for evidence and proof could become at all general in discussing etymologies, we should soon improve upon the old system of guessing, which flourished chiefly upon the suppression of the evidence.

ST. SWITHIN suggests that the right interpretation is *Bede's ford*, as if that were different; on the contrary, that is precisely the right etymology. I merely go a step further, and say what *Beda* means. Whether a personal name or not matters little; either way the sense is *beggar*.

F. A. B. confesses his ignorance of Anglo-Saxon, so that one wonders why he writes. However, he refers us to Salmon. Unluckily, Salmon's statements are merely ludicrous, as any one who knows Anglo-Saxon will easily see. For the benefit of those who do not, I will interpret him. He gives Camden's spelling as *Bedanford*, and Somner's as *Bedican ford*, both correct forms, and will appear hereafter. He then goes on to talk about a verb *bedician*, which is nothing but the modern English *be-dike*, with a long *i* and a strong stress upon it. He practically tells us that *Bedford* is short for *bedike-ford*, a notion which is utterly forbidden by the accent, and exemplifies the nonsense so easily poured out by those who know nothing of the matter. I regret that I have neither time nor space to go into this matter thoroughly; but I will sketch the outlines of the argument for those who know how to go on.

The verb to *bid* now means to command, and represents (by confusion) the A.-S. *beodan*; but the old sense of to *bid* is to pray, and represents (correctly) the A.-S. *biddan*. From the base *bid*, with suffix *-a* of the agent, and consequent vowel-change from *i* to *e*, was formed *beda*, a pray-er, *i.e.*, a man of prayer. This became a personal name, and was the name of him whom we moderns call the Venerable Bede, on the same principle that we say Horace for Horatius, *i.e.*, on the principle that it was not his real name.

From the same base *bid* was formed a secondary verb *bedecian*, to beg, literally to pray often, to keep imploring. The reason why F. A. B. and others know nothing about this verb is that it is not in the dictionaries. The fault is on the side of the dictionaries, who are very poor authorities; the authority for it is King Ælfred, who knew the language perfectly well and spoke it daily; see Gregory's *Pastoral Care*, ed. Sweet, p. 285, l. 12. He says the sluggard will not work in winter, so he has to *beg* in summer. Now, if the word *bedecian* be once admitted, we at once get a form *bedica* (put for *bedec-ia* by regular vowel-change), with the sense of *beggar*, and with the

stress on the first syllable. That such a substantive existed we need not doubt, since we find in Moso-Gothic the equivalent form *bidagwa*, and even German to this day has *bettler*, a beggar, from *betteln*, to beg, frequentative of *bitten*, the cognate of E. *bid*. Besides, we actually find *Bedcanforda* in one MS. and *Biedcanforda* in three, which certainly represent some Bedford or another; it does not matter where, since this does not affect the sense. *Biedca* has the early West Saxon *ie*, which in some cases stands for original short *i*, that is, it points back incontestably to the base *bid*, from which we started, and confirms the sense of *bedica*. *Beda* is a mere contraction, and certainly stands for an older *bedica*, cited by Somner, but (*more suo*) without a reference. *Bedcan* is the genuine singular, masculine.

It comes to this: we may refer *Bed-*, as a prefix in place-names, to a personal name *Beda* or *Bedca*. The sense of those names is not quite the same, as the former is the more respectable; but they were easily confused, and no doubt were dragged down to the same level of *beggar*. Either this explanation must be taken, or we must say that "we do not know." I have no great objection to the latter course, and only wish the principle could be much extended, to the deliverance of us all from the floods of conjecture under which all true workers groan.

Ælfred is not the only authority for the verb *bedecian*; so I am informed from a sure source. Our dictionaries are poor guides, especially as regards the accents; the only one worth consulting on etymology is that by Ettmüller. But they omit a great deal. I do not find *pinsian* in Bosworth; but see Ælfred's translation of Gregory, pp. 62, 63. I find no reference for *pleg-hūs*, a play-house, but *pleg-hūs* is used to translate the Latin *teatrum* in a gloss; see Mone, *Quellen*, p. 366. My advice is not to trust the dictionaries, but to turn to the texts.

I see I must add that *beda* cannot mean a chapel, as has been proposed; the A.-S. for chapel is *bed-hūs*, a bede-house or bidding-house, where *hūs* cannot be omitted or suppressed. A play-house is not a play, nor a stable a horse. CELER.

CELER appears not to have noticed that the derivation of this name has been already somewhat largely discussed in "N. & Q.," 4th S. v. 532; vi. 52, 124; 5th S. iii. 48, 251, 311, 430; iv. 9, 56. The late Rev. W. Monkhouse, B.D., F.S.A., Vicar of Goldington and Fellow of Queen's College, Oxford, in his *Etymologies of Bedfordshire*, 1857, writes:—

"In Anglo-Saxon the word *bedecian* means to fortify or defend with earthworks, and *dic* is of the same meaning and corresponds with our English word *dyke*. The German philologists explain it as 'an earthwork raised for the purposes of defence,' which gives a significance as applied to Bedford.



"*Bedicanford* is, therefore, a ford defended by earth-works, and it remains for me to show by what means and for what purpose it was so defended.

"The old ford way to Bedford was not where Henry III. built a bridge, near to where the present one stands, but it crossed the river at the foot of the Swan gardens and came out on the low or east side of the earthen mound called Castle Hill. The '*ripæ sudibus munitæ*' had been found by the Britons to be no protection against their former enemies the Romans, so they raised earth-works as a barrier to defend the passages of the rivers, of which the Castle Hill is a formidable specimen.

"No mention is made in history of the Romans ever having constructed such a work, with the single exception, perhaps, that the Emperor Probus caused one to be made in Africa, rather for the sake of giving employment to his soldiers, and preserving them from the enervating effects of idleness, than from any strategic motive. We may, therefore, safely conclude that this mound was raised by the Britons.

"Now, although Castle Hill is not a Roman work, yet there are many circumstances which point to this ford as having been on a line of Roman road, yet I shall mention one and only one.

"Just before its entering the river on the south side the road passes through the street called Potter Street, which is evidently a corruption of *Porta Street*, inasmuch as we find *Portways* in many parts of the country, either on the line of a Roman road or in close proximity to a Roman town. This rather militates against my theory about the almost entire absence of the Roman element in the nomenclature of the county, but I am obliged to yield to the force of evidence and give a reluctant consent to this interpretation. To adopt the words of an observing antiquarian, '*the Portway means a guarded passage over a ford*,' and the *Porta* or gate itself was unquestionably the barrier which guarded it. Thus we have got two separate words, on the two separate banks of the river, to denote one and the same thing; so that we cannot reasonably withhold our assent to the conclusion that Bedford must be a corruption of *Bedicanford*, and that it means a defended ford.

"The next point to consider is against whom was it so defended?

"History informs us that an army of West Saxons, under the command of Cutwulf, marched eastwards until they arrived on the banks of the Ouse at Bedford. Here it appears that the Britons made a courageous stand against them, and there are many reasons to incline us to the belief that an engagement took place on the south side of the river in Kempston parish. But history gives us no particulars as to the battle, and upon this point, beyond the relics that are found and the feeble rays of light which etymology sheds upon it, we are left entirely to our own conjectures."

Another gentleman, the Rev. T. Field, B.D., late Fellow and Tutor of St. John's College, Cambridge, writing to me on this subject, says:—

"*Lactodorum* is very likely, indeed, only the Roman rendering of the British name *Letnydur*. If the latter really is the old name of the place Bedford, it would go a long way to prove it a Roman town; then Bedford, the succeeding name, has to be traced independently, and no doubt is rather Saxon than English."

From the situation of the place, I think myself that the name is much more likely to derive its origin from fortification than from being a resting-place for beggars. I do not, however, presume to be an etymologist.

SYWL.

It appears to me that the possibility has been overlooked that "*Bedford*" was derived from the one sanguinary battle (if there were not two) fought on this spot between the Britons and the Saxons, 571-2. In my opinion it is more than probable that when the Saxons renamed the town the slaughter was in their remembrance, and they named it *Beadu-ford*, tantamount to bloody ford. Indeed, Bosworth gives it *Beadenford*.

W. PHILLIPS.

RENTON FAMILY (5th S. x. 429; xi. 18).—I hope it is not too late for me to be of some assistance to your querist X., who may, I fear, have been unintentionally driven off the right track by the apparent tenor of MR. E. J. TAYLOR'S information. Rainton in Durham may be dismissed altogether from our consideration. It is perfectly true that there is a village called Renton (not Rentown, as MR. TAYLOR writes it) in Dumbar-tonshire; but it is also true, though probably not generally known south of Tweed, that that village was only founded in 1782, and was named after Miss Renton, a friend of the founder. This fact, although mentioned in Lewis's *Topographical Dictionary of Scotland*, seems to have been unknown to, or overlooked by, the late Mr. Lower, so that, most unfortunately, the Dumbar-tonshire Renton is actually the *only* one mentioned in his *Patronymica Britannica*. The true state of the case, however, is shown in Keith Johnston's *Dictionary of Geography*, as well as in Lewis. The true Renton, the name-place of the Rentons of Billie, Lamberton, &c., is a barony in the parish of Coldingham, in Berwickshire. It did not, however, become a barony, so far as I have been able to ascertain, until some time after the lands had passed from any line of Rentons that may ever have held them to the Homes, towards the close of the seventeenth century. If I am right in this conclusion, which I draw from the facts furnished by the Retours, I would submit to Sir Bernard Burke's consideration the proposition that the Rentons were never, properly speaking, "*of that ilk*," as they are described in the last edition of the *General Armory*. I have allowed as much as I can for the possibility of the earliest line of Renton (*alias* Forester?) having held the lands of Renton from the then superiors thereof, who were, I presume, the Priors of Coldingham, if I am right in my identification of "*Reningtona*." But, in point of fact, I am not acquainted at present with any authority which clearly establishes that the line of Renton (*alias* Forester?), stated to have ended in an heiress in the fifteenth century, really did hold the lands of Renton. And on this point I should be glad to have further information, though it would not touch my contention that, in the face of the Retours of the seventeenth century, it is impossible to uphold the claim of any line of Renton to have

been "of that ilk," in the accepted sense of that well-known Scottish designation. It is a somewhat curious circumstance, and one very likely to cause a certain amount of confusion, that there should have been lands called Renton within the same barony as Renton, and that the Rentons of Billie should have had some property "in villa et territorio de West Restoun," as well as "in villa et territorio de Rentoun."

During the seventeenth century a good many notices of the name are to be found in the *Act. Parl. Scot.*, Retours, &c., and there is a brief account of the family in Anderson's *Scottish Nation*. The lands of Renton, originally, as I have said, a part of the barony of Coldingham, were erected into a barony, as it would appear, in favour of Sir John Home of Renton, Lord Justice Clerk, whose son, Sir Alexander, was served heir to him in the said barony June 2, 1690. In 1621, when John Home of Renton was served heir to his father Alexander in the said lands, they were still "infra baroniam de Coldinghame."

There is a curious statement in the *Scottish Nation*, based apparently upon Nisbet, to the effect that the earliest line of Rentons, from holding the heritable office of Foresters of the Woods of the Priory of Coldingham, were led to assume the name of Forester in preference to that of Renton. But no direct evidence is given in support of this alleged *alias*, and I only relate the story as one which may be worth investigating. If borne out by facts it might open up a new question, viz. that of the possible descent of some existing Scottish families of the name of Forrester or Forester from the Berwickshire Rentons, or *vice versâ*. However this may be, I am on safe ground when I mention a few facts concerning the history of the Rentons based on the public archives of Scotland.

James Renton of Billie was a Justice of Peace (1663) and Commissioner of Supply (1678, 1686) for Berwickshire. In 1693 his wife was "put in possession of her jointure on evidence of his death at sea, when on his way to Holland to escape from his creditors" (*Act. Parl. Scot.*, 1693, c. 56, IX. 322). Nevertheless, there was still a Renton of Billie a Commissioner of Supply for the county in 1704.

John Renton of Lamberton was on the Committee for War for Berwickshire, 1643, 1644, 1646, 1647, 1648. He was Constable of the Castle of Edinburgh, his accounts for provisions and ammunition being directed to be audited 1646, c. 92 (*Act. Parl. Scot.*, VI. i. 501, 521a). Here again we are met with a quaint story, for this same Renton of Lamberton and his wife are "ordered to restore the clothes and moneys of their servant, whom they had imprisoned [it is to be presumed wrongously] on charge of theft," 1649, c. 201 (*Act. Parl. Scot.*, VI. ii. 471). To make up for this, however, the laird of Lamberton, a few years

later, managed to get a fine of 1,000*l.* to the Lord Protector reduced to the somewhat mystical amount of 33*l.* 6*s.* 8*d.* We have notices of the Rentons of Lamberton as Commissioners of Supply for Berwickshire down to 1704. The direct male line is extinct. The Lamberton family is uniformly designed "of Scheill" in the Special Retours, but their identity is manifest from the description of the lands. Thus, Oct. 14, 1624, John Rentoun is served heir to Robert Rentoun, legitimate son of John Rentoun of Scheill, his brother german, "indimidietate terrarum de Lambertoun et Lamber-toun-Scheills" (*Inq. Spec. Berw.* 137). In the General Retours I find the designation "Lambertoun" on two occasions (*Inq. Gen.* 2687, 3718, May 25, 1642, and Dec. 9, 1652). I distinguish between the Billie and Lamberton lines, because the evidence is to my mind conclusive as to their being separate, though they are sometimes spoken of as one family. It does appear, however, from a Retour that the Rentons of Billie held the "dominical lands" of Lamberton (Lamertoun) in 1615, and in this fact may lie the explanation of the assumed identity. The Ricklesyde branch ended in heiresses in 1671, and a Home was one of the heirs portioners. Ricklesyde was, like Renton, in the barony of Coldingham. Billie was in the barony of Boncle. Two services (*Inq. Spec. Berw.* 99, 100) supply three generations of the Billie line, John Rentoun of Billie being served heir to David, his father, and John, his grandfather, Sept. 21, 1615. David was served heir to the elder John, May 12, 1590 (*Inq. Spec. Berw.* 487). The name seems to be always spelled "Rentoun" in the Retours. The earliest form in mediæval Latinity appears to be "Reningtona," which occurs as a place-name in the rental of the Priory of Coldingham (Surtees Soc., 1841, vol. i.), assigned by the editor (not named, but I presume Mr. Raine) to A.D. 1298. C. H. E. CARMICHAEL.

New University Club, S.W.

RICHARD III. (6th S. ii. 145, 194, 216).—Our Editor was right and I was wrong; and I beg to thank Mr. Tancock for the note which, by inciting me to look into the question at issue more closely than I had ever had occasion to do before, has led me to the discovery of an error which I hereby humbly acknowledge. I trust, however, that the Editor will do me the justice to acquit me of *contradicting* him, which HERMENTRUDE accuses me of doing. All I said was that "I very much doubted" his interpretation of the words in dispute, and "believed" they had another meaning. Writing at a distance from books, I carefully avoided the rashness of any positive contradiction or assertion. The writer of the note with which the whole question originated evidently construed the phrase "post conquestum" in the same sense as I did; but that sense surprised him, while



to me the use of the word "conquestus" seemed a very easy and convenient way of describing Richard's accession without committing oneself to any opinion as to the rights and wrongs of the matter. The passages which I had in my mind when referring to Mr. Freeman are these: "Conquestor" hardly means 'conqueror' in the common sense of that word, but rather 'acquirer' or 'purchaser' in the wider legal sense of the word 'purchase'" (*Norman Conquest*, vol. ii. p. 581, 1st ed.). "The word 'conquisivit' does not imply conquest by force of arms; it implies 'conquest' or 'purchase' in the legal sense; that is, something differing from strict hereditary possession" (*op. cit.*, vol. v. p. 740). On this last quotation it may be observed that the supplement to Ducange goes even further, and gives an instance where *conquestus* is applied to an hereditary possession. It is, I think, clear that it might very well be applied to the accession of Richard III. Nevertheless, I admit that I have found no instance of its being so used; and I have found, on the contrary, so much evidence in favour of the view taken by the Editor and Mr. Tancock, that my doubts are dispelled and my belief is changed. I still hold that the addition of "post conquestum" to the name of any English king except an Edward is meaningless; but I perceive that meaningless distinctions were made in the Middle Ages just as much as in our own time.

And now what will HERMENTRUDE think of my temerity if I dare to put forth another historic doubt, already implied in my last sentence, as to the existence of a King Richard in England before the Norman Conquest? She evidently refers to the person of whom the *Acta Sanctorum* for February 7 contains an account which may be summed up as follows. He was the father of SS. Willibald, Wunebald, and Waldburg or Walpurga; he went with his children on a pilgrimage, and died at Lucca. Five epitomes of his life are given. The first three are extracts from the authentic lives of SS. Willibald and Wunebald—all three contemporary accounts, two of them (the first life of St. Willibald, or *Hodæporicon*, and that of St. Wunebald) being traditionally attributed to St. Walpurga herself. All these describe the pilgrimage and death of the father of their heroes, but they never once mention his name or give the least hint that he was a king. In the 4th "Epitome Vitæ S. Ricardi, ex Itinere S. Willibaldi Ep. auctore anonymo" (a work which is obviously a mere late version of the *Hodæporicon*), the name of Richard appears once, for the first time. I think we need better evidence than this to make us believe that such a name was borne by an Englishman in the eighth century. By the middle of the twelfth century, however, the nameless father of three undoubted saints had grown so famous that the monks of Eystetten

begged some of his bones from Lucca; and then Abbot Adalbert of Heidenheim, writing a treatise *De Gestis Sanctorum Eystettensium*, had the audacity to declare that St. Walpurga "scribit...quod Ricardus Rex Anglorum pater eorum [sc. Willibaldi, Wunibaldi et Walpurgæ] fuerit." The Bollandists are sorely puzzled to find a kingdom for this sovereign, crowned so long after his death; they own that his kingship is matter of inference rather than of evidence; and their final conclusion is that he must have been one of the unnamed "subreguli" of Wessex in the confusion which followed Ine's abdication. If this is all that can be said in his favour, I utterly deny his right to be reckoned as Richard I. "ante conquestum." And now, one more query. HERMENTRUDE says: "We are so much accustomed to think of the monarchs from Egbert to Edward the Confessor as Kings of England, that we are apt to forget they were only *Kings of Wessex*." This leaves me so much aghast, in my turn, that I can only ask, with the utmost anxiety, What does it mean?

K. N.

In connexion with the recent discussion of the epithet "post conquestum," it may not be deemed inappropriate to offer the following extract as to Richard III.'s accession, taken from *The Chronology of History*, by Sir Harris Nicolas, p. 307:—

"As scarcely any two authorities agree respecting the date of the accession of this monarch, it is fortunate that he himself should have removed all doubt on the subject by an official communication. On the memoranda rolls of the Exchequer in Ireland the following letter from Richard III. occurs, which fixes the date of the commencement of his reign to the *twenty-sixth* of June, 1483:—'Richard, by the grace of God King of England and of France, and lord of Ireland. To all our subgiettes and liege-men within ourre lande of Irland, hering or seing thise ourre lettres greting. For as moche as we be informed that there is grete doubte and ambiguyte among you for the certaine day of the commensing of ourre reigne, we signifie unto you for trouthe that by the grace and sufferance of ourre blessed Criatur, we entred into ourre just title, taking upon us our dignitie royalle and supreme governance of thise ourre royme of England the xxvjth day of Juyn the yere of ourre Lord MCCCCXXXIII.; and after that we woll that ye do make all writings and recordes among yow. Geven under ourre signet at ourre castell of Notingham, the xijth day of Octobre, the second yere of ourre reigne [1484].'"

F. D.

Nottingham.

"GIAOUR" (6th S. ii. 8).—The best authorities seem to favour the Semitic origin of this word. Zenker (*Dictionnaire Turc-Arabe-Persan*) gives under the article "Käfir," "infidèle, qui n'a pas la vraie foi," &c., adding parenthetically, "vulg. Gjawr." From this it seems clear that the word *Giaour* is a Turkish corruption of the Arabic *Käfir*, and as applied to the Zoroastrians (presumably by their conquerors) was a term of contempt. The Zoroastrian called himself *Mugh* or *Mûgh*, an

honorific word of Zendish origin (*mōghu*), signifying, according to Mulla Firuz bin Kaus's glossary to the *Desātīr*, "distinguished by knowledge." *Gabar* is most probably a later and further Persian corruption of the same word. Vullers (*Lexicon Persico-Latinum*) ascribes the same origin to the word, saying, "Qua significatione (i.e. infidelis ejusvisus, pagani) vox ex Ar. *Kāfir* orta videtur ut *Gūr* (sepulcrum) ex Ar. *Kabr*." Other authorities might be quoted, but perhaps the above remarks are sufficiently conclusive in the lack of further historical evidence. C. E. WILSON.

Royal Academy of Arts.

Bk. i. chap. vii. of the *Ecclesiastical History* of Eusebius, Bohn's translation, has, "Strangers that were called *georæ*." Note:—"The word *γεωραις*, used here by Eusebius, is taken from the Septuagint, Exod. xii. 19. It is evidently a corruption of the Hebrew word גֵר, a stranger, and is interpreted by Theodoret, in *loc.*, *γεωραν τον προσηλυτην προσηγορευσε*. He called the proselyte *γεωρας*, stranger." May we not have here the origin of the word *Giaour*? First it means in Hebrew and Greek foreigner, and then in the course of time it takes the equivalent sense of infidel, stranger in race and religion.

W. J. BIRCH.

TENNYSON'S "AYLMER'S FIELD" AND JOHN'S BRAND (6th S. ii. 147).—

"So old that twenty years before a part  
Falling let appear the brand of John."

It is not surprising that M. L. H.'s German lady correspondent and many of her friends are puzzled to know the meaning of the above lines. The Laureate is, I think, hardly entitled to make himself so hard even to his English contemporaries, whose tastes or habits may not have made them all familiar with forest usages, and to foregners. It reminds me of the difficulty of a literary Westphalian baron (now no more) to understand the now current meaning of the term "squire." Our classical poet follows classical poets amongst other things in his scorn of notes. Had he been induced in this indirect manner to enlarge the sense of his two verses, although he probably might have regarded it as needless to say that the brand on the tree bore witness not to the fact of a visit but of a date, he might have told the reader that he was speaking of a mark of John burnt into the bark of the oak, covered from view by bark, the growth of centuries, but never adhering to the part branded, and finally disclosed by the axe of the forester splitting the adjacent and adhering bark of the wood in the ordinary processes of his occupation. The poet is borne out by the result of actual observation almost to the letter, as, indeed, will be found generally to be the case with him and with all poets not inferior to him. Major Rooke tells us

"that in cutting down some timber in Birkland and Billagh, in Sherwood Forest, letters have been found cut or stamped in the body of the trees, denoting the king's reign in which they were so marked. The cyphers were of the reigns of James I., of William and Mary, and one of King John. The mark of John was eighteen inches within the tree, and something more than a foot from the centre; it was cut down in 1791. But the middle year of John's reign was 1207, from which, if we subtract 120—the number of years requisite for a tree of two feet in diameter to arrive at that growth—it will make the date of its planting 1085, or about twenty years after the Conquest."

The age of the tree in question has been made matter of debate; but, assuming the correctness of the king's name, as undoubtedly the bark will not adhere to the denuded part, when by the axe the bark at the sides of the brand is severed, the whole covering bark "falling" would "let appear the brand of John." Such marks are foresters' usages everywhere. If the German friends of those German ladies could find in their own forests an oak as old as this, or as old as Frederic Barbarossa's, or Rudolph of Hapsburg's era, they might very emphatically illustrate the text, and synchronous continental usages too, by corresponding brands, for our sporting barons of those days were, as John's enemies complained, often at least, Flemish; their foresters themselves would be so too, and consequently acquainted with the forest of Ardennes, which extended from Lorraine far into Germany, and all its foresters would follow similar systems; but he who would venture to search for such an oak there now, after the wars which have intervened, would be justly set down as an ignoramus. Oaks of such venerable antiquity are only to be discovered in populous countries where wars have never raged, and where a preferable combustible to wood exists.

T. J. M.

Stafford.

The passage from Tennyson's *Aylmer's Field* is curiously illustrated by a bit of oak now before me, bearing the two Roman letters I R, if indeed the second letter be R, for it is much defaced by an axe-cut. It was given to my grandfather, William Fowler, of Winton, some sixty years ago, by a gentleman in the neighbourhood of Newark. Strange to say, the letters, which are a little over an inch in height, are cut or branded directly across the grain of the wood. Attached to the fragment is a paper label inscribed as follows:—

"This piece of wood was found in an Oak tree, 15 inches below the bark, and contained the Initials of King John, who died at Newark 600 years ago."

J. T. F.

Winton, Brigg.

I was shown, a good many years ago, a very old oak in Sherborne Park, Dorsetshire, which was said to bear the mark of King John. The mark was too indistinct to be deciphered by me, but I



understood from my informant, who was versed in woodcraft, that the tree had been branded in the time of King John. My impression is that he also told me what the mark or brand meant, but I am ashamed to say that it has entirely slipped from my memory.

WILLMOTT DIXON.

This subject was discussed pretty fully in "N. & Q.," 4th S. ix. 504; x. 19, 95, 154, 316, 382.

EDWARD H. MARSHALL, M.A.

DERSHAVIN'S "ODE TO GOD" (6th S. i. 376; ii. 15).—Dershavin was born in 1763; he served some time in the army, and was made successively a Councillor of State, Ambassador of the Senate, President of the College of Commerce, Public Cashier, and, in 1802, Minister of Justice. "His poem of *God* has been translated into Japanese, by order of the emperor, and is hung up, embroidered with gold, in the temple of Jeddo. It has been translated into the Chinese and Tartar languages, written on a piece of rich silk, and suspended in the imperial palace at Peking." The following is from Henry O'Neill's translation:—

"Sovereign of all! what other name so meet?  
And yet how language fails to tell thy name!  
Thou, by no language known! Or how shall reach  
Of thought conceive of thee, who dost all thought  
Transcend? Ineffable thou wast and art,  
Yet of all speech the fount! All knowledge comes  
Of thee; thyself unknown, unfathom'd still!"

WM. FREELOVE.

Bury St. Edmunds.

ALTHAM TITLE AND FAMILY (6th S. i. 36, 103, 505).—The preamble of the patent, dated Feb. 14, 1680 (enrolled in 1683), creating the Hon. Altham Annesley, second son of the first Earl of Anglesey by his wife Elizabeth, daughter of Sir James Altham, of Hertfordshire, Baron Altham of Altham, states that the honour was conferred for his father's services to the State and "*in memoria antiquæ illius et fidelis familiæ Althamorum*," and the new baron is not, as MR. PINK supposes, styled Altham of Altham "in the kingdom of Ireland," but "*Baronem de Altham in Comitatu nostro Corcagiæ in regno nostro Hiberniæ*." In March, 1679, the lands of Knockmore and others in Cork were erected into the manor of Altham (with fairs, markets, &c.) for the benefit of the first Earl of Anglesey before mentioned, but the English name of the manor seems to have died out. This was a common occurrence. Tralee and the lands around it were granted to Sir Edward Denny in 1587 as the seignory of Dennyvale, and the letters patent of Charles I. confirming the grant erect them into one manor, which "hereafter and for ever shall be called," so run the words of the letters, "named, deemed and reputed, the manor of Tallaght, otherwise Dennyvale." Before the end of the seventeenth century the latter name died out, and the old Irish one of Traghlegh, *i.e.* "the strand of the

river Lee," held and holds good to this day. But some of the imported names outlived the Irish ones. The first Blennerhassett, who came to Kerry in 1590 from Flimby, in Cumberland, gave the name of his English home to a farm near Tralee, which for nearly three hundred years has been called Flimby; the old Irish name of the place is never heard, and seems unknown. I am not sure whether the Valentia which gives the Annesley family another title was the little island off the coast of Kerry,\* but the Irish name of that place was and is Darrery (oak island), and its modern one of Valentia, used by English speakers, is merely a corruption of Bealinche, the Irish name for the arm of the sea or harbour between the east side of the island and the mainland. MacCarthy More, owner of all that country, was created Earl of Clancarty by Queen Elizabeth, and his only son is styled in the state papers Viscount Valentia *alias* Bealinche. He died *s.p.*, and the title seems to have been revived for one of the Power family. In 1621 Sir Francis Annesley was created Viscount Valentia in reversion after the death of Sir Henry Power, Lord Valentia, without issue male. Valentia Island was forfeited by the MacCarthys, O'Connells and Husseys in 1650, and granted to Lord Anglesey and Trinity College.

MARY AGNES HICKSON.

"GOD SPEED 'EM WELL" (5th S. xii. 125, 376, 518; 6th S. i. 505).—This custom was in use in the parish church of Thornton Steward, in the North Riding of York, up to the year 1871, when the old parish clerk died; also in the church of Patrick Brompton, in the same riding, up to the year 1866. About the year 1838 it was the custom in the church of Gundleton, near Clitheroe, for the clerk to publish notices of various kinds during divine service. On one occasion the carrots in the garden of the vicar were stolen. The clerk had to give notice of the same, and that a reward of one pound would be given to any one who would give such information as would lead to the detection of the thief. The clerk himself had stolen the carrots, part of which were boiling on his fire during the time he gave the notice, and in the afternoon his wife informed against him and claimed the reward.

While I am writing, a friend tells me that in the parish of Cottenham, where he resided, it was the custom for the men and women to sit in separate parts of the church. On one occasion the curate stopped during his sermon, as some one was talking, and said, "I hear a noise." A woman said, "Please, sir, it is not us." Curate: "I'm glad to hear it; it will be sooner over."

T. M. R.

AN OLD SONG (6th S. i. 314, 481).—Other fragments of the song may be met with in the Forest

\* The title is recorded by Sir Bernard Burke as "Viscount Valentia, co. Kerry," and we know of no other place in Kerry bearing the name.]

of Dean. I have the following note: Old William Hughes, known as "Old Forty," aged about eighty, used to be taken by his son around Coleford at Christmas, singing carols, especially the following *Three Round Tables of Moses*, which, he said, "the Lord preserved his voice to sing." Hughes died in 1860. He said he "got the song from his father":—

"One and one lies all alone,  
And evermore shall be-a;  
Two and two a lily white babe,  
Clothed all in green-a.  
Three of them were cancelled,  
And the three round tables of Moses.  
All the bells go sting, sting, sting,  
And the three round tables of Moses."

The other portion remembered by the lady who gave me the account was a final refrain, in which the first lines of the verses were repeated in inverted order, as follows:—

"Thirteenth was God himself,  
And the twelfth of the twelve apostun,  
And the eleventh of the eleventh archangel,  
And the tenth of the tenth commandment,  
And the nine kings of 'Lunnery,'  
O, eight it was her duty,  
And the seven works of mercy,  
And the six lamps were burning bright,  
And the five wounds of our Lord Jesus Christ,  
And four of them were cancelled,  
And the three round tables of Moses.  
All the bells go sting, sting, sting,  
For the three round tables of Moses."

The learned hon. sec. of the Cambrian Archaeological Society informs me that something of the same kind is known in the Yorkshire and Cumberland dales and in Cornwall. He asks, "Is fancy misled by the fact of its surviving among Celtic speaking peoples into an assumption that we have here, in a very mutilated form, a carol of the Byzantine or Greek Church?"

T. H. THOMAS.

Cardiff.

LORD BYRON AND ISAAC GREENTREE (6<sup>th</sup> S. i. 193, 240, 525).—In "N. & Q.," 2<sup>nd</sup> S. i. 52, there are four lines of the epitaph:—

"Beneath these green trees, rising to the skies,  
The planter of them, Isaac Greentree, lies;  
A time shall come when these green trees shall fall,  
And Isaac Greentree rise above them all."

It is stated by J. Y. (2) that these were found written in pencil on a tomb at Harrow, and were ascribed, he "believes erroneously," to Byron.

ED. MARSHALL.

BOOKS PUBLISHED BY SUBSCRIPTION (5<sup>th</sup> S. xii. 68, 117, 150, 198, 417; 6<sup>th</sup> S. i. 125, 526).—Prefixed to the *Poems on Several Occasions*, by Ann Yearsley, a milkwoman of Bristol (London, 1785), is a list of more than a thousand subscribers. Among the names are many members of the aristocracy, ten bishops, Sir Joshua Reynolds, Sir John Hawkins, Dr. and Miss Burney, William

Sotheby, Soame Jenyns, Horace Walpole, Thomas and Joseph Warton, Hannah More, Mason, the friend of Gray, and Robert Raikes.

GEO. L. APPERSON.

Wimbledon.

BOOK-PLATES OF LORD KEANE, SIR WILLIAM PIGOTT, BART., CHARLES KELLY, &C. (6<sup>th</sup> S. i. 336; ii. 34, 94).—Sir George Pigott, Bart., of Knapton, married Annabella, daughter of the Right Hon. Thomas Kelly; and their third son, William Pigott, Esq., of Dullingham House, married, secondly, Charlotte Maria, relict of John, first Lord Keane. ALFRED L. MONTGOMERY.

"THINK THAT DAY LOST," &C. (4<sup>th</sup> S. ix. 320, 396, 475, 521).—Your correspondent at the third reference, after tracing this couplet to the *Album Amicorum* of David Kreig, states that he has "not been able to trace the couplet to its author." Bartlett, in his *Familiar Quotations* (seventh ed., 1880, p. 607), states that the lines in that album have "Jacob Bobart's autograph." The *Boston [U.S.] Saturday Evening Gazette*, April 16, 1859, also refers the line to Kreig's album in the British Museum, but gives the name of the author as James Bobart. Both the *Familiar Quotations* and the *Gazette* state that Mr. Bobart, the author, was a son of the celebrated botanist of that name, and that he died about 1726. Is there sufficient evidence to attribute the lines to Mr. Bobart? and was his name Jacob or James? J. W. D.

MODERN CHURCH ARCHITECTURE: S. S. TEULON (6<sup>th</sup> S. ii. 67, 114, 197).—Those who are interested in such productions may be glad to know that St. Mary's, Ealing, formerly a respectable brown-brick church of the time of George I., was turned by Mr. Teulon into a pseudo-Saracenic edifice, of which the outside and, specially, the inside are quite startling in their vagaries. A. H.

Little Ealing.

SURREY WORDS (5<sup>th</sup> S. x. 222, 335; 6<sup>th</sup> S. i. 238, 344).—A. J. M., speaking of local words used in Surrey, says that in that county the sun is feminine; such is the case in some parts of Worcestershire, the moon being always masculine, as in German. Is this a remnant of our Saxon forefathers? A very common phrase about here, alluding to the supposed influence of the new moon on the weather, is, "He will choose his weather the third day." Yesterday I was told an old woman and her grandson had *discorded*.

W. M. M.

Droitwich.

JOHN COLE, OF NORTHAMPTON (3<sup>rd</sup> S. i. 387, 509; ii. 54; 6<sup>th</sup> S. i. 301, 346).—W. C. B. is most likely right as to the authorship of *Scarborough Tales* in my list of John Cole's works. The dedicatory epistle to Archdeacon Wrangham is signed



"The Author." I have not seen the little volume by Mr. Smales. The book, too, according to the imprint, was sold by J. Cole and printed by R. Horne, Whitby. Many of John Cole's books were printed for him. Is it not probable that Cole would assist in its production?

JOHN TAYLOR.

Northampton.

"TO SPEAK IN LUTESTRING" (5th S. xii. 287, 413).—In the replies to the question, What did Junius mean by this expression? I do not think any reference was made to Dr. Donne, who, in his fourth satire, *Poems* (4to., 1633, p. 339), has the words:—

"The like to a high stretcht lute string squeakt, O Sir,  
'Tis sweet to talk of Kings";

and Pope, in his version of Donne's *Satires*, works out the simile a little more fully; he gives it:—

"At this entranc'd, he lifts his hands and eyes,  
Squeaks like a high stretch'd lute string, and replies;  
Oh, 'tis the sweetest of all earthly things  
To gaze on Princes, and to talk of Kings."

MR. FRAZER (see "N. & Q.," 1st S. viii. 202) deemed the expression as meaning merely to speak in unison or to echo another man's words; but after reading the lines of Donne and Pope just quoted, it certainly appears probable that Junius meant "to talk fine," "to speak like an aristocrat." Perhaps Thackeray would have said "to speak like a regal snob."

EDWARD SOLLY.

"UP TO SNUFF" (6th S. i. 153, 484).—In reply to MR. GAUSSERON, I would ask (*more Scotorum*) has there ever been any doubt that tobacco "found its way to England some years before Shakespeare's death," 1616? Did Sir Walter Raleigh (1552–1618), then, never smoke a pipe after all? and are the old familiar stories of his turning smoke into gold by weighing the smoke of his pipe, and of his servant with the beer-jug, only anachronic fables? See Haydn's *Dict.* sub. "Tobacco"; also the chapter on "The Sovereane Weede. Its History," in *The Smoker's Text Book* (London: J. C. Hotten, 1870). *The Smoker's Guide* (London: Hardwicke & Bogue, 1876) says, p. 159, "Of Snuff and Snufflers,"—"The use of tobacco in the shape of snuff is referred to in the time of Catherine de Medicis (*ob.* 1589). It was recommended to her son Charles IX. (*ob.* 1574) for his chronic headaches." The same book, p. 5, mentions "an elaborate and exhaustive article by Andrew Steinmetz, entitled 'History and Mystery of Tobacco,' in the *Athenæum*, August 1, 1857.

R. H. C. F.

Tobacco was either first brought here in 1565, by Sir John Hawkins, or by Sir Walter Raleigh and Sir Francis Drake, in 1586. It was manufactured only for exportation for some years (*Stow's Chron.*)

Ashford, Kent.

FREDK. RULE.

HASTINGS OF WILLESLEY (6th S. i. 315; ii. 16).—I am obliged to ELAN for his communication; but is it possible to establish the precise identity of the young girl whose portrait he saw at Willesley Hall? I am aware that in consequence of the illegitimacy of General Sir Charles Hastings, the next-of-kin of the last baronet must be sought for on the Abney side. Unfortunately, however, the printed pedigrees of Abney of Willesley are wanting on many points. Sir Thomas Abney, Knt., Justice of the Common Pleas (grandfather of the heiress—to Hastings), had at least one sister or half-sister, Frances Abney, who is not named in the usually received pedigrees of the family. She married Sir John Parker, of Formoyle, co. Longford, Knt. (marr. lic. July 5, 1686), and left issue. I am inclined to think that it was in the descendants of this marriage that the heirship, or possibly the coheirship, of Abney of Willesley centred, after the decease of the late Sir Charles Abney Hastings. Who was this Sir John Parker? He could scarcely have been the "wild Irishman" referred to by your correspondent.

W. D. PINK.

Leigh, Lancashire.

FERIDOODDEEN (6th S. i. 36).—The accounts given of Feridooddeen Atthar are somewhat discordant as to the chief dates and events of his life. The *Biographie Universelle* states that he was born "en Khoragan, au bourg de Kherken, près de Nichapour, en Chaban, 613 de l'Hégire, 1226 A.D." Bouillet, *Dict. d'Hist. et Géog.*, on the other hand, says he was born A.D. 1119, at Nishapour. According to the *Biographie*, he was killed (in a massacre by the Mongol hordes) A.D. 1230, which would give him only four years of life, too little for a celebrated poet, the error lying, no doubt, in the computation of the date of his birth. According to Bouillet, he died about A.D. 1222. When he embraced the doctrines of the Sufis, Feridooddeen withdrew to the monastery of Rokmeddeen Accab, one of the most renowned of the ascetics of the day. Feridooddeen is author of the *Pend-nameh*, or Book of Counsel; the *Asrar-nameh*, or Book of Secrets; the *Bulbul-nameh*, or Book of the Nightingale; the *Teskeret Elavlyâ*, or Lives of the Saints; the *Manthac Althair*, or Treatise of Morals, all written in the mystic language of the Sufis. The *Pend-nameh* is translated in vol. ii. of Silvestre de Sacy's *Mines de l'Orient*, and a life of Feridooddeen is prefixed. Garcin de Tassy published an analysis of the *Manthac Althair* (or *Mantic Ultair*) in his *Poésie Philosophique chez les Persans*. In connexion with Sufeeism and Asceticism, cf. *Calcutta Review*, No. lii., June, 1856, art. "Hafiz"; *Home and Foreign Review*, No. viii., April, 1864, art. "Asceticism amongst Mahometan Nations."

NOMAD.

**LOCAL CUSTOMS:** "BENDING-IN" (6th S. i. 434).—In a paper I read before the Brighton and Sussex Natural History Society upon "The History of the Brighton Fishermen," I suggested that *bending-in* is a corruption of *benediction*. The Brighton Costumal of 1580 shows that the vicar of Brighton was then entitled to a quarter share in the profits of all fishing boats. Now we find that about the year 1091, on the foundation of the Cluniac Priory of St. Pancras, the church of Brighton was given by Ralph de Cheney (Kaineto or Cheisneto) to the priory. It is probable, therefore, that the poor fishermen received pecuniary help from the rich priory, and so the Church acquired an interest in the local fisheries. What, then, was more natural than for the Church to give its benediction on the fisheries by which it hoped to profit? Possibly, too, the communion was administered to the fishermen, and so originated the present meal of bread and cheese.

FREDERICK E. SAWYER.

Brighton.

[Benediction of fishing-boats on their first start for the season is still customary on the Continent, without any expectation of profit on the part of the Church.]

**FRANCIS GROSE, LIEUTENANT-GENERAL** (6th S. ii. 47).—From the pedigree of the family of Grose it appears that Lieut.-General Francis Grose was the elder of the two sons of Francis Grose, the antiquary. In regard to Daniel Grose, elected F.S.A. June 12, 1777, I would ask the questions.—In what relationship did he stand to Francis Grose, the antiquary? when did he die?

L. L. H.

**KEEL-HAULING** (1st S. vi. 199, 280).—The following extract from the *Times* report of the Parliamentary proceedings on Sept. 4, 1880, may be added to what has already appeared:—"In answer to Mr. P. Taylor, Mr. Shaw Lefevre said, 'It is wholly impossible that there can be any truth in the story reported in the Italian papers, that a marine has been keel-hauled on board the Alexandra, and died under the punishment. We have heard nothing about it, and I do not think it necessary to insult the officers of the ship by asking whether it is true.' The last reference to keel-hauling in the navy is contained in a well-known story of the Emperor Paul of Russia, which shows that in his day there was a current belief on the Continent that this punishment was practised. When he came on board a man-of-war, he asked to see the process, and when he was told that it would cause the death of the seaman, he offered one of his staff for the experiment." Keel-hauling or keel-raking is explained in Bailey's *Dictionary* (folio ed., 1755) as "a punishment at sea, inflicted on a malefactor, by putting a rope under his arms, about his waste, and under his breech, and hoisting him up to the end of the yard, and thence letting

him down into the sea, and drawing him underneath the ship's keel, and up again on the other side." Instances of the infliction of this punishment, the original authority for the story of the Emperor Paul, and the story from the Italian papers would be desirable. W. E. BUCKLEY.

**YEW IN CHURCHYARDS** (5th S. xii. 8, 54, 112, 191, 336, 468; 6th S. i. 164, 222).—None of the papers at the above references notices a passage in *The Romans in Britain*, by Mr. H. Charles Coote, London, 1878, or a quotation made by him from Statius, and the following extract will be read, I think, with interest. It is taken from p. 427 of Mr. Coote's very instructive work:—

"But of these old-world Roman superstitions that connected with the yew tree is the most interesting. For as of old it was associated with the passage of the soul to its new abode, so ever since the introduction of Christianity into this country it has continued to adorn the last resting-place of the body, which the soul has left. Statius says,

'Necdum illum (i.e., Amphiarum) aut truncā lustraverat obvia taxo Eumenis.'

*Thebaid*, viii., vv. 9 and 10.

Amphiarus had descended into Hades so abruptly that the Eumenis had had no time to purify him by a touch of the holy yew branch."

In the fine passage in the sixth book of the *Thebaid*, beginning at the ninety-sixth line, which describes the felling of a forest, the yew is also referred to as

"Metuendaque succo Taxus."

WINSLOW JONES.

"**CATAWAMPUS**" (6th S. ii. 8).—I have always seen the phrase as "*catavampiously* chawed up," not *catavampusly*. In a German dictionary which I used at school it was given as an English word. It probably only expresses the intensity of degree in the "chawing."

FREDERICK E. SAWYER.

Brighton.

**JOHN MARSHALL, BISHOP OF LLANDAFF** (6th S. ii. 205).—Can your correspondent give any clue as to whether the Bottesford to which this prelate left a chest was Bottesford near Brigg, or Bottesford near Nottingham? In the fifteenth and sixteenth century Bottesford near Brigg was commonly spelt Bottisforth or Bottysforth. There is a place called Holme, a hamlet of this parish.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

**THOMAS FYDELL** (6th S. ii. 166).—The Fydells are an old Boston family, and have been aldermen, mayors, judges of the Admiralty, and members of Parliament for this borough repeatedly. There are several monuments to them in Boston Church, and they possess considerable property in the neighbourhood. When the Lincolnshire Fens



were drained, Thomas Fyde was one of the men employed by Charles I. to look after his interests:

"In 1638, the North and West Fens were surveyed and measured, and parcels thereof allotted to the parties according to their respective interests therein.....The king granted to William Bagnall and John Sharpe divers portions of land, amounting altogether to 812 a. 2 r. 25 p. for which they were to pay an annual rent of 86l. 4s. The king appointed Francis Empson and George Payler, gentlemen; John Coppin, innholder; and Thomas Fyde, yeoman, as his attorneys to carry out this grant: to take possession and seisin in the king's name, and to deliver the same to Bagnall and Sharpe."—Pishey Thompson's *History of Boston*, p. 626.

R. R.

Boston, Lincolnshire.

INKSTANDS OF FAMOUS WRITERS (6th S. ii. 187).—

"Inside, Prof. Longfellow's house is at once an art museum and a cabinet of relics. He writes from Coleridge's own inkstand, which was sent to him by Mrs. S. C. Hall."—*Athenæum*, March 29, 1879.

GEORGE POTTER.

Grove Road, Holloway, N.

Speaking of Tom Moore, S. C. Hall says, in his *Book of Memories*, "On the death of Mrs. Moore she directed some relics connected with her illustrious husband to be sent to us; she had, indeed, told us that she would do so. To Mrs. Hall she sent an inkstand, presented to Moore by the sons of George Crabbe."

JOSEPH BARON.

Blackburn.

LOOKING AT YOUNG LAMBS FOR THE FIRST TIME (6th S. i. 393; ii. 35).—In Anglesea it is also commonly believed to be lucky to see a young lamb for the first time with its head turned towards you. In the same county a similar belief is current regarding the first colt you see in the year, but the superstition as to having gold or silver in your pocket only obtains, I believe, when you hear the cuckoo for the first time. As soon as its note is heard the money ought to be turned.

R. P. HAMPTON ROBERTS.

THE GREEK CALEND (6th S. ii. 126).—DR. CHANCE may like to be reminded that the expression "the Greek calends" is put down in Dr. Brewer's *Dictionary of Phrase and Fable*; but the only example of its use is in the Latin form, "Ad Græcas kalendas," from the introduction to Sir Walter Scott's *Betrothed*.

EDWARD H. MARSHALL, M.A.

SPIRITUALISM: SECOND SIGHT (5th S. xii. 268, 294, 313, 334, 357, 377; 6th S. i. 86; ii. 37).—Readers of Zöllner's experiment must have wondered—at least I did—why the four-dimensional gentry neither volunteered nor were asked to make the knots in a really endless band or cord, instead of one whose ends have been sealed together and (the world is required to believe)

remained so through the process. I therefore cut out some rings of parchment, and induced the editor of the article quoted to send them for Dr. Slade's familiars to operate upon. Two of them interlinked, or one with a knot upon it, would be objects worth preserving; but no such thing has yet been seen, by Mr. Crookes or any one else, at home or abroad, that I can learn. E. L. G.

BENJAMIN FRANKLIN (6th S. ii. 127).—When the late DR. RAMAGE called attention to this line in "N. & Q." (3rd S. xi. 515), he stated that it was placed beneath the bust of Franklin, without mentioning the place where the bust itself was located. Another correspondent, H. W. C. (4th S. v. 459), confirmed the conjecture of DR. RAMAGE, that the line had a "classic ring," by adducing this verse from Manilius, i. 104:—

"Eripuitque Jovi fulmen, viresque tonandi,"

which seems to have suggested the form to Turgot.

W. E. BUCKLEY.

BISHOPS OF DUNKELD (6th S. ii. 127).—According to Haydn, Lord Hugh was Bishop of Dunkeld in 1214, and William de Bosco Lord Chancellor in 1211, and continued so until 1214, when William Riddel was elected in his place. It will be seen by these dates that the charter might have been signed in the early part of the year 1214, or before the new Chancellor was in office.

EMILY COLE.

Teignmouth.

QUASSIA (6th S. i. 75, 104, 141, 166, 204; ii. 17).—"The valuable root." Is it not the wood or bark that is valuable? I have some before me now. I have frequently admired the beauty of this tree in British Guiana. The largest and most splendidly coloured caterpillars I ever saw were on a quassia tree there. They were certainly six inches long, and over two inches in circumference. They had denuded the small tree of its leaves, and owing to the variety and brilliancy of their colours presented a remarkable appearance. SP.

"SCARBOROUGH WARNING" (6th S. i. 394; ii. 17).—Did the same incident, viz., the surprise of Scarborough by Thomas Stafford in 1557, give rise to the saying "Stafford law," which is usually explained as a pun on the word *staff*? In an edition of Fortescue, *De Laudibus Legum Angliæ*, Lond., 1616, I find in the English version, at fo. 79 b, "If any refused thus to doe, they were anonne by plaine Stafford Law forced to do it," where the original is simply, "Concito fustibus cæsi, prope hoc agere compellebantur." Pattenham, *Arte of English Poesie*, 1589, says: "Scarborow warning, for a sodaine commandement, allowing no respect or delay to bethinke a man of his busines" (Arber's reprint, p. 199). Heywood's "Briefe Balet" is printed in the third edi-

tion of Hinderwell's *Hist. of Scarborough*, 1832, pp. 325-8; 68, 386. W. C. B.

There is a curious use of this phrase in Stanyhurst's translation of Virgil's *Æneid*, iii. 332:—

"Excipit incautum, patriasque obruncat ad aras."

"Hym by his syers altars killing with skarboro warning." The book has just been reprinted by Mr. Arber.

O. W. TANCOCK.

Norwich.

BOOKBINDING WITH WIRE (5th S. xii. 328, 358, 517; 6th S. i. 504).—I deny the increased flexibility of wire book-sewing, and doubt its greater strength. The books so bound which I have come across are stiffer, and will not lie open so well. I should like to hear what a bookbinder so celebrated as Mr. Bedford would say of it. I think he would assign sundry reasons why it should never be used at all in high-class binding. Of course, anything that is rapid does for a cloth-bound book that is bound at fourpence or sixpence a copy by the thousand.

C. A. WARD.

Mayfair.

WELSH MOTTO (5th S. xii. 429, 453; 6th S. i. 186, 526).—Would M. H. R. kindly syllogize the following: 1. Eng. *laud* (Fr. *laudes*) is not derived from *laus*; 2, but from Welsh *clot*; 3, because Welsh is older than Latin. I ask because I cannot, any more than I can prove (3). The more I read the more I am convinced that the most imperative necessity—in these days of compulsory schooling and competitive examinations—for such ignoramuses as myself, is a plain logic primer.

B. NICHOLSON.

GROWLING = SLOW (6th S. ii. 164).—DR. CHANCE's derivation for *growler* applied to a four-wheeled cab seems to me scarcely satisfactory, inasmuch as there is no distinction, as far as the driver's civility is concerned, between a four-wheeler and a hansom. Expressions such as this pass current with so little consideration that I have been tempted to regard *growler* as simply a corrupt form of *crawler*, which would appropriately convey the idea apparently intended. Familiar instances of haphazard transference of meaning are, I think, too numerous to catalogue here. I have noticed "work of supererogation"—unnecessary action; "sceptic"—unbeliever; "morbid"—disposed to melancholy. So, too, I suppose, since "to edify" has been attributed as a special function to our pastors and masters, the negatives of "edifying" are applied to things done by exalted persons in derogation of their dignity, e.g., to personal disputes in the House of Lords (*Daily News*, July 19, 1878, p. 4), and the German Reichstag (*ib.*, March 30, 1879, p. 5). Sometimes the principle is so extended as to result in an inversion of meaning. Thus, since "scurillity" means buffoonery, language full of empty abuse has been

frequently termed, with a sense of scornful indignation and in order to discredit it, "mere scurillity." In ignorant minds this has identified scurillity with violent abuse, and consequently the most deliberately injurious slanders are quite absurdly called "scurillous." C. F. H.

In the following *growl* = to crawl: "He died of lice continually growing out of his fleshe, as Scylla and Herode did" (Udal's translation of Erasmus's *Apophthegmes*, p. 178). I quote from the reprint (1877) of the second edition, 1564; the first edition appeared 1542. T. LEWIS O. DAVIES.

Pear Tree Vicarage, Southampton.

"NOW, LOOK HANDY; DON'T BE AN IRISHMAN" (6th S. ii. 148).—The awkwardness attributed to the natives of the Emerald Isle is as proverbial as their ready wit, however paradoxical it may appear, *teste* Samuel Lover's popular novel *Handy Andy*. Perhaps some sapient student of ethnology will favour us with his views upon the subject.

ERIN.

COLERIDGE'S NOM DE GUERRE (6th S. ii. 148).—Mr. Gillman, the friend and biographer of Coleridge, gives the name which the poet assumed on enlisting in Elliot's Light Dragoons as "Comberbach." WILLMOTT DIXON.

INN SIGNS (6th S. ii. 164).—Q. D. does not give the mottoes attached to the signs he names. Some years ago, and perhaps now, the former of the two mentioned—which was a gate suspended from a projecting arm—had on its bars the following lines:—

This gate hangs well  
And hinders none;  
Refresh and pay,  
And travel on.

EDWARD T. DUNN.

At Bonfield, in Essex, is an inn, with the following sign:—

This gate hangs high,  
And hinders none;  
Refresh and pay,  
And travel on.

WILLIAM FREELOVE.

Bury St. Edmunds.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Modern Greece*. Two Lectures delivered before the Philosophical Institution of Edinburgh. With Papers on the Progress of Greece and Byron in Greece. By R. C. Jebb, LL.D. Edin., Professor of Greek in the University of Glasgow. (Macmillan & Co.)

A POLITICAL question may occasionally contain the germ of a moral one. Certainly, some politicians, now they have mastered the idea that the Neo-Hellenes are to have an accession of territory, have expressed the opinion that the free Greeks of Europe are not fitted to receive into union with themselves their unfree brethren of Turkey. Prof. Jebb affirms that they are, and he sup-



ports his contention by showing that the free Greeks have not only made a creditable progress during the last fifty years; but, what is more to the purpose, their advancement during the last fifteen years has been remarkable, that is, since the compulsory exodus of their Bavarian king. He thinks that the capacity of the Greek race for doing great things is fairly presumable. Certainly the past history of the Greeks, apart from their unparalleled misfortunes, is on the side of this presumption. The Byzantine empire, though governed by Asiatic Greeks, if it be candidly considered, is remarkable for the statesmanship and disciplined courage with which it was maintained. It kept the gates of Europe and gave the West time to grow. What the fate of Western Europe would have been without it, it is horrible even to contemplate. At an earlier period a Greek army disposed of Alaric, and at a much later one the intrepid Janissaries were no other than the sons of Christian Greeks who had been kidnapped under the child-tribute. As might be expected, Prof. Jebb scouts the nonsensical theory of Fallmerayer that the European Greeks are only Slavs in disguise. This is a well-timed and well-written book, and goes agreeably into the graver points of the question. It contains also a pleasantly told tour, which does justice to the remarkable beauty of Athens as a modern city, to wonderful Syra, which Hobart Pasha would fain have annihilated, and to the unsurpassable beauties of Sparta and its neighbourhood.

*A Dictionary of English Plant Names.* Part II. By James Britten, F.L.S., and Robert Holland. (English Dialect Society.)

*Specimens of English Dialects.—I. Devonshire: An Exmoor Scolding and Courtship.* Edited by F. T. Elworthy, Esq. *II. Westmoreland: A Bran New Work.* Edited by the Rev. Professor Skeat. (English Dialect Society.)

SOME idea of the completeness which Messrs. Britten and Holland are endeavouring to give to their *Dictionary of Plant Names* may readily be formed from the fact that this, the second part which they have issued, extending only from "Fuzz or Fuzzen" to "Osier," occupies more than 250 pages, and is accompanied, like the first part, by a temporary index. On the publication of the third part, which will complete this useful contribution to botanical nomenclature, it will be accompanied by an index applicable to the whole work. If this new part of the works of the English Dialect Society is chiefly interesting to field naturalists and students of our national folk-lore—for there is much of folk-lore to be gleaned from the popular names of our field plants—the accompanying issue will be found of especial interest to the student of our provincial dialects, containing as it does a carefully edited and ably illustrated edition of that repertory of the Devonshire dialect, the *Exmoor Scolding and Courtship*, edited by Mr. Elworthy; and by the no less interesting and ably edited specimen of the Westmoreland dialect, *A Bran New Work*, edited by the Rev. Professor Skeat, who has thereby added to the many obligations which he has already conferred upon students of our early language and literature. We have little doubt that our Lancashire and Devon friends will receive these new illustrations of their vernacular dialects with the same enthusiasm as that we witnessed on the part of a well-known Wiltshire antiquary some years since, who, after studying Thorpe's edition of the Anglo-Saxon New Testament, declared his conviction that if he read it in the true Wiltshire dialect to a party of the peasantry, they would be able to follow, understand, and enjoy it.

*Folk-lore Record*, Vol. III., Pt. I.—The present volume, if only for the capital paper by Mr. Coote on

"Catskin: the English and Irish Peau D'Ane," is another valuable addition to the Folk-lore Society's publications. We are glad to see that Mr. Coote has realized the importance of making folk-lore a scientific study; the comparative element which he has introduced into his able paper gives it additional interest. Mr. Long contributes some curious information on "English and Celtic Proverbs," and Mr. Andrews supplies a short chapter, "Stories from Mentone."

LOVERS of Dickens have to thank Mr. Bentley for having brought together in a collected form *The Mudfog Papers*, which appeared originally in *Bentley's Miscellany*.

MR. REDHOUSE, the well-known Oriental scholar and editor of the Turkish dictionary, announces a metrical translation of the *Mesnevi Poems* of Muhammed Jelâlu'd-Dîn of Qonya (Iconium), which he describes in his prospectus as being "in style and sentiment fully equal to Dante's *Divina Commedia*."

WE observe that Mr. Elliott Stock announces the close of the subscription list to his fac-simile of Juliana Berners's *Treatise of Fysshynge with an Angle* on the last day of this month.

### Notices to Correspondents.

We must call special attention to the following notice:

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

CORRESPONDENTS are requested to bear in mind that it is against rule to *seal* or otherwise *fasten* communications transmitted by the halfpenny post. Not unfrequently double postage has to be paid on their receipt, because they have been "closed against inspection."

J. W. STANDERWICK.—The claim cannot have been one by male descent, unless there was a misprint in your authority of "peerage" for "baronetcy," the baronetcy of Hannay of Mochrum (N.S., cr. 1630) having become dormant for the second time in 1841. It is possible that this may be the true solution. The distinguished author in question was descended, it is stated, through the Knock branch of the Hannays of Grennan, in the sheriffdom of Galloway. The only descent in the female line which we can trace as offering any possible claim to a peerage, is from John Maxwell, Lord Herries, *temp.* Mary Queen of Scots. But we have no knowledge that any such claim was believed to be carried by that descent.

F. P. S.—We can find nothing on the subject in the standard works on folk-lore. But you might consult Mr. Cockayne's *Saxon Leechdoms* (Rolls Series), or apply to a scientific medical journal. The Secretary of the Folk-lore Society would, no doubt, inform you if any forthcoming publication of the Society is likely to deal with the special question in which you are interested.

E. WALFORD.—The birds you name are, we believe, the pupils of a well-known and very successful "coach."

F. B. (Tichford Priory).—Too late for this week. Either in Queries or Notices to Correspondents next week.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, OCTOBER 2, 1880.

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## Notes.

## A LITERARY WORKSHOP.

It has long been a subject of reproach to the English nation that they have no dictionary of their language worthy, even distantly, to be compared with that of M. Littré, and that the only one which has the slightest claim to completeness is the work not of an Englishman, but of an American. Yet comparatively few are aware that there is in active preparation a work which will, it is hoped, clear away this reproach, and at the same time prove a lasting monument of English learning.

Nearly a quarter of a century ago, in November, 1857, the present Archbishop of Dublin, then Dean of Westminster, in a paper read before the Philological Society "On some Deficiencies in our English Dictionaries," pointed out how signally the existing dictionaries came short of what he laid down as the true *idea* of such a work, viz., that it should be "an inventory of the language," containing not only such words as the lexicographer might think worthy of preservation, but *all* words, good and bad alike, there being as much, or nearly as much, of the history of the language to be learnt from its failures as from its successes, from its follies as from its wisdom.

The result of this paper was a resolution on the part of the Society to prepare a supplement to the existing dictionaries, which should supply these deficiencies. But a very little work on this basis sufficed to show that, to do anything effectual, not a mere supplement, but a new dictionary, worthy of the English language and of the present state of philological science, was the object to be aimed at. Accordingly the Society in 1859 issued its "Proposal for the Publication of a New English Dictionary," explaining the chief features of the proposed work, and appealing for help from readers willing to assist in collecting the raw materials necessary for its completion, these materials consisting of quotations illustrating the use of English words by writers of all ages and in all senses, each quotation being written on a uniform plan on a slip, so as to facilitate the subsequent arrangement alphabetically and by meanings. In answer to this appeal some hundreds of volunteers began to read books and make quotations, sub-editors came forward who took charge of letters or parts of letters, and the editorship of the whole was undertaken by the late Herbert Coleridge. His death shortly afterwards was a serious blow; but although the interest of readers fell off, and slips almost ceased to flow in, still the work never entirely ceased. Three years ago the materials collected amounted to over two tons in weight, the value of which for their purpose could hardly be over-estimated. In the autumn of 1878 the Society entered into an agreement with the Clarendon Press for the preparation and publication of a dictionary based on these materials, and the work is now well advanced under the able editorship of Dr. J. A. H. Murray, the late President of the Society.

The characteristic feature of the new work is that it will be essentially historical, that is, it will show, by means of quotations, accompanied by dates and *exact* references, the historical development of each word from its birth to its death, or to the present day. For every sense of every word one quotation will, so far as possible, be given for each century of the word's life. The complete work will, it is estimated, fill some 7,000 quarto pages of the size of M. Littré's, making a work of one and a half times the size of that, or nearly five times the size of Webster, and it will be comprised in four thick volumes. The first part, of 400 pages, containing the letter A, will be sent to press in 1882.

Such is briefly the history of this great national work, the importance of which, destined as it doubtless is to fix the standard of our language for years to come, cannot be over-estimated. One hundred and twenty-five years ago Dr. Johnson confessed that, when he surveyed the plan of the dictionary which he had laid out for himself, he was "frighted at its extent," and much more,



indeed, might any one less competent or less energetic than the editor of the present work tremble at the prospect before him. In the garden of his house at Mill Hill—a spot admirably adapted for literary work, since, although only twelve miles from London, it is unusually quiet and secluded—Dr. Murray has erected his lexicographical laboratory, an iron room thirty-two feet by sixteen, which serves as workroom and storeroom for the 2,500,000 slips already accumulated. Three-fourths of the extent of this room is taken up by pigeon-holes, over 1,000 in number, in which are arranged alphabetically the whole of the slips sent in. The remaining portion is occupied by shelves and sloping desks for books of reference, &c. The labour involved in the alphabetical sorting of the material collected has been so great that, although two assistants have been engaged on it almost uninterruptedly since May, 1879, the work is only complete to letter T. To the slips already sorted away are added from time to time the new contributions. To get this vast undertaking into working order was a long and arduous task. Old readers had to be hunted up, lists of books suggested for reading had to be drawn up, slips prepared for new readers, letters of inquiry answered, and all the other minutiae essential to its proper working had to be arranged. So great was the amount of time and labour consumed in these preliminaries, that for several months neither the editor nor his assistant, Mr. Herbage, were able to devote more than a very few hours each day to the real work of the dictionary. Every slip passes through five hands. When a packet is received it is first looked through to see if there are any points, such as the omission of a reference or a doubtful spelling, which could be cleared up at once by reference to the reader. They are then handed over to one of two young ladies, whose duty it is to sort them away in their alphabetical place. Next, another assistant, taking the quotations for each word, first, when necessary, separates the several parts of speech, and then arranges each little lot chronologically. The assistant editor next breaks up these little bundles still more, dividing each word according to the various shades and successions of meaning through which it has passed, and pinning on to each subdivision a slip with the definition written on it. He then arranges the bundles in order of their historical development, and passes them on to the editor, who again goes through them, altering, correcting, and breaking them up still more when necessary. This done, there remains to add the etymology and pronunciation, and the copy is ready for press.

Such is the daily routine, and probably to many such work may appear humdrum and monotonous; but such is far from being the case. Not a day passes but brings something to break the monotony.

Apart from the variety in the slips themselves, some readers are a constant source either of amusement or vexation. Readers may be divided into four classes: the good, the bad, the indifferent, and the dishonourable. Of the last—those who borrow books to read, but who will neither do any work nor return the books, even after repeated applications—it is consoling to know that the number is almost infinitesimal. The indifferent predominate: many do not seem able to grasp the idea of what an English dictionary should be. Some appear to assume that it is only to be a storehouse of rare and obsolete terms. Such a one was he who, having undertaken to read Layard's *Nineveh*, returned it with an expression of regret that he saw no probability of his being able to find in it any words worth quoting, "the style being modern, and the words in general use and spelling"; and that other who did not think Sir John Lubbock's *Insects and Wild Flowers* a suitable book, "as the bulk of the book was descriptions of flowers." On the other hand, some seem to think that an English dictionary should contain every word, no matter of what language, which appears in any English author. Thus, one reader undertook to furnish 1,000 quotations from Lane's *Modern Egyptians*, and did so, but unfortunately only two of these were of any use, the remaining 998 being pure Arabic terms!

Then, again, the monotony is broken occasionally by letters from persons with crotchets; one wishes to impress on the editor the fact that all English words are derived from Gaelic; another objects to any "Freemantic jargon about calling Anglo-Saxons (i.e. Germans) by the name of Old English"; another would have his mode of spelling adopted; but each alike prophesies the inevitable failure of the work if his particular crotchet is not adopted.

The etymological "shots" of some readers are another continual source of amusement to the editor and his assistants. The following contribution from one reader is probably unique in its way, and certainly has the merit of being original. It was given as a note to *Amenuse* = minish, diminish, in the following lines from Lydgate:—

"Any thyng that shold in sentiment,  
The fame Amenuse of so noble a knyght."

"*Amenuse*. This word occurs frequently in Lidgate. Its meaning seems to be to foreclose, to check, to stop untimely; and my impression is that the idea is that of using 'Amen' in the wrong place. In the first quotation the word is printed with a capital, but this occurs occasionally with other words, and I lay little stress upon that circumstance; but in Lidgate's experience as a monk it is not unlikely that an 'Amen' interjected at the wrong time may sometimes have interrupted his devotions and originated the expression. Philologists are allowed strange fancies, and this is of them."

During the past eighteen months no fewer than 1,600 books have been undertaken by 760 readers,

for which 660,000 slips have been prepared, and of these 445,000 have been returned, each bearing its quotation. The total number of books read is considerably over 4,000. Nearly 100 of the readers reside in America, where the work has been heartily entered into, especially amongst the professors and members of colleges; while Germany, India, Ceylon, Russia, Japan, Egypt, Jamaica, Madagascar, and South Africa also supply helpers.

The work will, it is hoped, be finished by 1892, but in a task of such magnitude it is impossible to foresee events, and we can only hope that nothing may happen to prevent the editor from bringing to a successful finish this great national undertaking. There is still a great need for quotations illustrative of *scientific and technical terms* of all kinds, and any one who will supply these will not only greatly help forward the work, but will also considerably lighten the labours of the editor and his assistants.

PROF. SKEAT's short article in "N. & Q.," 6th S. i. 451, has already produced good fruit, the verification of the references to the *Romaunt of the Rose*, Dryden, and other works having been undertaken, but there is still much to be done in the way which he pointed out. To the lists of words for which quotations were wanting, printed in "N. & Q.," 6th S. i. 33, 173, comparatively few answers were received, a result which points to one or other of two facts, either that the readers' work has been thoroughly done, or else that these dictionary makers' "essays" never became current.

Mr. Gladstone, who, during the past summer, frequently visited Mill Hill, was greatly interested in the work, though he expressed his sorrowful conviction that he would never see its completion. The majority of the visitors, however, have been American and German scholars. One of the latter appeared greatly amused at the idea of building a house specially for the work, and exclaimed, "How thoroughly English! You English, when you have a work to do, build a house to do it in; a German scholar would sit down and do it in his garret."

CURIOSUS.

#### EGYPT AND ROME: THE HIBBERT LECTURES FOR 1879 AND 1880.\*

Those who watched with most interest the experiment which it was the duty of the Hibbert Trustees to set on foot must have felt that their difficulties were likely to arise less from want of matter than of men who would compel the attention of the public. But the succession of distinguished

occupants of the Hibbert *cathedra* leaves nothing to be desired from this point of view. It is obvious, of course, that all the subjects chosen and all the branches of those subjects cannot be equally lively as parts of a series of lectures necessarily addressed to a great extent *ad populum*. Mr. Renouf was dry when he was reading out catalogues of Egyptian kings, but that was unavoidable from the nature of his subject at the moment. M. Renan was almost always vivid and picturesque, not least, perhaps, when he was, by reason of the thunderous darkness of the sky, adhering least closely to his MS., which, in point of fact, he could not see to read during part of his first lecture. Both lecturers have left us as their legacy much food for thought. Their fields were so different that it would be impossible to say which has left us the richer legacy in pointing us to new trains of thought. Egypt has a great hold upon most of us, from its mystery and its association with some of our earliest child readings. It must ever hold a high place in any comparative study of the ancient religions of the world. For, in another sense than that in which the thought is put forth by Mr. Renouf, "Osiris is not dead." In comparative mythology, at least, Osiris is still living, still powerful, still full of mystery, as in the days when it was said, "Râ is the soul of Osiris, and Osiris the soul of Râ." But in dealing with the texts of the religious system in which Osiris and Râ were so mighty, as in dealing with those of the Vedic and Buddhistic systems, there is, we cannot help feeling, a danger to be guarded against, from our temptation to employ in translation terms with which our education in a Christian society has made us so familiar that they have become a part of ourselves. We must confess that amidst much that has charmed us in the renderings of ancient thought by the lecturers on the Hibbert foundation, we have never been able altogether to dismiss the doubt whether this danger has been, or indeed, strictly speaking, can be, adequately guarded against.

We have noticed a few odd misprints in Mr. Renouf's volume, which he may like to correct in a future edition. On p. 30 and in the index most utter confusion has been wrought with the name of Mr. McLennan, the upholder of some well-known theories on archaic society with which Mr. Renouf does not at all coincide. On p. 30 the name is given as "McLellan" in the text, though rightly printed in a foot-note. In the index it appears as "McLennon," a form which, so far as we know, has no substantive existence. Again, M. Lefébure appears before us, in Mr. Renouf's text and notes, indifferently as "Lefébure" and "Lefébure." The latter use can only be due to the inventive fertility of a compositor, and the same may be said of the antinomies between "Deveria" and "Déveria," and of the change of gender of "rituel" on p. 197. These diversities of

\* *Lectures on the Origin and Growth of Religion as Illustrated by the Religion of Ancient Egypt.* By P. Le Page Renouf. (Williams & Norgate.)

*Lectures on the Influence of the Institutions, Thought, and Culture of Rome on Christianity and the Development of the Catholic Church.* By Ernest Renan. (Same publishers.)



use, like the manifold hardness of the rules of the Pie, are doubtless capable of being reformed and harmonized. We should scarcely have noted them here, did we not set a high value upon the general scientific importance of Mr. Renouf's contribution to our knowledge of the religion of ancient Egypt.

And now, to turn from East to West—from the reign of mystery to the reign of law—from Thebes to Rome—how can we most tersely, and yet most truly, express our feelings in regard to M. Renan? In the first place, great as must always be the intellectual treat of hearing so renowned a French writer speak his own thoughts in his own tongue, we must say that we were disappointed at the narrow limits within which M. Renan entrenched himself at St. George's Hall. We had seen somewhat of his yet recent essay in the *Revue des Deux Mondes* on the Mediæval Papacy, and we certainly had hoped to find the Middle Ages a portion in fact, as in logic, of the subject-matter of his Hibbert Lectures. For in what portion of the world's history was Rome so powerful over institutions, over thought, over culture, as in the Middle Ages? Here, surely, was the legitimate field for M. Renan's theorizing, and here would have centred, we cannot but think, a more living interest than in the pictures, ably as they are drawn, of the Jew "who will win the day"—of the Jew "to whom belongs the future." Has, perchance, George Eliot influenced Ernest Renan, and are we to trace an echo of *Daniel Deronda* in the almost passionate philo-Judaism which seems occasionally to overpower the lecturer on the *Influence of Rome upon Christianity*? Whether this is so, we know not. What we do know is that of Rome, in her most abiding influence upon the institutions, the thought, and the culture of the Christian Church, we get but little from M. Renan, and that little, to many of us, no novelty. And yet no one who heard his lectures could doubt for a moment that, in some things, the influence of Rome is still very great over M. Renan. He has in some points, we think, not yet thrown off the seminarist. He can never quite throw off the Breton. M. Renan, we are convinced, has no idea of Christianity outside Rome. For him, theologically, the Imperial saying is still true, "Roma caput mundi regit orbis fræna rotundi." Of that Rome, of which in his Hibbert Lectures he has told us so little, we hope that we shall some day hear more in the glowing language of one of the most illustrious of Romanized Celts, Ernest Renan.

THE "BOW BELL" AT BLAKESLEY, CO. NORTHAMPTON.—The following piece of bell-lore will interest Mr. Thomas North and the subscribers to his *Church Bells of Northamptonshire*. It occurs in a petition, March 31, 1640, addressed by Edward Watts, Gent., of the Middle Temple, London,

to Archbishop Laud. Mr. Watts explains that he and his ancestors had held the patronage of the vicarage of Blakesley, and had lately presented to it Nicholas Short; but that Erasmus Dryden, Esq., would not allow burials to take place in a third part of the churchyard, worth 6s. 8d. per annum. The petitioner states that Blakesley is a great and populous parish, requiring the whole of the churchyard; also that, as evidenced by a court roll dated April 18, 1 & 2 Philip and Mary, the holders of the lands now possessed by Mr. Dryden were wont to pay 6s. 8d. annually to get a man to ring the bow bell there at 8 P.M. and 4 A.M., which is now discontinued; whereby that laudable usage and custom, so long time there continuing for the good of that parish and direction of travellers passing at such times there, is now like to be quite omitted and lost, because Mr. Dryden will not both pay the money and find a man to ring the bell. The petitioner, out of his religious care of the general Christian good of that parish, prayed the archbishop to take the premises into consideration, and grant redress therein as in his judgment shall seem fit (*Cal. of State Papers, Dom.*, Car. I., 1640, No. 46). This Erasmus Dryden, the father of "glorious John," was the son of Sir Erasmus Dryden, "the generous grandsire" whose resistance to the ship-money is eulogized in the poet's epistle to his honoured kinsman (cousin) John Dryden (lines 184 *seqq.*). Erasmus, the poet's father, became a "Committee man" under the Commonwealth, and perhaps a Baptist. He had a small estate at Blakesley, which is three miles from Canons-Ashby. The name "bow bell" is explained at p. 144 of Mr. North's book, who further informs us, at p. 193, that until about eight years ago a bell at Blakesley was rung daily at 5 A.M. in summer and 6 A.M. in winter, at noon, and at curfew. The "bow bell" thus survived until our own day the Puritanical objections of Erasmus Dryden. JOHN E. BAILEY.

HOLT.—In the review of Mr. Earle's *English Plant Names* in the *Athenæum*, Sept. 11, it is pointed out that the professor is in error in saying that the word *holt* is now used "only in local names." He forgets Tennyson's "agaric i' the holt," in the *Idylls*, and also its use in *Enoch Arden*, *Locksley Hall*, and the *Talking Oak*. The word is in use not only in Lincolnshire but in Rutland. Concerning Holt in Worcestershire Mr. Allies says, "*Holt* is an Anglo-Saxon word, signifying a wood or forest. Holt Fleet, situated by the Severn, is derived from the Saxon words *holt*, a wood, and *fleet*, a running stream" (*Antiquities and Folk-lore of Worcestershire*, p. 264).

CUTHBERT BEDE.

GENEALOGY IN THE LAW REPORTS.—In our old law reports there is contained an immense mass of genealogical and topographical detail, which it

would be a good work to bring into order. It would probably be a long and laborious task to go through even one set of the old reports, and extract all the matter bearing upon topography and genealogy, but it might well be done in small instalments, and "N. & Q." would be the best medium for its conveyance to those interested. I add a few notes bearing upon the point, extracted from a little book now before me entitled,—

"Reports of that learned and judicious Clerk J. Gouldsbrough, Esq., sometimes one of the Protonotaries of the Court of Common Pleas, &c.... London, Printed by W. W. for Charles Adams, and are to be sold at his shop at the signe of the Marygold over against Fetter Lane in Fleet Street. Anno Dom. 1653."

*Term. Pasch. Anno Elizab. Reg. xxviii.*

Case 11, p. 5.

In Exchequer Chamber. John Capell gave the manor of How-Capell and Kings-Capell, in co. Hereford, to Hugh Capell in tail, remainder to Richard Capell in tail, with divers remainders over. Hugh had issue William; Richard's son Antony mentioned, as one to whom a rent-charge of 50*l.* had been granted by his father; also a certain Hunt (purchaser from William).

Case 14, p. 15.

A message called the High House, thirteen cottages, one stable, and fourteen gardens (of which one message with the appurtenances in Themil Street, in parish of St. James, Clerkenwell, seems to have formed part), in anno 29 Hen. VIII. were demised by Prior of St. John of Jerusalem, in England, for fifty-nine years, to Cordall, at rent of 5*l.* 6*s.* 11*d.*, i.e. for thirteen cottages 3*l.*, for High House 14*s.*, for the stable 20*s.*, &c. The priory having, by Act anno 31 Hen. VIII., been given to the king, he, Sept. 29, anno 36, by letters patent, gave the stable to Cordall and H. Audley in fee, and the reversion of the other parcels descended to the then queen (Eliz. presumably). Cordall made Burnell his executor and died. Burnell granted all the term to Breech. The queen, Aug. 5, anno 23, granted the High House to Sir John Fortescue and Richard Thikston, Gent.

I might add many others, but these will be sufficient to direct attention to the Reports as sources of genealogical and topographical information. It is quite unnecessary to add anything as to the value of extracts such as the above to those seeking information as to the persons or localities referred to. The details might, perhaps, be better arranged in a tabular form.

F. SIDNEY WADDINGTON.

**IMPORTANCE OF PUNCTUATION.**—I own a copy of Sir Thomas Browne's *Religio Medici*, published in the year 1687, on one of the fly-leaves of which is written "Sam<sup>l</sup> Parr's Booke, 1706." I recently lent it to a clergyman, who returned it to me with the remark that the author had admitted himself to be an atheist. This surprised me very

much until I found near the end of the book this strange typographical mistake. In the thirteenth section of the second part the printer had substituted the following erroneous reading,—

"There is no delirium, if we do but speculate the folly and indisputable dotage of avarice, to that subterranean Idol, and God of the Earth. I do confess I am an Atheist,"—

for this, as Sir Thomas had written it:—

"There is no delirium, if we do but speculate the folly and indisputable dotage of avarice; to that subterranean Idol and God of the Earth, I do confess myself an Atheist."

Have any subsequent editions followed this strange blunder? UNEDA.

Philadelphia.

**AGRICULTURAL FOLK-LORE.**—These verses have gone the round of the American papers:—

"FARMER BEN'S THEORY.

'I tell ye it's nonsense,' said Farmer Ben,

'This farmin' by books and rules,

And sendin' the boys to learn that stuff

At the agricultural schools.

Rotation o' crops and analysis!

Talk that to a young baboon!

But ye needn't be tellin' yer science to me,

For I believe in the moon.

'If ye plant yer corn on the growin' moon,

And put up the lines for crows,

You'll find it will bear, and yer wheat will, too,

If it's decent land where 't grows.

But potatoes, now, are a different thing,

They want to grow down, that is plain,

And don't ye see you must plant for that

When the moon is on the wane?

'So in plantin' and hoein' and hayin' time

It is well to have an eye

On the hang of the moon—ye know ye can tell

A wet moon from a dry.

And as to hayin', you wise ones, now,

Are cuttin' yer grass too soon;

If you want it to spend, just wait till it's ripe,

And mow on the full o' the moon.

'And when all the harvest work is done,

And the butcherin' times come round,

Though yer hogs may be lookin' the very best,

And as fat as hogs are found,

You will find yer pork all shrivelled and shrunk

When it comes to the table at noon—

And fried to rags—if it wasn't killed

At the right time of the moon.

'With the farmers' meetin's and granges new

Folks can talk till all is blue;

But don't ye be swollerin' all ye hear,

For there ain't more 'n half on 't true.

They are trying to make me change my plans,

But I tell 'em I'm no such cown;

I shall keep right on in the safe old way,

And work my farm by the moon."

These lines probably contain the opinions of many.

WILLIAM E. A. AXON.

Fern Bank, Higher Broughton, Manchester.

**DEVON AND SOMERSET FOLK-LORE.**—I do not remember seeing the following curious custom,



which obtains in these counties, recorded. On a certain night in the early spring bands of men and boys assemble in the apple orchards and sing under the trees, to the end that the heavenly powers may grant a plentiful crop, or, as the refrain runs—"Sackfuls, capfuls, three-bushel bagfuls, and a great heap under every tree." They are afterwards regaled at the farmhouses with hot cider and toast.

At a recent floral fête held here I noticed a countryman, at the entrance to the Sydney Gardens, energetically trying to silence a braying donkey, apparently having in mind the prevailing superstition that braying brings the rain down. Likewise it is believed that a cock continuously crowing is "calling down the rain."

CH. ELKIN MATHEWS.

Bath.

**CHURCHYARD CUSTOM.**—In an account of the Round Tower and Churchyard of Kineigh, co. of Cork, published in the *Journal* of the Royal Historical and Archæological Association of Ireland for January, 1879, a curious custom is noticed:—

"The churchyard.—On entering one is struck with the great number of the boughs of trees denuded of leaves, and poles about five or six feet long, that are scattered about. It is thus accounted for:—When a new grave is made, the friends usually bring fresh sods, often from a distance: these are cut from the green sward the dimensions of the grave, and, rolled like a carpet on the straight bough of a tree, are borne on the shoulders of two men to the grave; here it is unfolded and laid over the remains; the pole is then thrown over the shoulders of one of the bearers, and never afterwards removed from the site of the grave."

W. H. PATTERSON.

Belfast.

#### SUBSTITUTES FOR KISSING.—

"Some rude races," says a writer in *One and All*, Sept. 11, 1880, "have strange substitutes for kissing. Of a Mongol father a traveller writes, 'He smelt from time to time the head of his youngest son, a mark of paternal tenderness usual among the Mongols instead of embracing.' In the Philippine Islands, we are told, 'the sense of smell is developed to so great a degree that they are able, by smelling at the pocket-handkerchiefs, to tell to which persons they belong; and lovers at parting exchange pieces of the linen they may be wearing, and, during their separation, inhale the odour of the beloved being.' Among the Cittagong-Hill people, again, it is said, 'the manner of kissing is peculiar. Instead of pressing lip to lip, they place the nose and mouth upon the cheek, and inhale the breath strongly. Their form of speech is not "Give me a kiss," but "Smell me." In the same way, according to another traveller, 'the Burmese do not kiss each other in the Western fashion, but apply the lips and nose to the cheek, and make a strong inhalation.' Moreover, the Samoans salute by 'juxtaposition of noses, accompanied not by a rub, but a hearty smell.' There is Scriptural precedent for such customs. When blind Isaac was in doubt whether the son who came to him was Jacob or not, 'he smelt the smell of his raiment, and blessed him.'"

EVERARD HOME COLEMAN.

71, Brecknock Road, N.

**POPULATION OF THE UNITED STATES.**—Chateaubriand, in his *Voyage en Amérique* [*Œuvres*, Paris, Gabriel Roux, 1857-8, p. 227], has the following calculation:—

"Si la population continuait à doubler tous les vingt-cinq ans, en 1855 les États-Unis auraient une population de vingt-cinq millions sept cent cinquante mille âmes; et vingt-cinq ans plus tard, c'est à dire en 1880, cette population s'éleverait au-dessus de cinquante millions."

If the accuracy of Whitaker's *Almanack* for 1880 is to be relied upon, this calculation has proved correct, for in it I find, at p. 293, "total present estimated population [of United States], 50,858,000."

F. C. BIRKBECK TERRY.

Cardiff.

#### THE ELECTRIC TELEGRAPH ANTICIPATED.—

"To send News to our friends in less than an hours space above an Hundred Leagues off Trithemius Abbas and Bartholemey Cordelier, and after them Robert Flud (in *Tract. Apol. pro Societ. Fratr. de Ros. Cruce*, Part 3, c. 4), have undertaken to doe."—*Unheard-of Curiosities*, 245.

#### SIGNALS BY SUNFLASHING.—

"Roger Bacon promised the Pope that if he would furnish him with such a Summe of money as the Charge of making them would require, he should be able to annoy the Turkes more by these looking glasses than by an Army of a Hundred Thousand Men."—*Unheard-of Curiosities*, 245.

MACKENZIE E. C. WALCOTT.

#### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

"THE BOOK; OR, PROCRASTINATED MEMOIRS: AN HISTORICAL ROMANCE," 12mo., 1812.—Will you kindly permit me to renew the inquiry for a copy of this little volume, originally made, and not without some good results, in "N. & Q.," 5<sup>th</sup> S. ii. 321, 409? Since the publication, in 1867, of my little volume on Hannah Lightfoot, many curious proofs of the justice of my views on the subject of that and others of Mrs. Serres's scandals have been noted by me; and as it seems at this moment, from the curious evidence of the existence of the Lightfoot scandal as early as 1776, furnished by MR. SOLLY in "N. & Q." of Sept. 18, and by a curious contemporary narrative of the burglary at Dr. Wilmot's at Barton Heath, just forwarded to me by another accomplished friend, that the interest in the subject is not altogether exhausted, and I have much to tell about it and some kindred scandals, I am inclined to bestow more of my tediousness upon the public. But before doing so, for reasons which will hereafter appear, I am most desirous of consulting a copy of Mrs. Serres's hitherto undiscovered volume, whose title I repeat, that your correspon-

dents may not mistake it for *The Book* (connected with the Princess of Wales), of which I have many editions. The volume I want to see (and possess if possible) is *The Book; or, Procrastinated Memoirs: an Historical Romance*, 12mo., 1812.

WILLIAM J. THOMS.

40, St. George's Square, S.W.

A GERMAN "VOLKSBUCH."—I want to ascertain the precise title of a German *Volksbuch*, a copy of which I purchased some twenty or thirty years since, but which I have lent, lost, or mislaid. It is something like the apocryphal *Infantia Salvatoris*, but it is not the German version of it—*Unsers Herrn Jesu Christi Kinderbuch*—described by Görres, who certainly does not mention the work to which I refer. Neither is it the *Geschichte von Jesu Christi, unsers Herrn Leiden, Sterben, &c.*, published by Otto Wigand, of Leipzig, in his selection of *Volksbücher*. If any correspondent can assist me I shall be greatly obliged.

THO. AL. CARNSEW.

STAINED GLASS AT NUREMBERG.—In the Schlüsselfelder window, one of those in the south side of the chancel of the church of St. Lorenz at Nuremberg, is the following curious device: The four evangelists conveying money, or pouring it into a funnel-mouthed mill. They are represented as human figures, vested in surplices, but each has, instead of a human head, the head of the appropriate evangelistic symbol. I should be glad to have an explanation of this curious representation.

JOHN WOODWARD.

REV. T. BOYS AND CHAUCER NOTES.—In a notice of the death of the Rev. Thomas Boys, copied from the *Times* of September 14, and reprinted in "N. & Q.," 6th S. ii. 240, it is said that "his philological excursions in Chaucer are, as every literary antiquary knows, invaluable." Where were these printed, and how can access to them be obtained? Can any word in Chaucer be mentioned on which he has thrown any light?

CELER.

IGOLWITZ, OR INGOLWITZ, IN POLAND.—Can anybody tell me in what part of Poland Igolwitz is situated, said to have been stormed Aug. 30, 1655, when the Russians invaded Poland? I cannot find the name in any history or gazetteer.

THE SCOTTISH FAMILY OF CRAWFORD IN RUSSIA.—Are there any descendants of this family still there? A Col. Crawford was in the Russian service in the middle of the seventeenth century. His daughter married a Leslie, who was killed at Igolwitz as above.

SCOTUS.

[We have ourselves not been more fortunate than our correspondent. We cannot find Igolwitz or Ingolwitz—for the name occurs under both forms—in Keith Johnston's *Royal Atlas or Dict. of Geog.*, nor in Bouillet, *Dict. d'Hist. et de Géog.* Dr. Davidson, *Inverurie and the Earl-*

*dom of the Garich*, writes "Ingolwitz," and mentions the storming of the place. Its importance was probably ephemeral.]

THE CONSULAR FASCES IN PROVINCIAL LATIN AUTHORS.—I am desirous of collecting all references, however slight, to this subject in the early poetry or prose of the nations subjugated by Rome, and should feel much obliged to any readers of "N. & Q.," English or foreign, who would favour me either with quotations of such passages, or with the briefest notes, merely indicating where to find them. To save time, I should value brief notes, given off-hand and in general terms from memory, without the writer of them delaying to verify his recollections; although I trust that some of my fellow-readers may kindly take the latter trouble likewise.

JOHN W. BONE, F.S.A.

26, Bedford Place.

JOSSelyn OF HORKSLEY, CO. ESSEX.—Harleian MS. 6065, fo. 138, *et seq.*, carries the line of Geoffry, second son of Geoffry Jocelin, of Hyde Hall, co. Hertford (ob. 3 Hen. VI.), down to Thomas Jocelin, who married first Jane, daughter of Edmond Saunders, Esq., of Charlwood, co. Surrey, and secondly Susannah, daughter of Sir William Welby, K.B. This Thomas, described in his will (proved in 1636) as Thomas Josselyn, one of the Secondaries in the office of the King's Majesty's Remembrancer of the Court of Exchequer, was a landowner in Little Horksley, co. Essex (in the church of which parish it appears that his father was buried), and had a son Thomas, who appears to have been under age in 1636, as his father's will directed that he should be educated for the law. The parish register of Little Horksley contains entry of birth on March 19, 1655, of "James, son of Thomas Josseline, Gent., and Elizabeth his wife." This James is identical with James Josselyn, who died at Little Horksley (will proved 1713), who was also a landowner in Great and Little Horksley, and concerning whom Morant states that his "great-grandfather was an eminent lawyer." Is it known with certainty whether "Thomas Josseline, Gent.," before referred to, is identical with Thomas, son of Thomas Josselyn of the Remembrancer's office? and was Thomas, the father of Thomas of the Remembrancer's office, an eminent lawyer? Also, is this the family of "Jocelin of Horkley, co. Essex," whose arms are given in Burke's *General Armory*?

JOHN H. JOSSELYN.

Ipswich.

HERALDIC: WILLOUGHBY.—Elizabeth Willoughby, widow of Col. William Willoughby, Commissioner of the Navy at Portsmouth, left a will dated London, May, 1662. A seal attached to the signature bears a chevron engrailed between three boars' heads (tinctures not apparent). What family bore these arms? In her will she mentions



her sisters Mrs. Jane Hammond, of Virginia, mother of Capt. Lawrence Hammond, and Anna, wife of William Griffin, of Portsmouth. From these data can her family name be ascertained?

W. D. PINK.

PRONUNCIATION OF "HINDOSTAN."—I always thought this word was accented on the last syllable, but Heber, in the lines written to his wife on his journey to India, places the accent on the penultimate:—

"Then on! then on! where duty leads my course be onward still,

O'er broad Hindostan's sultry meads, o'er bleak Almorah's hill."

Is this pronunciation at all general?

R. P. HAMPTON ROBERTS.

THE PLAGUES OF 1605 AND 1625.—In what country localities are there any records in the registers of the visitations of the plague in 1605 and 1625? The months of August and September in the latter year seem to have been most fatal.

THUS.

DOUBLE-HEADED CANES AND SPOONS.—Mention is made of these in No. 250 of the *Spectator* (December 17, 1711). What was the object in making them?

Philadelphia.

M. E.

A GRAMMAR [?] KNOT.—The other day I was tying a knot the wrong way, when my friend, a native of Hampshire, exclaimed, "Oh! what a grammar knot!" I have never heard the expression before, and should like to know its origin.

JOHN CHURCHILL SIKES.

Godolphin Road, Shepherd's Bush.

[Qy. = "Granny's knot,"]

"I LO'ED NE'ER A LADDIE BUT ANE."—Having come across something in connexion with this song which strikes me as being curious, perhaps some one may consider the matter worthy of elucidation. The song will be known to most song singers or admirers, but few, I opine, know who the author was, or, if I may be allowed the term, who originated the song. The first verse remains as it is supposed to have been originally written; the second is hardly fit for ears polite, and does not appear; and the remainder, as it stands in present editions, is said to be the production of Hector Macneil. In a note-book of Burns's, in which several jottings on songs, &c., are found, is the following:—"I loe na laddie but ane.—Mr. Clunzie." This was penned by Burns about the year 1782. It will be found in a note to the song (Blackie & Son's *Book of Scottish Song*, 1875) that the Rev. John Clunie, minister of Borthwick, died in 1819, aged sixty-two years. In an Edinburgh magazine, published in 1778, the identical two verses I speak of are found, titled "A New Song," and signed by Jacobus Discipulus. Burns at this

time was about nineteen years of age. Where, I should like to ask, did Burns get the author's name? Is there any good ground for supposing the said Rev. gentleman wrote the two verses at all, and is there any other known production from the same pen?

ALFRED CHAS. JONAS.

Kilmarnock.

NUMISMATIC.—I shall feel much obliged if some person learned in such matters will tell me what a coin which I have is. It is the size of a half-penny and of copper. On it is a head wreathed with laurel; below the head the letters "I. C."; round the edge "Claudius Romanus." The reverse has a female figure seated on an elephant; in her left hand a spear, and in the right flowers; below, the date 1774; round the edge "Delectat Rus." Also, is a token, a half stiver, "Colonies of Essequibo and Demarary Token, 1813," of any value?

RALPH N. JAMES.

Ashford, Kent.

ECCLESIASTICUS *sive* Σοφία Σεραχ, LI. 10.—If there is no reason to suspect a Christian gloss on the text, as I suppose there is not, what meaning are we to attach to the remarkable words, ἐπεκαλεσάμεν κύριον πατέρα κυρίου μου? Will any Jewish reader of "N. & Q." kindly say what interpretation is given in the Jewish Church?

Tremellius, viewing the text from a Christian standpoint, has the marginal note:—"Manifesta distinctio Patris et Filii."

R. M. SPENCE, M.A.

Manse of Arbutnott, N.B.

THOMAS MOORE.—Galignani published in Paris, in 1833, "*Travels of an Irish Gentleman in Search of a Religion*." With Notes and Illustrations. By Thomas Moore, editor of *Captain Rock's Memoirs*." I am told this book is by the poet. Is it so?

ARTHUR SCHOMBERG.

CROMWELL AND FENNEL FAMILIES.—In a volume of "N. & Q." Fifth Series, which I have no means at present of identifying, reference is made to a marriage of one of Oliver Cromwell's family with a Fennell. If any of your learned contributors who make the life and times of Cromwell a special study can throw light on this matter, it will afford me much satisfaction.

W. J. FFENNEL.

Poona.

[The references to places in our Fifth Series where the Cromwell family has been treated are: vi. 229, 292, 338, 417, 536; viii. 445; x. 85, 466. None of these, however, throws light on such an intermarriage.]

REV. JOSEPH HEWLETT.—Can any one give the dates of the birth and death, and also supply a list of the works, of this author, issued usually under the pseudonym of "Peter Priggins," though the initial "P\*" was occasionally appended? He was M.A. of Worcester College, Oxford, and

Master of Abingdon School more than forty years ago. He was the author of *Peter Priggins, College Life, Parsons and Widows*, the two former of which appeared in the pages of the *New Monthly Magazine*, and many shorter papers in the same periodical owe their paternity to his pen. His name is wholly ignored in Allibone's *Dictionary* as well as his writings.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

CÁBUL.—The Affghans, as most of us are aware, claim descent from "the ten lost tribes" of Israel. When Solomon had completed the building of the Temple, he assigned twenty cities of Galilee to Hiram of Tyre, in recognition of his aid in the great work. Hiram, on visiting his newly acquired territory, was so much disappointed that he gave it the name of *Cábul*, a Phœnician word signifying disgusting or dirty. See 1 Kings ix. 13. Is it not possible that the country over which we have chosen Abdurrahman Khan to rule may have been colonized by "sons of Naphtali," who built the ancient city, and appropriately named it after their old Galilean home? QUO FATA VOCANT.

TENNYSON'S "PALACE OF ART" AND "DREAM OF FAIR WOMEN."—Will some reader of "N. & Q." explain the following allusions?—

"The throne of Indian Cama."

Tennyson, *Palace of Art*.

"Clasped in her last trance

Her murdered father's head?"

Tennyson, *Dream of Fair Women*.

Or tell me where I can find these two passages explained? A. D. A. B.

JOHN BUSHNELL, SCULPTOR.—I should be glad of an account of John Bushnell, who died, I think, about 1701, and executed the figures in the niches of Temple Bar. Are there any other works of his? and in what estimation was he held? L. PH.

TOM DOGGETT.—The following lines, referring to Doggett's bequest to the Thames watermen, are said to have been written by a humorous poet on a glass window at Lambeth on August 1, 1736. Who was the author?

"Tom Dogget, the greatest sly Drole in his Parts  
In Acting, was certain a Master of Arts,  
A Monument left—no Herald is fuller,  
His Praise is sung Yearly, by many a Sculler:  
Ten Thousand Years hence, if the World lasts so long,  
Tom Dogget will still be the Theme of their Song.  
Old Nol, with great Lewis and Bourbon forgot,  
And numberless Kings in Oblivion shall rot."

E. WALFORD, M.A.

Hampstead, N.W.

WM. CRUDEN wrote a volume of poems entitled, *Nature Spiritualized*, 12mo., 1766. Was he the father of Alex. Cruden, the author of the *Concordance to the Bible*? In Wilson's *Dissenting Churches*, iv. 9, a Wm. Cruden, M.A., is said to

have been minister of the Scotch church in Crown Court, and he was Alexander's father.

C. A. WARD.

AUTHORS OF QUOTATIONS WANTED.—

"The grave is but the wardrobe where  
The robes that clothe the saints are stored;  
The worm may revel in the folds,  
But Christ shall watch the secret hoard.  
Then in the dawn of that bright day  
Each spirit shall resume its own,  
And these shall be the spotless robes  
In which they stand before the throne."

HERMENTRUDE.

### Replies.

THE SENTENCE FOR HIGH TREASON:  
COLONEL DESPARD'S EXECUTION.

(6th S. i. 431, 476.)

I think you and your readers will agree with me that Sir Roger de Coverley's profound decision, "There is much to be said on both sides," will apply to the controversy, if indeed it can be called a controversy, between myself and your two correspondents, MESSRS. JAMES and SOLLY.

I frankly confess that, up to the time of reading these two letters, it had never occurred to me that there might be reason in the popular—I must not say vulgar—allusion upon which I presumed to animadvert. Had it so struck me my note would not have been written. I cannot, however, regret having indited it, since it has elicited two such very instructive and interesting replies. To sum up the matter, I submit that while these two gentlemen are not improbably right, I was not very egregiously wrong. Since writing the foregoing, I have had frequent occasion to consult Lord Herbert of Cherbury, Camden, and Sir Richard Baker. In each case where these historians quote the sentence for high treason they give it as "*drawing*, hanging, *bowelling*, and quartering," so I pray their high authority in aid of my original contention.

Give me the opportunity, however, if you please, of making the protest that I did not use the word "vulgar" in the invidious sense which MR. JAMES evidently attributes to me. I meant by it simply the more unreflective and presumably less educated class of the community, who repeat colloquial phrases without much regard to their correctness, and with no care at all for their derivation. I adopted the word with the impersonal meaning in which it is employed in the Book of Common Prayer. I should have thought the serene, scholarly atmosphere of "N. & Q." exalted above the denser stratum, where taunts and sneers are sometimes flung about. Contributors, I think, should avoid implied censure upon each other, and invariably put the most favourable construction upon a brother inquirer's phraseology.



As I presume that, in order to exhaust this interesting subject in your columns, you would wish to possess all the materials that could render its elucidation complete, I venture to send you the account of Sir Dudley North's experiences as Sheriff of London, from his life by his brother Roger. It is to be found at p. 158, 8vo. edition; but perhaps a more convenient reference is to the notes to Sir Walter Scott's *Peveril of the Peak*.

"I omit the Share he had in composing the Tumults about burning the Pope, because that is already accounted for in the *Examen*, and the Life of the Lord Keeper North. Neither is there Occasion to say any Thing of the Rise and Discovery of the Rye Plot, for the same Reason. Nor is my Subject much concerned with this latter, farther than that the Conspirators had taken especial Care of Sir Dudley North. For he was one of those who, if they had succeeded, was to have been knocked on the Head; and his Skin to be stuffed and hung up in *Guildhall*. But, all that apart, he reckoned it a great Unhappiness that so many Trials for high Treason, and Executions, should happen in his Year. However, in those Affairs, the Sheriffs were passive; for all Returns of Pannels, and other Dispatches of the Law, were issued and done by the Under-officers; which was a fair Skreen for them. They attended at the Trials and Executions to coerce the Crowds and keep Order; which was enough for them to do. I have heard Sir Dudley North say that, striking with his Cane, he wondered to see what Blows his Countrymen would take upon their bare Heads, and never look up at it. And indeed nothing can match the Zeal of the common People to see Executions. The worst Grievance was the Executioner coming to him for Orders, touching the absconded Members and to know where to dispose of them. Once, while he was abroad, a Cart, with some of them, came into the Court-yard of his House, and frightened his Lady almost out of her Wits. And she could never be reconciled to the Doctor Hargman's saying he came to speak with his Master. These are inconveniences that attend the Stations of public Magistracy, and are necessary to be born (*sic*) with, as Magistracy itself is necessary. I have now no more to say of any Incidents during the Shrievalty; but that at the Year's End he delivered up his Charges to his Successors in like manner as he had received them from his Predecessor; and having reinstated his Family he lived well and easy at his own House, as he did before these Disturbances put him out of Order."

Temple.

S. P.

I possess a curious pamphlet of the "*Life of Col. Despard*, with an Account of the Execution of him and Thomas Broughton, &c. Printed and sold in Dublin, 1803. Price 3d." From this pamphlet a few extracts appear worth publishing, as they illustrate the subject fully:—

"These seven unhappy men were tried and found guilty of high treason by a Special Commission, and received sentence of death as follows: 'That you and every of you be taken from hence to whence you came, and from thence to the place of execution, on hurdles, there to be hanged by the neck, but not till you are dead: then to be cut down, your bowels taken out, and cast into the fire before your faces: your heads taken off and your bodies quartered, which are then to be at his Majesty's disposal; and the Lord have mercy on your souls.'.....

"That part of the sentence which directs the cutting

out of the heart of the malefactor, quartering, &c., was very properly ordered to be dispensed with.

"Five of the prisoners attended the condemned sermon on Sunday morning. Colonel Despard refused all clerical aid ever since his condemnation; Macnamara was attended by the Roman Catholic priest who attended Mr. Quigley. The gallows was then erected on the platform over the front of the gaol.

"They took leave of their wives about four o'clock on Sunday afternoon. The parting scene between the colonel and Mrs. Despard was one of the most affecting that the imagination can conceive.....

"The colonel retired to bed about nine o'clock and slept very soundly till four o'clock in the morning, when he was doubly ironed and a chain made fast from his irons to a ring-bolt in the floor; the others were then made fast in the same manner, and all except the colonel went to prayers.

"A report prevailing that a riot was to take place, there was every necessary precaution. There were four regiments of cavalry stationed in different parts leading to the place of execution early in the morning.....

"After they received the sacrament they were brought out of the chapel and their irons were knocked off. The executioner then pinioned them."

It is stated "the colonel kept walking up and down before the chapel door, but declined going in."

The hurdle had been previously prepared in the outer courtyard. It was drawn by two horses. Macnamara and Graham were first put into the hurdle and drawn to the lodge, when the inner gates were opened, and they were conveyed to the staircase leading to the scaffold and conducted up to a room under the platform. The hurdle then returned and brought Broughton and Wratten, then Wood and Francis. Last of all, the colonel was put into it alone; he looked up to the scaffold with a smile. It is a circumstance worthy of remark, because generally noticed, that the horses kept their heads turned behind them, as if looking with eager curiosity at the prisoners. "They were brought up to the scaffold one by one, and fastened immediately." Colonel Despard then made a speech, which is reported, "and at seven minutes before nine o'clock, the signal being given, the platform dropped, and they were launched into eternity." After hanging thirty-seven minutes, the colonel's body was cut down, and being stripped of his coat and waistcoat, it was laid on sawdust, with the head reined on a block. A surgeon then, in attempting to sever the head from the body with a common dissecting knife, missed the particular joint aimed at, and was haggling at it till one of the executioners took the head between his hands and twisted it round several times, and even then it was with difficulty separated from the body. The shocking inhumanity of this action excited universal horror. It was then held up by the executioner, who exclaimed, "Behold the head of Edward Marcus Despard, a traitor." The same ceremony followed with the others respectively, and the whole concluded by ten o'clock. "The bodies, with the heads, were then put into their different coffins and delivered to their friends."

From this circumstantial account it appears that Colonel Despard and his associates were "drawn" to the place of execution, and after being hanged their heads were severed in a bungling fashion from their bodies, let us hope not by a surgeon; but they were not "quartered," nor were the heads used to decorate a spike, as was formerly the custom; instead of which they were permitted to be interred by the criminals' friends.

Colonel Despard was deeply implicated in the plans of Robert Emmett, and the Castlereagh papers show that he was one of the most determined of the Society of United Irishmen.

Perhaps in seeking an answer to this question one of the most unlikely places to search would seem to be the pages of "*A New and Easy English Grammar*, &c., whereunto is added a Nomenclature English and Dutch," published in Amsterdam in 1675. One of the questions given, with its Dutch equivalent, is, "What do you call high treason?" The next, "What punishment is inflicted on that sort of criminals?" and the reply is as follows:—

"They are laid upon a hurdle or sledge, and they are drawn to the gallows, then hang'd by the neck. They are cut down while they are yet alive, then their entrails are pulled out and burnt before their faces, then their heads are cut off and their bodies divided into four parts.

"How do they dispose of their bodies so quartered?—They are hang'd or impail'd where the king commands, and it is commonly over the city gates.

"How long are they left there?—They are never taken away!

"Do they lose their estate?—Yes, all their lands and goods are confiscated. Their wives lose their dower, their children their nobility and their right of inheriting.

"I was told that those women that kill their husbands are burnt alive?—It is true, as also those that are guilty of high treason."

W. F.

"BULRUSH" (6th S. ii. 147).—I am surprised that this word is not in Prof. Skeat's *Dictionary*. Most etymological dictionaries derive it, as Webster does, from *bull*, in the sense of large, and *rush*. May I be allowed room to quote some of the delightfully quaint remarks of Sir Thomas Browne on the "Names of Plants"?—

"We cannot," he says, "omit to declare the gross mistake of many in the nominal apprehension of plants. An herb there is commonly called *Betonica Pauli*, or Paul's Betony; hereof the people have some conceit in reference to St. Paul; whereas indeed that name is derived from Paulus Ægineta, an ancient physician of Ægina, and is no more than speedwell or fluellin..... And so are they deceived in the name of horse-radish, horse-mint, bull-rush, and many more: conceiving therein some prenominal consideration, whereas indeed that expression is but a Grecism, by the prefix of *hippos* and *bous*, that is horse and bull, *intending no more than great*. According whereto the great dock is called *hippopathum*; and he that calls the horse of Alexander Great-head, expresseth the same which the Greeks do in Bucephalus."—*Pseudodoxia Epidemica*, bk. ii. cap. vii.

The editor of Bohn's edition of the worthy knight's works adds in a note: "To this list may be added horse-ant, bull-head, bull-finch, &c. But the prefix does not always mean 'great.' Evelyn says that the horse-chestnut is so called because it cures horses and other cattle of coughs." "Why," he asks too, "is the epithet *dog* prefixed to the scentless violet and the wild rose?" I have never seen any satisfactory reply to this last question.

JAMES HOOPER.

The following extract, from an article which appeared in *All the Year Round* of the 5th of June, 1880, will suffice to answer the inquiry of MR. MAYHEW:—

"Bull occurs as a prefix in a variety of English words. Among others bull-dog, bull-rush, bull-frog, bull's-eyes, bull-finch, bull-trout, bull-beggar, bull-fly, bull-weed, bull-wort, bull-speaking, and in the common vulgarism for an Englishman John Bull, and the American phrase 'Bully for you!'

"Etymologists teach us that bull in these examples is derived from 'bull,' a large, fine animal, well known and highly esteemed in all countries, and that bull-rush is so called because it is large and fine, as a bull is. In this instance the etymologists have stumbled upon half the truth without understanding it or knowing that the word bull is applied to the male of the cow—the *taureau* of the French, the *taurus* of the Latin—as an adjective, not a substantive, from the Celtic *buile*, fine, large, handsome, comely, beautiful. The name bull was adopted by the Anglo-Saxons from the Celtic in the infancy of the English language, because it was descriptive of the appearance of the animal, which in Celtic was called *tarbh*. The Teutonic *ochs* in after-time was enlarged to bullocks—half Celtic, half Saxon—fine large oxen. Bull-dog is not so named from *taurus* or *tarbh*, but because as a dog it is large and fine. Bull-frog, bull finch, bull-trout, and bull-fly receive their names from the same idea of large and fine, and not because there is or can be any similarity even in fancy between a frog, a bird, a fish, and an insect, and the mate of a bovine female. Bull-beggar is a term of opprobrium applied to a mendicant because he is hale, strong, and well made, and ought to be ashamed, being well able to work, to prefer beggary to labour.

"The phrase 'bull-speaking,' according to Nares, signifies boastful language. In Boone's *Northern Lasse* occurs the passage: 'Why what a bullfinch this is! Sure 'tis his language they call bull-speaking.' That is to say, very loud, fine talk.

"Bull's-eyes," the name of a sweetmeat which is a great favourite with children, is not derived from the animal bull or from its eyes, but is a corruption of the Celtic *buile-swig*, which with the elision of the guttural, of which the English language is intolerant, and which Englishmen find so difficult to pronounce and always avoid if they can, becomes *builswi*, fine or beautiful to suck. In America a violoncello is called sometimes a tom-fiddle, and sometimes a bull-fiddle; bull-nut is a large hickory nut; bull-brier is a large wild brier; and bull-horse is a fine large horse.

"'Bully for you!' the expressive American phrase of congratulation or commendation to a person who has been fortunate, or who has succeeded in a great achievement, is from the same source: 'Buile' or 'Bully for you' (i.e. fine for you).

"'John Bull,' as suggested by a correspondent when I was engaged in compiling *The Gaelic Etymology of the English and Lowland Scotch, and the Languages of*



*Western Europe*, is merely another term for John Buile, the French *beau* or *bel*: John the handsome, the strong, the well-built. In this sense the word would be a compliment to the manly character of the Englishman; whereas, if the comparison be to the ox or bull, the phrase would be the reverse of respectful."

CHARLES MACKAY.

Fern Dell, Mickleham.

Prior, in his *Popular Names of British Plants*, says, p. 32, *s.v.*, "Formerly spelt as in Lyte, ch. lii., *pole-rush*, the pool-rush, *jonc d'eau*, A.-S. *ea-risc*, from its growing in pools of water, and not, like other rushes, in mire." I have hitherto failed to find the word spelled *pole-rush*. The prefix *bul-* most probably simply denotes size, largeness, &c., for which use we may compare *bull-stop*, *bull-haws*, &c.; and *βουμελία*, a large ash; *βούβεβρος*, a large fawn; *βούσυκον*, a large kind of fig; *βούπαις*, Ar. Vesp., 1206, a big boy, where *βου-* as a prefix has a similar sense.\* Compare also the use of *horse-* in horse-chestnut, horse-laugh, horse-leech, horse-play, horse-gowan (ox-eye), &c.

F. C. BIRKBECK TERRY.

Cardiff.

*Bulrush* is the great water rush, and is described by Gerard at p. 35. *Bull* and *horse* are common terms for things big or coarse, as bull-frog, bull-necked, horse-radish, horse-chestnut. R. R.

Boston, Lincolnshire.

Allow me to refer MR. MAYHEW to a pleasantly written article entitled "Tom, Bull, Dog, and Jack," in *All the Year Round*, June 5, 1880.

EDWARD H. MARSHALL, M.A.

BOOK-PLATES (6th S. i. 2, 178, 197, 266, 386).—All collectors of book-plates (and they are certainly now not a few) will have read with pleasure so appreciative a paper as that of G. W. D. I beg to be allowed to contribute a mite towards the interest of the subject. The following mottoes are found on specimens in my modest collection:—

1. Charles Woodward, on the leaves of an open book:—

"Narrative.

Promising to take charge of me during my visit, and to send me home at the appointed time.

Finis."

2. Thomas Joseph Pettigrew, F.L.S.:—

"Πλοῦτος ὁ τῆς ψυχῆς, πλοῦτος μόνος ἐστὶν ἀληθής.  
Lucian."

3. T. A. (no name, but from its design c. 1780):

"Quid datur uti  
Illudo libris; hoc est mediocribus illis  
Ex vitii unum."

4. J. L. Templer, Torrhill, Devon:—

"The wicked borroweth and payeth not again."

5. On Garrick's plate (as previously noticed in

[\* So, perhaps, in Hesychius, where it stands for a kind of fish. Cf. Liddell and Scott, *s.v.*]

"N. & Q."), and on that of Josh. Parkinson, the quotation from *Menagiana*:—

"La première chose qu'on doit," &c.

The two following, though hardly mottoes, may be worth noticing. The first, from a steel plate, below a design representing a Roman lamp, clouds dispersing, and other allegorical emblems, has:—

"The cavern of the heart explored by the aid of the lamp of divine truth; and pride, avarice, and all the bad passions expelled."

Steuart, of the Castle of Bailly-burrow [Baillieborough], in the county of Cavan:—

"Si te Stirps Proavium decorant, et Stemmata clara,  
Hæc age, quæ Proavium Stemmata clara decent."

W. C. J.

Science Club.

An old book, in original binding of calf and clasps, but whose exterior and interior were in very bad condition, lately came into my hands. The book is entitled

"The Jesuites Antepast | containing | a Reply against a pretended aun | swere to the Downfall of Po | perie, lately published by a Masked Jesuite | Robert Parsons by name," &c. "London, printed by William Jaggard, dwelling in Barbican, 1608."

This is a work by the well-known Thomas Bell, whose many works against Popery are known to students of James I.'s reign. But of this copy the fly-leaves, back and front, are covered with curious old autographs, and on the inside front cover was a book-plate, which I have damped off and will endeavour to describe. A principal feature is its extreme simplicity and Puritanical austerity. There are no arms, only in plain Roman letters, "Thomas Bell, 1644." Now this occurs twice on the plate, as if the owner had his name and the date many times printed upon sheets of paper, to be cut out for use; because the plate under consideration, if cut in two, would form two independent and symmetrical plates. When damped and detached from the cover, I found that it was a spare leaf of some old printed book which had been utilized. From the imperfect lines which remained, it was clear that the subject of the book was in reference to the war then raging. The old autographs were Thomas Nottingham, Anne Bell, Thomas Bell, Elizabeth Brown, 1742, Parson Gallop "off Chilton," Christopher Spiring, and Elizabeth Weathrill, who grows poetical, as follows:—

"If any on my name wold know,  
In tow lettres I will them sho;  
The first is E as you may rite,  
The nex is W to all men site."

Writers on this subject have fixed the earliest date of interior book-plates as about 1700 or a few years earlier; and I believe few are known as early as 1644 with a date. I have books written and printed by the anti-Jesuit Thomas Bell in

1605 and 1606, at which time he seems to have been at his best; but I do not know how old he was at this time. He might have lived to 1644, and, if so, I am persuaded that we have here his book-plate. His name does not occur in an ordinary biographical dictionary, and I cannot find the dates of his birth and death.

ADIN WILLIAMS.

Lechlade.

PORTA DEL POPOLO (6th S. ii. 148).—Mr. Andrew Lumisden, in his *Remarks on the Antiquities of Rome* (second edit., London, 1812), p. 33, says, "Whether this gate has been named from the adjacent church of the *Madonna del Popolo*, or the church from the gate, is uncertain. Perhaps they were both thus named from a grove of *poplars*, which the Romans called *populi*." He then refers to Pliny, *Hist. Nat.*, l. xvi. c. x., as an authority for the fact that "different places or quarters of Rome were named from trees, or groves, that grew there." Nardini, *Roma Antica* (Rome, 1666), p. 49, exhibits a similar uncertainty: "Detta modernamente Del Popolo da alcuno de i Pioppi, ch' erano dietro al mausoleo d' Augusto, secondo il Fulvio, ò dalla Chiesa di S. M. del Popolo, edificata iui contigua dal Popolo Romano, secondo il Donati." But, in reality, Donati, whom I take to be identical with "Alexander Donatus, e Soc. Jesu," author of *Roma Vetus ac Recens* (third edit., Rome, "Anno Jubilei, 1725"), does not commit himself to any one view. In point of fact he throws out a hint of a third, viz., that Augustus made over the adjacent grove to the use of the people of Rome, thus landing us in a charming confusion worse confounded of "poplars" and "people." Pietro Rossini, in his *Mercurio Errante delle Grandezze di Roma* (Rome, 1750), is not really any more positive, though inclining perhaps to the side of the poplars, saying, pt. ii. p. 123, "Oggi si chiama Porta del Popolo per certi Alberi di pioppi, che vi erano, ovvero per esser la più frequentata dal Popolo." I must say, for my own part, that I think we want proof of this assumed fact. The Borghese Gardens, in the immediate neighbourhood of the Piazza del Popolo, are undoubtedly much frequented; but it does not follow that the gate itself is thronged by the "Populus Romanus." Vasi, in his *Itinerario Istruttivo di Roma* (Rome, 1794), p. 31, gives exactly the same set of possible reasons for the name, without himself deciding for any of them. But his statement as to the adjoining church of S. Maria del Popolo is very precise in regard to the fact that it was built by the Roman people, at their own expense, A.D. 1227, in honour of the Blessed Virgin. It is certainly a legitimate deduction from these premises when Vasi goes on to say, "E da ciò credesi che possa aver preso il nome di S. Maria del Popolo." Nibby, in his

*Itinéraire de Rome, d'après celui de feu M. Vasi* (Rome, 1838-9), gives a nearer approximation to the date of the first application of this epithet to the Flaminian Gate than any of the earlier writers. He says, t. i. p. 4, "On la nomma *Porte du Peuple* dès la fin du XIV. siècle à cause du voisinage de Ste. Marie du Peuple." After balancing the extremely conflicting views of these various writers, I remain of opinion that the gate and the square have derived their name from the church, though the origin of the name as applied to the church may still be open to doubt. I may perhaps add that, in my citations on this question, I have purposely confined myself to some of the older and less commonly consulted authorities on the topography of Rome, whose works I happen to possess.

C. H. E. CARMICHAEL.

New University Club, S.W.

Before being *pioppo* the Italian for a poplar tree was *poppio*. If so, even as we have *doppio* from Lat. *duplus* (no doubt through an intermediate form *dopolo*), may we not trace *poppio* to Lat. *populus* (f.), through an obsolete form *popolo*, which latter would explain the apparent twofold meaning of Porta del *Popolo*? Nor is this the only instance in which the derivatives of *populus*, a people, and of *populus*, a poplar, give rise, or are made to give rise, to a *double entendre*. A certain village in France is called *Crouy-les-peuples* (=Crouy near the poplars), but with the facetious folks of the neighbouring district it is best known as *Crouy-laid-peuple* (=Crouy the ugly people).

ALPHONSE ESTOCLET.

Peckham.

"PLUCK POPPIES, MAKE THUNDER" (6th S. ii. 164).—The observations of CUTHBERT BEDE, coming as they do on the heels of a recent adventure of my own, offer a strangely apposite illustration of an apparently popular association in Staffordshire of thunder with harvest. A mile out of Stafford, a short time ago, I met with three young children holding in their hands some scarlet flowers; not at first seeing what they were, I asked what they had been gathering, and was surprised—for my acquaintance with the county was of no long date—to hear them reply "Thunderbolts." Uncertain whether I had heard the term aright, I repeated the question and received the same answer; and the prevalence of the term hereabouts was confirmed a little further on by a similar answer from a second independent group of little ones. Your correspondent's note reviving my interest, I turned to Halliwell's *Dict. of Archaic and Provincial Words*, and found the first meaning assigned under "Thunderbolt" to be "the corn-poppy."

T. J. M.

Stafford.

Poppies are called "thunderbolts" in Shropshire, and the belief mentioned by CUTHBERT BEDE



used to be entertained by the people around Shrewsbury, but such notions are fast dying out.

BOILEAU.

THE ALLEGED AMERICAN COUNTERFEIT COINS OF HER MAJESTY IN BRONZE (6th S. ii. 226).—Since reading Mr. FRAZER's note, I have observed, on examination of the bronze pennies which have come to me in change, the following peculiarities, which may be worth putting down:—

1. In 1874 there was a new die brought into use for the obverse of the coin. The new and the old are readily distinguishable. The wreath which surrounds Her Majesty's head differs in the two types. In the new the wreath is narrower, more compact, and consists, as it were, of more distinct bunches of laurel leaves than was the case in the old type, which had gone on since 1861. The new type has been since adhered to.

2. The Mint authorities in 1874 do not seem to have "got all their coin in bronze struck at Mr. Heston's mint in Birmingham." I have before me three pennies of 1874, two of the old type, one of the new. Of the former, one bears the H mint mark, the other does not, but its genuineness is beyond suspicion. The penny of the new type also bears the H; yet one without it passed quite recently through my hands, I am almost sure. Certainly in 1875 there were pennies of the new type both with and without the Birmingham mark. One of each is before me.

I should like to inquire whether the change of die which occurred in 1874 had anything to say to the alleged forgery.

TR. S. A.

"CIRCLES THO' SMALL ARE YET COMPLETE" (6th S. ii. 129).—In the preface to his charming volume, *Lyra Elegantiarum*, p. xvii., Mr. Frederick Locker quotes some remarks by Isaac D'Israeli (*Miscellanies*) on the lighter forms of verse, "A fine sonnet has been called a difficult trifle. A circle may be small, yet it may be as mathematically beautiful and perfect as a larger one." The figure is one of universal application.

ALEX. FERGUSON, Lieut.-Col.

THE PRONUNCIATION OF "ARKANSAS" (6th S. ii. 165).—Without attempting any philological subtleties, I may say that I have heard this name pronounced by natives on the spot as Ark-an-saw. Kansas, a neighbouring state, is pronounced in the English manner, and it is obvious that the custom in America prevents confusion of the two names. That may not be the reason for the difference made. I found Omaha pronounced Om-a-hó—for what reason I don't know. S. S.

CURIOSITIES OF DICTIONARY-MAKING (6th S. ii. 183).—An answer will at once arise in the minds of many to Mr. E. H. MARSHALL's note that Johnson himself was fond of enlivening the "dull work" of "dictionary-making" with an occasional joke. Of

course he may have been quite serious when he described oats as "food for horses in England and men in Scotland"; still he thought it well to modify that and the definition of several other words in his revised edition. But however serious he may have been concerning those words, we are quite sure the learned doctor was having a nice little joke when, in the abridged octavo edition of 1756, he thus defined *alias*: "A Latin word, signifying otherwise; as Mallet *alias* Malloch; that is, *otherwise* Malloch." Considering Mr. Malloch was anxious to be known as Mallet, and Mallet only, this was decidedly a joke at his expense.

FRANCES COLLINS.

Rosebank, Isleworth.

"A PEAR MATTER" (6th S. ii. 176).—This is an atrocious pun upon the word *warden*, "My father has been twice *warden*." "That's not a *pear* matter."

W. G.

If I may be allowed to hazard a guess,—which is a guess, and nothing more,—I would suggest that the "pear matter" in Chapman's *May-day* is connected with the "Warden on's Company" in the previous line. Warden-pears were the aristocrats of their kind: "A warden-pie is a dainty dish to mortify withal"; and some humorous comparison between a gentleman and a well-grown fruit may have been intended; but this is only a guess.

EDWARD H. MARSHALL, M.A.

"PARTY" FOR "PERSON" (6th S. ii. 184).—The use of the word "party," in the sense of "individual," may be properly avoided as leading to ambiguity of expression. It must not, however, be denounced as a modern vulgarism, its employment being legitimate enough, as authorized by the older writers, among whom it is not infrequent. Guy Mieg, in his *Great French Dictionary* (1687, folio), has, "Party, *Personne*," &c.; "the Party whom I sent, *la Personne que j'ai envoyée*"; and a century earlier we find Thomas Cogan, "Maister of Artes and Bachelor of Phisicke," using it more than once in this sense:—

"The fifth thing that is to be considered in meates, is the time, which standeth chiefly in three poynts, that is to say: Time of the yeere; Time of the day; Age of the partie," &c., p. 177.—*The Haven of Health*, &c., Imprinted at London by Thomas Orwin, &c., 1589, 4to.

I fancy, however, that this employment of the word was then novel, and will hardly be found in much older writers. Thus we find Sir Thomas Elyot, some fifty years before, using the preciser word "person" in a similar connexion:—

"..... the age and strengthe of the person, the natural fourme of his body, the tyme of the yere," &c.—*The Castell of Helthe* (the thyrd Boke), Imprinted at London in Flete Strete, in the house of Thomas Bentelet, 1541, 12mo.

Birmingham.

WILLIAM BATES, B.A.

X. C., from his note, is not particularly conversant with Shakespeare, otherwise he would have called to mind *Antony and Cleopatra*, V. ii. 246 (Globe edition), "Truly, I have him: but I would not be the party that should desire you to touch him." Compare also *Hamlet*, II. i. 42, "Your party in converse," and *Love's Labour's Lost*, IV. ii. 138, "The nomination of the party writing to the person written unto." The last quotation plainly indicates how in Shakespeare's time the words *party* and *person* were synonymous. The word also occurs in the Apocrypha, Tobit, vi. 7, "We must make a smoke thereof before the man or the woman, and the party shall be no more vexed." F. C. BIRKBECK TERRY.

Cardiff.

EDGAR ALLAN POE (6th S. ii. 167, 214, 236).—There is another parody of *The Raven in Literary Frivolities*, &c., by William T. Dobson (Chatto & Windus, 1880). *Vide* "A Ravening Reverie," p. 274. R. 2.

BURIAL ON SUNDAY IN SCOTLAND (6th S. ii. 144, 197).—When I mentioned that it is not now the practice for persons to be buried on Sunday in Scotland, I did not anticipate any reader would understand that no such ceremony ever takes place. When one says it is not now the practice to do so-and-so, the statement does not imply that so-and-so never takes place. I may mention that in this parish no funeral can take place on Sunday without the special sanction of the local authority. In short, it is not the practice for marriages or funerals to take place in Scotland on Sunday.

ALFRED CHAS. JONAS.

Kilmarnock.

GRACE BEFORE (HORSE) MEAT (6th S. ii. 128).—I beg to refer MR. BAILY to the *Journal of the Royal Archaeological Institute*, vol. xxi. p. 347, *seqq.*, where the Benedictions of Ekkehard the younger, monk of St. Gall, are given at full, extending to 265 lines, and apparently comprising every imaginable edible. The MS. was communicated by Dr. Ferdinand Keller, of Zurich, from the original in the library of the convent of St. Gall, written c. A.D. 1000. The line alluded to is—

"Sub

Sit feralis equi caro dulcis in hac cruce Christi."

A note is appended to the effect that

"it is to be presumed that, with the extinction of heathenism, a corresponding change must have occurred in the feelings of the clergy as to the lawfulness of adopting the flesh of certain animals for food. The objections to their use probably had arisen from the fact of such animals being commonly eaten by the heathen Teutons, and offered in their sacrifices."

VEBNA.

[On the eating of horse-flesh, see Robertson, *Hist. of the Christian Church*, 1875, iii. 85; Dasent's "Norsemen in Iceland," in *Oxford Essays* for 1858; and "Iceland and the Change of Faith," *Quarterly Review*, No. 221,

Jan., 1862. Pearson, *History of England*, 1867, thinks it must have been one of the customs which the Teutonic races found it hardest to give up on their conversion to Christianity.]

AMERICAN WORDS: "BOOM" (6th S. ii. 126, 215).—This Americanism, like some of our own slang words and phrases, takes its rise, I believe, in a play called *The Way We Live*, which has had a great run in New York and other Transatlantic cities. One of the *dramatis personæ*—a charity secretary—the play informs us, had been originally the big drum man in a volunteer band, and was so inoculated with the sound of his late instrument that he could not speak without first giving vent to a "boom." This startling prelude to the secretary's remarks effectually arrests the attention of all listeners, and has given rise to the expression being used colloquially when any one comes before the public with what formerly might have been termed a "flourish of trumpets."

ANGLO-CELT.

This word occurs in Charles Kingsley's "Last Buccaneer":—

"All day we fought like bull-dogs; but they burst the booms at night."

*Poems*, ed. 1879.

EDWARD PEACOCK.

SIRLOIN OF BEEF (6th S. i. 368, 388, 463; ii. 35).—The Hoghtons of Hoghton Tower claim as a fact that James I. knighted the sirloin on his visit there in 1617. The father of the present baronet was very particular on the point. P. P.

THE BALLAD OF "WILLIAM AND MARGARET" (5th S. xi. 468; xii. 151, 178; 6th S. i. 502).—Attached to the name and fame of Jonny, in *Chansons Populaires de la France Anciennes et Modernes* (pp. 339–41), occurs a Gallicized paraphrase of the "old ballad" which Mallet claimed to have evolved from his own brain, one time when a sad memory was quickened by a verse repeated by Merrythought in *The Knight of the Burning Pestle*:—

"When it was grown to dark midnight,  
And all were fast asleep,  
In came Margaret's grimly ghost,  
And stood at William's feet."

"These lines," he declared, "naked of ornament and simple as they are, struck my fancy. I closed the book, and bethought myself that the unhappy adventure which I have mentioned... might naturally raise a tale upon the appearance of this ghost. It was then midnight. All around me was still and quiet. The concurring circumstances worked my soul to a powerful melancholy. I could not sleep. And at that time I finished my little poem."—Willmott's *Percy's Reliques*, p. 569.

As fresh interest has been excited in *William and Margaret* by recent papers in "N. & Q.," and by Mr. Chappell's article in the first number of the *Antiquary* (p. 8), perhaps you may think the French version of the ballad worthy of the space that it will occupy in your columns. That William



should become Edmond is only a graceful concession to the disabilities of French enunciation; but it strikes the reader as being altogether unnecessary and unpleasant that Marguerite should directly vaunt the quondam charms which Margaret only delicately refers to, on, as it were, the hearsay evidence of her faithless lover's flatteries.

"L'OMBRE DE MARGUERITE.

(Air: *Lorsque dans une tour obscure.*)

Dans la nuit, à l'heure effrayante  
Où l'airain frémit douze fois,  
Des spectres la famille errante  
Sort des tombeaux à cette voix.  
Edmond, que le remords agite,  
Cherchait le sommeil, qui le fuit :  
L'ombre pâle de Marguerite  
Vient s'asseoir au pied de son lit.

Regarde, Edmond, c'est moi, dit-elle,  
Moi qui t'aimais, que tu trompas,  
Moi dont la tendresse fidèle  
Vit encore après le trépas.  
J'en ai cru ta faussee promesse,  
Je t'ai fait maître de mon sort ;  
Hélas ! pour prix de ma tendresse  
Fallait-il me donner la mort ?

Jadis de la rose naissante  
J'avais l'éclat et la fraîcheur :  
Pourquoi sur sa tige brillante  
Ton souffle a-t-il séché la fleur ?  
Mes yeux brillaient de tant de charmes,  
Ingrat, alors que tu m'aimais ;  
Pourquoi donc les noyer de larmes,  
Pourquoi les fermer à jamais ?

Hier dans un palais superbe,  
Aujourd'hui dans un noir cercueil ;  
Mon asile est caché sous l'herbe,  
Et ma parure est un linceul.  
De quel forfait suis-je victime ?  
J'aimai, j'ai cru l'être à mon tour ;  
Qui me punit d'un pareil crime ?  
L'objet même de mon amour.

De ton inconstance cruelle  
Le jour fut à tous deux fatal ;  
Quand ton cœur devint infidèle,  
Edmond, il se connaissait mal :  
Tu m'abandonnes, je succombe ;  
Mais enchaîné par le destin,  
Le remords vient d'ouvrir ma tombe ;  
Tu dois y descendre demain.

J'entends le coq ; sa voix encore  
Pour nous est un signal d'effroi ;  
Je ne dois plus revoir l'aurore,  
Et c'est la dernière pour toi !  
Adieu. Celle qui te fut chère  
Te plaint, te pardonne, et t'attend...  
L'ombre à ces mots perça la terre,  
Et disparaît en gémissant.

Edmond immobile, en silence,  
A vu ce prodige effrayant :  
De son lit soudain il s'élança,  
Défiguré, pâle et tremblant.  
Il court, il cherche Marguerite ;  
Sa voix s'échappe en cris aigus ;  
Sur sa tombe il se précipite ;  
On le relève : il n'était plus !"

ST. SWITHIN.

LENGTH OF OFFICIAL LIFE (6th S. i. 334, 483; ii. 36).—I fancy that instances of this, at least amongst the clergy, are more common than is generally supposed. Opening one of the volumes of Cox's *Derbyshire Churches* almost at random, I find an instance of greater longevity than those mentioned by MR. WRIGHT or MR. EVANS.

The living of Marston-on-Dove was held from 1685 to 1876, 191 years, by only four vicars, with an average incumbency of 47½ years. The first two of these held it for 119 years, viz. George Gretton, 1685-1750, 65 years; and John Edwards, 1750-1804, 54 years. The last two held it 36 years each.

During the long period of 339 years, from 1520 to 1859, the living of Doveridge was held by eleven vicars, the longest-lived of whom was 54, and the shortest 20, years in office; with an average of nearly 31 years.

From 1426 to 1551, 125 years, the living of Mugginton was held by three rectors, for 43, 38, and 44 years respectively. The same living was held from 1591 to 1866, 275 years, by eight rectors, the longest for 45, and the shortest (except one of 5 years) for 32 years; with an average of over 34 years.

Radbourn gives five rectors from 1688 to 1866, 178 years, with 27, 43, 32, 34, and 42 years respectively; or an average of 35½ years.

Shirley was held from 1674 to 1815, 141 years, by three vicars, with 44, 63, and 34 years respectively; or an average of 47 years.

Edingale, Staffs., was held by George Boydell for 68 years. He died in 1643, having entered a burial in the registers with his own hand exactly one month before his own interment. From 1717 to 1867, 150 years, this living was held by four vicars, with 31, 43, 32, and 44 years respectively; or an average of 37½ years (Cox's *Hist. of Edingale*). In all these cases the cures were held in immediate succession. R. H. C. F.

Instances of long successive tenures of livings must be as rare as successive long reigns of sovereigns of England, but single cases are numerous enough. The Rev. Dr. Foord-Bowes held the rectory of Cowlam, in Yorkshire, for 64 years, from 1802 to 1865. The Revs. Thomas Fry, and Campbell Hulton, his successor, that of Emberton, in Buckinghamshire, for 74 years, the former from 1804 to 1860, the latter from 1860 to 1878. On one occasion, speaking to a friend whose chief study has been for many years the subjects of assurance and insurance in all their ramifications, concerning the founding a society for the maintenance of aged and infirm clergymen, he replied, "That no class of men ailed so much, and yet lasted so long." The experiment has, I believe, been tried, but found unsuccessful.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

By his tombstone in Ilfracombe churchyard, it appears that the Rev. William Chanter died in 1859, aged 93, and that he had been perpetual curate of Hartland for 70 years. Is not this a remarkable instance of the great length of an incumbency? C. S. G.

The following epitaph is in the parish church of Carlton, in Bedfordshire: "To the memory of Mr. Thomas Wills, who lived Parson of Carlton and Chellington, about three score and ten years. He died the second of August, 1642, aged above an hundred." BOILEAU.

"&" (6th S. i. 474, 500; ii. 38).—"Andpassy" is the name that, as a boy, I used to hear given to this symbol. The second "and," joined to it by some of your correspondents, is no part of the word, but a repetition by way of explanation, as the child being taught to spell is made to pronounce each syllable after naming the letters which compose it. That time-worn trap for the young, Constan-ti-no-ple, is a familiar instance.

Every reader of the Elizabethan writers is acquainted with "A per se" in the sense of our "A I"—something first class and super-excellent. A passage in Marlowe's *Doctor Faustus* (p. 117, ed. Dyce) shows what the phrase "per se" really meant, and that its use was not peculiar to A. "Robin (reading in one of Faust's conjuring books): A per se, a; t-h-e, the; o per se, o; deny orgon, gorgon," &c. See Nares (art. "A per se") for examples of other letters treated in this way.

VINCENT S. LEAN.

Windham Club.

WELSH: "BRON HEULOG" (6th S. i. 397; ii. 55).—I translate *bron* as "a breast of a hill," and *heulog* as "sunny." *Bryn* means "hill" or "mount." X.

*Bron* means "mount"; *heulog*, "sunny"; hence *Bron Heulog*=Sunny Mount, as WELSHER has been correctly informed. I am sorry my knowledge of Welsh grammar is insufficient to enable me to reply to the latter part of WELSHER'S query.

R. P. HAMPTON ROBERTS.

WILLIAM PAYNE, ARTIST (6th S. i. 417, 522; ii. 29).—Can MR. BATES state if this Payne was any connexion of Matthew Payne, of Coventry, who had a son William? Matthew was a professor of music, and died in 1828, "eminently distinguished for professional talent," and his epitaph continues thus:—

"Payne! whose kind heart the Virtues made their shrine  
And in whose soul lived Harmony divine,  
Tho' now thou sleepest in thy kindred clay,  
Thou wilt awake to bright empyreal day,  
When the Archangel's voice shall say, 'Arise!  
And join a choir seraphic in the skies.'"

(L. Booker.)

W. P.

FEMALE SEXTONS (6th S. ii. 18, 77).—I cannot see anything very remarkable in female sextons, though I prefer to have the office filled by males. In the large and populous parish of Donnybrook, near Dublin, of which I had charge from 1845 until 1856, I found on going there a female sexton, Eliza Wilson, who had dug many a grave by deputy and was not a novice in her occupation, and she continued in office for a considerable time after I left the parish. And in the adjoining parish of Booterstown, which I held from 1856 until 1874, I found another, Anne Strangways, who had been there for several years before my incumbency began, and who, I am glad to say, is there to this day. I should add, perhaps, that as Booterstown happily has no burial-ground she has had no graves to dig, either in person or by deputy. ABHBA.

"TOKO FOR YAM" (6th S. i. 455; ii. 56).—When I was "down among the black men," years ago, "Toko for yam" meant this: when Cuffee stole a yam, he got toko for it, *i.e.* he got a thrashing, and hence the expression "Toko for yam," and this, I believe, is the correct meaning of it.

DE ROTTENBURG.

Castle Yard, Windsor Castle.

"PUDDING AND TAME" (6th S. i. 417; ii. 55).—The following variant version of the rhyme referred to was often heard by me in my boyhood, passed in the north of Yorkshire:—

"What's thy name?"

"Butter and saim."

Ask me again and I'll tell thee the same."

The word *saim* is the usual word for hog's lard, and appears to be connected with, if not derived from, the Welsh *saim*, grease.

F. C. BIRKBECK TERRY.

Cardiff.

ROWLAND TAYLOR, THE MARTYR (6th S. i. 416; ii. 55).—There is a pretty full account of his death in Timbs's *Abbeys and Castles of England and Wales* (Warne & Co., new ed., vol. i. p. 520), taken from Drake's *Winter Nights*. The inscription on the memorial stone is given in the original spelling: "1555. Dr. Taylor, in defending that was gode, at this plas left his blode." A short notice of Taylor in Hook's *Ecclesiastical Biography* gives references to Fuller, Foxe, and Heber. The last-named says, "There is nothing more beautiful in the whole *Book of Martyrs* than the account which Foxe has given of Rowland Taylor."

EDWARD H. MARSHALL, M.A.

BURNING IN THE HAND (6th S. i. 37, 160; ii. 73).—There is an engraving of this mode of punishment in *The Malefactors' Register*. The penalty was inflicted in open court, and in the print before me there are women and children among the spectators. On the 22nd of December,



1799, James Otteau, a French prisoner of war, was convicted of manslaughter in the Admiralty Court, London. He was sentenced to be burned in the hand, and the judge who tried him (Sir William Scott) witnessed the execution of the sentence before leaving. The apparatus—the chafing dish, the brand, and the irons for keeping the hand steady—were brought into court. The brand upon being applied caused the prisoner to scream convulsively, but he immediately regained his composure.

WILLIAM RAYNER.

133, Blenheim Crescent, Notting Hill.

“HURRAH” (6th S. ii. 166).—MR. MAYHEW is an old hunter after derivations; but now Littré is not a useful companion, and Slavonia and Russia are not the countries to trace out the early history of the word *hurrah*. As well seek a kangaroo on the banks of the Isis as the birthplace of the word *hurrah* in such countries. We must rather look where Englishmen are looking with anxiety as to the fate of our soldiers, and there find the definition and history of *hurrah*.

First, it would be well to discard Littré and welcome Homer. The term “*Hērōs*” is used by the poet some hundred and ten times to designate warriors, chiefs, and followers. The word is only a variation in spelling of the “*Haro! Haro!*” (*Hurrah! Hurrah!*) of the Rajpoots and others. It is the last syllable in the word *Candahar*, or rather *Kandahar*, making it to be the country of heroes. In Ireland I have observed that the cry is there, “*Haro! Haro!*” and not, as often here, *oo-ray*.

W. G. WARD, F.R.H.S.

Perriston Towers, Herefordshire.

GARRICK ON LORD CHATHAM (6th S. ii. 187).—I beg to inform Mr. JAMES SCOTT ALLEN that he will find what he wants in the volumes entitled “*The Poetical Works of David Garrick, Esq.*,” now first collected in two volumes, with Explanatory Notes. London, Kearsley, 1785; 2 vols. small 8vo. On p. 525 will be found a poetical invitation from the Earl of Chatham to Garrick—

“Immortal spirit of the stage,

Great nature's proxy, glass of every age,”—

to leave the “rich landscape,” and share the “plain roof” and “simple life” of the retired statesman at his “primeval seat” of Mount Edgcumbe. Garrick's “answer”—which, by the way, seems no reply—occurs on the succeeding page, and is doubtless the piece inquired after by Mr. ALLEN.

WILLIAM BATES, B.A.

Birmingham.

KESTELL=WADGE(MADGE) (6th S. i. 516; ii. 91).—B.A. (Oxon.), at the first of the above references, has called attention to an error in a name in the pedigree of Kestell, printed in my *History of Trigg Minor*, which I much regret and desire to correct. B.A. is, however, mistaken in stating

that the pedigree in question was copied by me “from a MS. deposited in the Heralds' College.” No part of the pedigree of Kestell registered in the Heralds' College in 1871 was copied by me from any MS. deposited in that office. It was entirely compiled by myself for my *History of Trigg*, and is based upon evidence which I collected from the Public Record Office, various courts of probate, parish registers, &c., and some few family documents kindly placed in my hands by Mr. Kestell-Cornish (now Bishop of Madagascar), the present representative of the Kestell family. When the pedigree was completed, I submitted it to the Heralds' College, with the evidences in support of it, for record, and after the usual rigid examination in the College, and approval of the Chapter thereupon, it was duly registered. The name in question in this record stands Madge, as also in my “copy” for the press, but unfortunately the printer made a mistake by using a W instead of M as the initial letter of the name of Dorothy Kestell's husband, making the name Wadge instead of Madge, which error, I am sorry to say, I failed to detect in examining the proof. In some measure this probably arose from my familiarity with the name of Wadge as that of an armorial Cornish family, whilst the name of Madge was unknown to me.

Though we have the high authority of Dr. CHARNOCK that the letters W and M are interchangeable, they can, I think, scarcely be considered so in this case, and I shall therefore be glad if our obliging Editor will kindly give admittance to this reply to B.A. (Oxon.).

JOHN MACLEAN.

Bicknor Court, Coleford, Gloucester.

LICHTENBERG ON HOGARTH (6th S. ii. 226).—An edition of *Ausführliche Erklärung, u.s.v.*, fol., 10 liv., was published at Göttingen, bearing date 1794–1808. Several panegyrics on men of learning and science were written by Abraham Gotthelf Kaestner, one in German on Leibnitz, another in Latin on Lichtenberg (“*Elogium Lichtenbergii*”), and printed at Altenburg in 1769. Cf. H. Kurz, *Geschichte der Deutschen Lit.*, t. iii.; also Kaestner's *Vermischte Schriften*, Altenburg, 1755–72, 2 Bände, 8vo., second edit., 1783; and his *Gesammelte Poetische und Prosaische Schönwissenschaftliche Werke*, Berlin, 1841, 4 Bände, 8vo.

WILLIAM PLATT.

Broadstairs.

“I DON'T THINK” (6th S. ii. 183).—May I cap Dr. CHANCE's phrase by one of equal beauty which I heard the other day?—“He only keeps one horse, doesn't James.” HERMENTRUDE.

This is a venerable piece of schoolboy slang, which Dr. CHANCE will find in that now classic work, *Tom Brown's Schooldays*. I have no doubt

the ladies who were heard to use it had picked up the expression from their brothers at school.

WILLMOTT DIXON.

"THE EVIAD" (6th S. ii. 185).—Watt, in his *Bibliographia Britannica*, records this poem under its title, but does not furnish any reference to its author. He dates it 1781. From the subject matter and the pseudonym adopted, "Simon Ides," it is no doubt some adaptation of the well-known poem of Simonides, *De Mulieribus*.

W. E. BUCKLEY.

IRISH ROMAN CATHOLIC REGISTERS (6th S. ii. 186).—Even in England, so long as the penal laws were unrepealed, few regular registers were kept by the Catholic clergy, except at the beginning and end of their Office books. I should think that *à fortiori* such registers would be still more rare in Ireland.

E. WALFORD, M.A.

Hampstead, N.W.

THE "SPECTATOR" (6th S. ii. 167).—I have made out the following fairly long list of septuagenarian and octogenarian authors who flourished between 1630 and 1770:—Bentley, 80; Beveridge, 71; Bolingbroke, 73; Bull, 76; Burnet, 72; Cibber, 86; Collier, 76; Defoe, 70; Gardner, 84; Law, 75; Leslie, 72; Locke, 72; Richardson, 72; Robertson, 72; South, 83; Swift, 78; Tindall, 76; Gilbert White, 73; Wycherley, 75; and Young, 81 years old at death.

EDWARD H. MARSHALL, M.A.

"THE GREY MARE IS THE BETTER HORSE" (6th S. ii. 207).—Lord Macaulay says in his *History of England*, vol. i. ch. iii., in a foot-note:—

"The vulgar proverb, that the grey mare is the better horse, originated, I suspect, in the preference generally given to the grey mares of Flanders over the finest coach horses of England."

When once the saying became common its application to the henpecked husband would be easy.

C. T. PARKER.

Woodhouse Eaves,

THE SOVEREIGN'S HEAD ON THE COINAGE (6th S. ii. 186).—Until the time of James II. the sovereign's profile looks in either direction—to the right on some coins, to the left on others. I have coins of Charles II. with the head looking in both directions. I believe James II. always is turned to the left, and successive sovereigns alternate after this. I do not know of the origin of this custom. Possibly your correspondent could get the required information at the numismatic department of the British Museum.

J. E. S.

A LETTER OF HADRIAN'S (5th S. xii. 285; 6th S. ii. 195).—A new edition of the *Scriptores Historiæ Augustæ* was published by Hen. Jordan and Franc. Eyssenhardt, at Berlin, in 1864. They

print the passage to which Mr. BIRCH refers thus: "Unus illis deus nullus est. hunc Christiani hunc Judæi hunc omnes uenerantur et gentes." They add in a note, "Unus illis—gentes del. Cas[au-bonus] sed et hic et alibi fraudem prodidit homo Christianum Hadrianum ementitus." In their list of "Addenda et Corrigenda" we read, "Pro nullus legendum esse nummus peregre coniecit Lehrsus apud Friedlaenderum, *Darstellungen*, ii. 208." This reference should be ii. 74, I think; at least I do not see anything on p. 208 relative to this subject; but on p. 74 Friedlaender treats of Hadrian's letter and Lehrs's emendation, and translates the passage in question, "Das Geld ist ihr Gott, ihn beten Juden, Christen und alle andern an." Some such word as "nummus" seems to be required, otherwise "hunc—gentes" would be unintelligible. As regards *aliptes*, occurring in the same letter, Lewis and Short say in their *Lat. Dict.*:—

"*āliptēs* or *ālipta*, æ, m., = ἀλειπτης (from ἀλείφω, to anoint with oil), the manager in the school for wrestlers, who took care that the wrestlers anointed their bodies with unguents, in order to give them the necessary suppleness, and exercised them in the ring, master of wrestling, or of the ring."

For instances of the word they refer to Cic., *Fam.*, i. 9, 15; Juv., iii. 76; Cels., i. 1. What White and Riddle say comes to the same thing. Of the Gr. word Liddell and Scott say, "Properly an anointer; but, in usage, the trainer and teacher in gymnastic schools; and metaph. a teacher." In mediæval glosses the word also meant a surgeon (Diefenbach). In Du Cange there is *alipiticum opus* (*schema*), sculptured or painted work. Those who translate this passage "There is no, &c., who is not," &c., must be right.

J. H. HESSELS.

Cambridge.

[Smith's *Latin Dict.*, 1857, gives, besides the references to Cicero and Celsus followed by Lewis and Short, a different passage of Juvenal, "6, 422," with the sense of "the anointer in the wrestling schools."]

SEMPLE'S "HISTORY OF THE CHRISTIAN RELIGION" (6th S. ii. 244).—Your correspondent Mr. SPENCE, and the writer in the *Scotsman* whom he quotes, need have no difficulty in identifying the "Mr. Semple" who is said to have projected a *History of the Christian Religion from its First Plantation in Scotland*. On turning to p. 116 of the first part of the late Hew Scott's *Fasti Ecclesiæ Scoticanæ*, we find that the Rev. Samuel Semple was ordained as minister of Liberton Aug. 31, 1697, and died Jan. 24, 1742, in the seventy-sixth year of his age. The author of the *Fasti* refers to the encouragement which his proposed work received from the General Assembly and the Lords of the Treasury, and quotes Wodrow as saying, "He let me see a vast many papers, upwards of thirty quires, he had caused copy out of the Bodleian and Cotton Libraries, and other



Collections in England." It would rather appear that no part of the work was ever printed.

A. C. S.

AUTHORS OF QUOTATIONS WANTED (5th S. ix. 69).—

"Though women are angels," &c., occurs in the lines "To Eliza" in Byron's *Hours of Idleness*. Whether he quotes the exact words of another writer, or embodies in a terse line "what so oft has been said," I know not.

FREDK. RULE.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*A Wreath of Songs*. By the Cambridge Lotos Club. (Cambridge, Deighton, Bell & Co.)

THIS is a slender volume of verses by a knot of undergraduates, who modestly ask for allowance if their efforts be found "non re quam spe laudanda." There is no need for any critical indulgence. It is true that we do not take kindly to such verbal subtleties as "the Erst" and "athro," we doubt if it is possible to wear leg-armour on the heart, and we shall with our latest breath protest against the rhyming of "scorn" with "dawn"; but, these things excepted, there is no grave fault to be found with the manner of these pieces. "A Political Allegory" is a really clever piece of humorous writing; the three sonnets are good, especially the first; while "A Memory" is a very pretty Browningsque lyric, with one beautiful stanza (the sixth). "Nupta," too, is charming. The writer who uses the signature "c." appears to have a gift for epigram which only wants cultivation. His "album verses" would be excellent if the last four lines were as neatly expressed as the rest. The "Ballad of a Garden," from the same pen as "A Memory," is irreproachable in form, but the refrain is not wholly satisfactory. Had the author chosen to be perfectly modern in his diction, this *ballade* might have been a greater success. Such thoroughly musical and descriptive lines as

"And soft shades shudder and long lights play"

are not often to be found in minor poetry. There are some other pieces which we have no space to notice. Altogether, the Cambridge Lotos Club is to be complimented on its "first series," which is besides very interesting as exhibiting the kind of models that influence our younger singers.

*Aggravating Ladies: being a List of Works published under the Pseudonym of "A Lady."* With Preliminary Suggestions on the Art of describing Books Bibliographically. By Olphar Hamst. (Quaritch.)

LADIES aggravate Olphar Hamst when they defy his utmost efforts to find out who they are and thus prevent him from including their books in his well-known *Handbook of Fictitious Names*. A list of 151 titles is now published in hopes that the friends or enemies of the "aggravating ladies" in question may, at least in some cases, divulge the secret of their authorship. Most of the works certainly appear to be of a very commonplace (it would be ungallant to say worthless) character, although this is of no moment to the true bibliographer, to whom the title-page is everything and "the rest is all but leather or prunello." But is it to mark his sense of their small literary importance that Olphar Hamst has in so many instances omitted to add the size, although (p. 40) he states that every book described has been seen by him? In compiling the list it occurred to him that a few plain directions on the proper way of describing books would be useful, and he has therefore given some pertinent

chapters on cataloguing and on the special points which demand attention in transcribing titles. Among other cautions we are glad to find a recommendation to avoid the over-punctuation and unnecessary capitals to which most cataloguers are given. These suggestions are not intended for the qualified librarian or bibliographer, but for unskilled persons who may have occasion to catalogue. Most writers refer to books in the most inaccurate and slipshod manner, and if this useful little work can bring about more carefulness in this respect it will do good. It is quite time for literary men to acknowledge that the cataloguing of books, like the making of indexes, is a work which demands accuracy, training, and special attention to well-considered rules. The pithy remark, "If you are troubled with a pride of accuracy, and would have it completely taken out of you, print a catalogue" (author unknown), heads one chapter: this quotation, we may add, is from the preface to "*Catalogue of my English Library*...by Henry Stevens...London, printed by C. Whittingham, Nov., 1853, for private distribution," 12mo. Catalogue makers should always have in mind this somewhat sarcastic observation of a very experienced bibliographer, and consider it not as an excuse for negligence, but as an appeal for carefulness. There is a full index, but unfortunately it does not appear to have been compiled on any definite plan, and the strict order of the alphabet has not been carefully followed. We trust that Olphar Hamst may speedily learn the names of all these "aggravating ladies," in order that they may appear in the new edition of his *Handbook*, for which readers of "N. & Q." have been anxiously waiting for a long time past.

WE are informed that Mr. Elliot Stock will shortly bring out a fac-simile of *The Boko of St. Albans*, with an introduction by Mr. William Blades, uniform with the *Treatyse of Pysshynge wyth an Angle*, recently issued by the same publisher.

### Notices to Correspondents.

*We must call special attention to the following notice:*

On all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

F. B. B.—Founded by Fulk Paganel, *temp.* William Rufus, Tickford was, till seized by Edward III. as an alien priory, a cell of Marmoutiers. Restored by Henry IV., it was made subject to Holy Trinity Priory, York. Suppressed in 1525, its lands were given to Cardinal Wolsey, then to Christ Church, Oxford, but eventually resumed by the Crown, and conferred by James I. on his physician, Dr. Atkins, since which time the property has remained in lay hands.

EDWIN J. ISBELL.—Write to Mr. J. H. Fennell, 14, Red Lion Passage, Red Lion Square, W.C. In his recent lists two bundles of newspapers were included, containing details of the case in which you are interested.

J. R. (Paisley).—Impossible at this distance of time. Dr. Brewer says nothing about either period or author.

JOHN H. DIBOLL.—Probably Webster.

R. T. (Isle of Ely).—Will be inserted in due course.

#### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, OCTOBER 9, 1880.

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## Notes.

## "PARSON": "PERSON."

The origin and connexion of these words, simple as they appear, have never yet received a satisfactory solution. Most of our lexicographers and etymologists have offered explanations, but usually in a very tentative and hesitating manner. At intervals widely apart the question has been raised in the pages of "N. & Q.," but only very slightly touched upon and with no satisfactory result. See 2nd S. iv. 186; 3rd S. i. 484; 5th S. v. 108, 214; vi. 166.

My attention has been drawn to the subject by a passage in a recently published collection of essays by M. Littré, the great French lexicographer, entitled *Études et Glamures*. The essay is headed "Pathologie Verbale," and is a very interesting study of the malformations, confusions, alterations of meaning, and changes in form which have occurred in the French language in the course of ages. *Personne* is brought forward as an example of words of low origin which have risen in the scale of dignity. M. Littré states, what is agreed on all hands, that *persona* in Latin signifies the mask of metal or bark which was used by the ancient actors in performing their parts. When of metal it was supposed to aid in giving resonance

to the voice—*per-sono* (I sound through). Personation was thus putting on the mask of another character. The author proceeds:—

"Cela fait, notre vieille langue s'attachant uniquement au rôle public et considérable que la *persona* jouait autrefois, et la purifiant de ce qu'elle avait de profane, se servit de ce mot pour signifier un ecclésiastique constitué en quelque dignité. C'est encore le sens que ce mot a dans la langue anglaise (*parson*), qui nous l'a emprunté avec sa métamorphose d'acception. Nous avons été moins fidèles que les Anglais à la tradition; et délaissant le sens que nous avions créé nous-mêmes, nous avons imposé à *personne* l'acception générale d'homme ou de femme quelconques. Le mot anglais, qui est le nôtre, n'a pas subi cette régression, ou plutôt n'a pas laissé percé le sens, ancien aussi, d'homme ou femme en général. En effet, cette acception se trouve dès le treizième siècle."

Here we are distinctly told, first, that *parson* and *person* were originally the same word; secondly, that in its adoption in French the primary application of *personne* (originally *persone*) was to an ecclesiastic, from which the English word *parson* is taken; thirdly, that whilst in French the original application has been lost, and the word applied, in a general sense, to an individual, in English no such change has taken place, and that *parson* or *person* is never employed with us in such a sense.

One is disposed to receive with respect and attention everything which is put forward by a *littérateur* of such eminence as M. Littré, but there is here either some strange misunderstanding or he has fallen into serious error. He states that *persona* or *personne* was never used in a general sense before the thirteenth century. What are we, then, to make of such passages as these?—"petitoris personam capere, accusatoris deponere" (Quintilian); "ecquæ persona pacifica desideretur," "certis personis et ætatibus" (Cicero). The fact is, *persona* was used by the Romans in precisely the same sense as *person* amongst us.

It is quite true that in the Low Latin of the early Middle Ages *persona* was applied to any office of distinction or dignity, and the clerics were called *personæ*; hence in French of the twelfth century parish priests are called *personnes*, for which *cure* was afterwards substituted, and *persone* fell into disuse. From being applied as a distinctive term of honour, about the thirteenth century it took the more general sense of distinguishing individuals, but this was only a revival of the Latin use of the word. Thus, as quoted by M. Littré in his dictionary from the thirteenth century, "Il pot aler en se propre *persone* par devant le seigneur."

The strangest part of the statement, however, is that the English have never adopted *person* in a general sense, meaning individual. There is scarcely a word in more common daily use, from the notice-board warning all *persons* from trespassing, through the ambiguous "young *person*," who is supposed to be superior to a "woman," but inferior to a "lady," to "that *person*" who has



conducted himself as no gentleman would do. I have read the passage over and over again, to see if I have thoroughly understood its meaning, but I can make nothing else of it.

Leaving M. Littré, let us now see what our own philologists make of the word.

Bailey (ed. 1747) interprets *parson* as "the person who should take care of the souls of his parishioners."

Blackstone, in his *Commentaries*, bk. i. ch. ii., has given the cue to most of the dictionary derivations. He says :—

"A *parson*, *persona ecclesiæ*, is one that hath full possession of all the rights of a parochial church. He is called *parson*, *persona*, because by his person the Church, which is an invisible body, is represented."

Mr. Marsh, in his *Lectures on the English Language*, ridicules this derivation, and supports Skinner in his derivation from *paræcianus*=*parishon*=*parson*. Johnson quotes both derivations without giving the preference to either. Richardson does the same. Probably the most absurd derivation is that given by Noah Webster, and indorsed by the *Imperial Dictionary*, viz., *pfarrherr*, lord of the benefice or living. Ogilvie (*The Student's Dictionary*) supports Blackstone, as does Mr. Hensleigh Wedgwood, though the Latin quotation given by the latter, "*Laicus quidam magnæ personæ*," hardly supports his view.

A writer in "N. & Q.," 5th S. v. 108, quotes from Ewald a derivation from Gr. *πρόσωπον*. This no doubt means much the same thing as Lat. *persona*, but the derivation is inadmissible.

Archbishop Trench, in his *Select Glossary*, has an article on *person*, but makes no allusion to *parson*.

Mr. Blackley, in his interesting book on *Word Gossip*, goes very fully into the question, and maintains, in contradiction to Blackstone, that "the word *parson* is in fact equivalent to *parishon*, a compression of *parochianus*, which as a substantive means one belonging to a parish. We English have taken *parochianus* in one sense, *parson*, for the minister belonging to a parish; the French have taken it in another, *paroissien*, the inhabitant belonging to a parish," which is pretty nearly Skinner's view.

In the midst of this *mêlée* of contradictions who shall decide? There seems to be on both sides too much of assumption and too little attention to the real facts of the case. The essential principle in all etymological inquiries is to get at the history of the word—to trace it back to its earliest form and signification. Acting on this line we shall find that in this case, as in many others, the shield has two sides, both correct. There is a double derivation, each independent of the other. The earliest appearance of *personæ* in the sense of *parson* is in Robert of Gloucester, at the latter end of the thirteenth century :—

"Zuf a man of holi chirche half eni lay fê  
*Persons* other wat he be," &c.

Probably the earliest instance of *person* in the sense of *individual* is in Wickliffe's translation of 2 Cor. i. : "While also ye helpen in preier for us that of the *persones* of many facis of that glorying that is in us," &c.

Now these are not native English words, nor are they directly imported from Latin. At that early period all our Latin words were derived through the French. *Persona* in the early Middle Ages was used for any dignity, whether lay or clerical. We read, A.D. 741, in an epistle of Boniface to Zachariah, "*Laicus quidam magnæ personæ ad nos veniens dicebat*." With the increasing influence of the clergy it became almost exclusively appropriated by them, so that *personæ* and *clerici* were nearly synonymous. When the French language took form and shape, *persona* became modified into *personne*. Thus we read in the twelfth century, "*Deien, arcediachre, persones, e abé*." The original idea of individuality in Lat *persona* had not been lost, and it reappeared in the thirteenth century, as I have shown above. *Personne*, in the sense of cleric, then disappeared in French. In our own language the difference of pronunciation between *person* and *parson* maintained the distinction which had taken place before the words were imported.

The derivation of *parson* from *parochianus*, through *paroshin*, will not hold good; such a word never was applied in England to a priest. The French *paroissien* was represented in English by *parishshens*, now *parishioner*, meaning the laity of a parish. The following extract from *Piers Ploughman's Vision* (fourteenth century) shows this clearly :—

"And yuele is this y-holde  
In *parissches* of Engelande;  
For *persons* and *parish* preestes  
That sholde the peple shryve,  
Ben curatours called  
To knowe and to hele  
Al that ben hir *parisschens*."

In the *Promptorium Parvulorum* (fifteenth century) *personne* is explained in two senses, as a man in general and as a curate. Blackstone, therefore, is wrong in asserting that the *parson* is so called because he represents the Church in his person, for *parson* as cleric preceded *person* as individual. Both words are equally importations, and we took them with the meanings attached at the time.

J. A. PICTON.

Sandyknowe, Wavertree.

#### THE PRICES OF THE MIDDLE AGES AND THE NINETEENTH CENTURY COMPARED.

I am constantly asked, What is the difference between the value of various articles in the Middle Ages as expressed in modern quantities? It is not

easy to answer such a question, but it may be worth your readers' while to draw their own inferences for themselves as they may choose, from one table of comparative prices and another of expenditure.

The first column is the average value of certain articles between 1261 and 1400; the second is a similar average for the ten years 1856-65; and the third is the increase or decrease in money prices to two places of decimals. In all cases but one (malt) duties are excluded. Duties on imports in the earlier period were slight.

The second table is an estimate, gathered from a fairly large induction, of what two classes of persons, one of the upper middle, the other of the artisan or labouring class, would expend from an income say of 40*l.* and of 5*l.* respectively in the earlier period. I hope these figures will be, as all notes to your readers should be, *φωρὰντα συνειροῖσι*.

1261-1400. 1856-65. Times.

	s.	d.	s.	d.	
Wheat ... ..	5	10 <sup>3</sup> / <sub>4</sub>	50	5	8.55
Barley ... ..	4	3 <sup>3</sup> / <sub>4</sub>	35	3 <sup>1</sup> / <sub>4</sub>	8.24
Oats ... ..	2	5 <sup>3</sup> / <sub>4</sub>	23	2	9.28
Malt, best ... ..	4	10	64	1 <sup>1</sup> / <sub>2</sub> *	8.74
Oxen ... ..	13	1 <sup>3</sup> / <sub>4</sub>	191	4	14.49
Sheep, best ... ..	1	10 <sup>3</sup> / <sub>4</sub>	46	6	22.54
Pigs, fat ... ..	2	11 <sup>3</sup> / <sub>4</sub>	53	10	18.07
Fowls, couple ... ..	0	3 <sup>3</sup> / <sub>4</sub>	4	0	13.71
Pigeons, dozen ... ..	0	3 <sup>3</sup> / <sub>4</sub>	10	0	33.10
Geese, each ... ..	0	3 <sup>3</sup> / <sub>4</sub>	7	0	23.17
Rabbits, each ... ..	0	3 <sup>3</sup> / <sub>4</sub>	0	10	2.86
Cheese, clove of 7 lb. ... ..	0	4 <sup>1</sup> / <sub>2</sub>	4	6	12.00
Butter ... ..	0	4 <sup>1</sup> / <sub>2</sub>	7	2 <sup>3</sup> / <sub>4</sub>	18.26
Eggs, hundred (120) ... ..	0	4 <sup>1</sup> / <sub>2</sub>	8	7 <sup>1</sup> / <sub>2</sub>	25.17
Lard, clove of 7 lb. ... ..	0	5 <sup>3</sup> / <sub>4</sub>	5	10	13.03
Candles, dozen lb. ... ..	1	11 <sup>1</sup> / <sub>2</sub>	5	4	2.72
Milk, gallon ... ..	0	0 <sup>1</sup> / <sub>2</sub>	0	10 <sup>3</sup> / <sub>4</sub>	21.00
Wax, lb. ... ..	0	6 <sup>3</sup> / <sub>4</sub>	1	8	3.08
Sea coal, qr. † ... ..	1	4 <sup>1</sup> / <sub>2</sub>	4	0	2.91
Faggots, hundred ... ..	2	8 <sup>3</sup> / <sub>4</sub>	20	0	7.39
Salt, bushel ... ..	0	6 <sup>3</sup> / <sub>4</sub>	0	11 <sup>1</sup> / <sub>2</sub>	1.75
Iron, cwt. ... ..	6	1 <sup>1</sup> / <sub>2</sub>	11	0	1.81
Linen, doz. yards ... ..	6	3	20	0	3.20
Table linen, doz. yds. ... ..	4	11	21	8	4.40
Cloth, best piece of 24 yards ... ..	81	5	342	0	4.20
Lead, fother ... ..	90	9 <sup>1</sup> / <sub>2</sub>	400	0	4.46
Tin, cwt. ... ..	25	10	93	2	3.61
Brass or copper, cwt. ... ..	25	2 <sup>1</sup> / <sub>2</sub>	104	0	4.01
Herrings (1,200) ... ..	11	2 <sup>1</sup> / <sub>2</sub>	71	8	6.42
Wine, gallon ... ..	0	6	8	0	13.00
Oil, gallon ... ..	1	2 <sup>1</sup> / <sub>2</sub>	4	6	3.80
Sugar, lb. ... ..	1	3 <sup>3</sup> / <sub>4</sub>	0	5	— 3.15
Pepper, lb. ... ..	1	3 <sup>3</sup> / <sub>4</sub>	0	6	— 2.54
Labour:—					
Carpenter, week ... ..	2	3 <sup>3</sup> / <sub>4</sub>	29	7	12.80
Mason ... ..	2	2	30	0	13.85
Reaping wheat, acre ... ..	0	7	14	0	24.00
" barley " ... ..	0	7 <sup>1</sup> / <sub>2</sub>	14	0	22.04
" oats " ... ..	0	6 <sup>3</sup> / <sub>4</sub>	14	0	25.84
Mowing, acre ... ..	0	6	4	0	8.00
Thatching, week ... ..	1	7 <sup>1</sup> / <sub>2</sub>	10	0	6.15
Women's labour, week ... ..	0	9	4	6	6.00

\* 1863-5.

† The quarter of sea coal is reckoned at one-fifth of the ton.

	£	s.	d.
12 quarters wheat at 6s. ...	3	12	0
12 " malt at 4s. 10d. ...	2	18	0
15 " oats at 2s. 6d. ...	1	17	6
7 acres meadow at 6s. ...	2	2	0
3,080 lb. meat at 3d. ...	4	16	0
50 couple fowls at 3 <sup>1</sup> / <sub>2</sub> d. ...	0	14	7
1 cwt. cheese ... ..	0	5	2
1 cwt. butter ... ..	0	6	4
4 doz. lb. candles ... ..	0	7	11
700 eggs ... ..	0	2	7 <sup>1</sup> / <sub>2</sub>
1 cwt. lard ... ..	0	6	10
500 gallons milk ... ..	1	0	10
Sundry spices ... ..	0	5	0
1,000 faggots or tall wood ...	1	7	2
24 yards linen ... ..	0	12	6
12 yards table linen ... ..	0	4	11
1 piece cloth, best ... ..	4	1	4
Fur and silk ... ..	1	15	0
50 gallons wine at 6d. ...	1	5	0
2 bushels salt ... ..	0	1	1 <sup>1</sup> / <sub>2</sub>
Household furniture, &c. ...	1	5	0
Shoes, &c. ... ..	0	15	0
Household wages ... ..	3	0	0
Liveries ... ..	1	0	0
Fish ... ..	1	0	0
Stable charges ... ..	0	10	0
Rent ... ..	1	10	0

	37	2	1 <sup>3</sup> / <sub>4</sub>
4 quarters wheat at 6s. ...	1	4	0
2 " malt at 3s. 9 <sup>1</sup> / <sub>2</sub> d. ...	0	7	7
800 lb. meat at 1 <sup>1</sup> / <sub>2</sub> d. ...	0	16	8
Clothing ... ..	0	17	0
	3	5	3

JAMES E. THOROLD ROGERS.

Oxford.

#### INEDITED LETTERS OF WILLIAM HONE.

I left a public school in the spring of 1830, and read at home with a tutor until I went into residence at Peter House, Cambridge, in the autumn of 1832. Hone's *Year Book* came out in monthly parts during 1831, and, my scholastic studies notwithstanding, I found time to contribute several papers to its pages, and pen some (I confess) rather exacting epistles to its editor. His replies are so characteristic of their writer that I venture to send them to you for publication:—

"Good Mr.\* J. F. R.,—By the accident of purpose I omitted to acknowledge the article on 'Chess,' designing it to come into the *April* Part of the *Year Book*, but that was of necessity postponed from an overwhelm of articles beyond the limits of the month, and so 'Chess' remains till *May*. Your paper is with the printer to go in with others on the same subject. By the by, whence is the extract concerning the Chinese board? and from what work is the notice of the old Will? You will perceive from this, and from frequent notices on the wrappers, my anxious desire to subjoin authorities for all statements.

"For 'A little Geste of Robin Hood' I have already requested an artist to provide a drawing, which will be an assurance to you, I hope, that I am far from indifferent to your communications. If there be anything (not in

\* I had addressed him as "Good Mr. Hone."



verse, or if in verse, not among the printed collections relating to the popular outlaws) which you can favor me with *immediately* I shall be glad to receive it—anything, e.g., topographical, localizing the spots of scenes in the ballad stories, &c., &c.

"D. A. is an old and very friendly correspondent. I am equally alive to your kindness, and it will be my misfortune if you do not become old too.

"I am, Sir,

"Yours most sincerely,

"W. HONE.

"13, Gracechurch Street, 4 April, 1831.

"When I hear from you again will it please you to drop the veil J. F. R. and stand confessed? but in this respect use your pleasure."

"13, Gracechurch Street, 4 June, 1831.

"Sir,—I move an iron pen with a leaden hand to answer your note, and corroborate your complaint of me, which I take to amount to this, that I am a *bad* correspondent. In truth, I do not disclaim any imputation I deserve, and I hope I never shall. We differ—for you are a lively and ready writer, while I am a dull and procrastinating one. I would never write a letter if I could help it, and with this habit, or infirmity, or vice, or whatever it be, I never can, and therefore will not pretend to, become a *good* correspondent.

"But, in fact, as connected with the *Year Book*, I am not aware that I can in justice to myself allow of a claim upon me for answers by letter to correspondents—if I did, I could not satisfy the claimants except by heartless civilities in such no-meaning notes as worthy editors oblige their correspondents with—short, complimentary, and illusory.

"Now see—J. F. R. got a note from me, and then drew an inference that others would follow as of course, but then J. F. R. inferred from premises of his own premising. I find, however, that I am verging towards an argumentative epistle, and will not weary you or myself, but come to the point.

"Be pleased to look at the notices 'to Correspondents,' in which I am constrained to say the *Year Book* is not a magazine,—and then look at, and consider, a *Part* of the work, each of which is, or ought to be, devoted to something appropriate to each day within that month. Then further consider the difficulty of compressing in that way, and of gratifying all who favor me with their contributions. At this moment there are eighty pages of matter set up at the printer's, not more than ten of which can come into the coming part for July, and sixty pages are composed of communications. You see, Sir, there will be some little inconvenience attendant on endeavours, if I make them, to persuade the contributors they are not ill used, and yet to the best of my judgment, standing between them and the public, I am as equitable as a chancellor who is sworn and desires to do right.

"Dare I ask you to observe, further, the notices to *Poetical Correspondents*? These notices have been occasioned by an absolute deluge of verse, more than would fill the remainder of the year without a line of prose.

"I think, were you to exchange positions with me, you would be as unable as I am to determine whether a communication would be suitable till it arrived. But look at the *Year Book*—it aims at brief notices and never divides Articles. I say this in reference to Robin Hood.\* You know that in a collection of Ballads relating to him, published a few years ago, there are large accounts and

particulars, and the book is accessible. I announce that nothing in the *Every Day* or *Table Book* would be inserted in the *Year Book*. Of course I presume on a pre-knowledge of the former works on the part of correspondents, and in the first there is a minute and perhaps sufficient account of Robin; yet any thing really interesting, and not long (of necessity, if you reflect, not long), I shall receive and insert with pleasure. The 'Geste' is among the Articles composed at the printing office, and will appear in the July (the next) Part, with particulars concerning the Morris Dance. As I mentioned before, it will be preceded by an engraving.

"From these statements I think you will gather any thing rather than indisposition to insertion of articles signed J. F. R., especially as articles with that signature have already appeared, and more especially when I inform you that I have suitable papers of the date of February and March last for which room has not yet been found; among them are some of Mr. Allport's, who, as contributing to the *Every Day Book*, I am bound to regard if I respected him no otherwise; and, by the by, as regards letter writing, though he is so old a correspondent, I never wrote to him till a month or two ago. You will judge therefore whether what you term 'unreasonable neglect' was intentional.

"I am, Sir,

"Yours very truly,

"W. HONE."

"13, Gracechurch Street, 1831, 6 December.

"Dear Sir,—Although I have been in Warwickshire during the last three months I have not, according to your hope, forgotten J. F. R. ....

"For Mr. Scatcherd's opinions I am no way responsible. The *Year Book* cannot be controversial. Were I to make it so, it would bear the character of a war-chariot instead of a common vehicle into which all may get and differ as they please, and fall out without quarrelling.

"Perhaps I may concur with you in your views concerning the application of church-income, and your view of learning among the clergy at the Reformation and since, and perhaps I may not. Do you remember that you imposed upon me abstinence from political allusion (which I had not made) in corresponding with you till the Reform Bill should be disposed of. Before that event the *Year Book* will be disposed of, and the end of that will necessarily terminate our communications, unless indeed I get at something similar, which I am not inclined to. With good wishes and thanks,

"I remain, Dear Sir,

"Yours sincerely,

"W. HONE."

As I have mentioned *ante* (6th S. i. 92), my personal acquaintance with Mr. Hone did not begin until June 15, 1833.

J. FULLER RUSSELL, F.S.A.

4, Ormonde Terrace, Regent's Park.

LADY O'LOONEY'S EPITAPH.—This well-known eccentric epitaph is usually said to be at Pewsey, in Wiltshire. Perhaps some Wilts correspondent will give exact information on this point. There is no mention, I believe, of the epitaph in Murray. One thing is certain, that in the district burial-grounds of St. George, Hanover Square, in the Bayswater Road, in the ante-chapel, there is a mural tablet with a long inscription which has a remarkable resemblance to the Lady O'Looney epitaph as generally quoted. A few days ago I

\* I had offered to contribute a life of this personage to the *Year Book*.

copied so much of it as I thought necessary to bear out my statement, but the whole inscription is worth reading:—

"Sacred to the memory of Mrs. Jane Molony, who lies interred in a vault underneath this chapel, daughter of Anthony Shee of Castle Bar in the county of Mayo, Esq., who was married to Miss Burke, of Curry, in the said county, and cousin to the Rt. Hon. Edmond Burke, commonly called the sublime, whose bust is here surmounted or subjoined.\* The said Jane was cousin to the late Countess of Buckinghamshire, and was married to three successive husbands.....Thirdly, Edmond Molony.....The said Mrs. Molony, otherwise Shee, died in London in January, 1839, aged seventy-four. She was hot, passionate, and tender, and a highly accomplished lady and a superb drawer in water colours, which was much admired in the exhibition room, in Somerset House, some years past.

'Though lost for ever still a friend is dear,  
The heart yet pays a tributary tear.'

This monument was erected by the deeply afflicted husband, the said Edmond Molony, in memory of her great virtue and talents. Beloved and deeply regretted by all who knew her. For of such is the kingdom of heaven."

If there is a "Lady O'Looney" epitaph at Pewsey or elsewhere what is the date of it? R. F. S.

#### WAGER OF BATTLE: APPEAL FOR MURDER.—

At the Warwick assizes in the autumn of 1817, Abraham Thornton was tried and acquitted on the charge of murdering Mary Ashford. The acquittal gave great dissatisfaction, and the relatives again prosecuted him, by appeal, at the instance of William Ashford, the deceased girl's brother. When brought into the King's Bench Court, on December 17, 1817, the accused pleaded "Not guilty, and I am ready to defend the same with my body." In April, 1818, the Court of King's Bench decided that the defendant was entitled by law to prove his innocence of the murder of Mary Ashford by battle with the appellant, and on the 20th of that month the parties appeared in court, when the appellant, by his counsel, declined the fight, and Thornton was in consequence discharged. Is this the last case of an appeal for murder, and of the accused being allowed to prove his innocence by battle with the appellant?

The reporter says, "There has been no wager of battle in this country for several centuries. The last awarded was in the time of Charles I., and then the commission was revoked. The parties were armed with batons, and fought in the presence of the court." SETH WAIT.

[This is a stock case for illustrating the conservative character of English law. *Ashford v. Thornton* was the last occasion on which wager of battle was offered; the last on which it was accepted was *Lord Reay v. Ramsay*, 11 *Harg. St. Tr.*, 124, 7 Car. I., referred to by the reporter. The wager of battle was abolished by 59 Geo. III., c. 46.]

\* There is no bust now to be seen.

**CURIOUS EPIITAPHS.**—In St. Peter's Churchyard, Isle of Thanet, is the following:—

"Here lieth the body of William Pickenden, who departed this life 6 May, 1705, aged 77.

My glass [i. e. hour-glass] here in y<sup>e</sup> world run long,  
At last out it did goe;  
Another glass is now turned  
Which will not serve me so."

And in Margate Churchyard:—

"In memory of Mr. John Sackett, marriner, who died 17 November 1753, aged 57 years.

Tho' boisterous winds and Neptune's waves  
Have tossed me to and fro,  
In spite of both by God's decree  
I harbour here below:

Where at an anchor I do ride  
With many of our fleet,  
Yet once again I shall set sail  
Our Admiral Christ to meet."

This latter is also met with in St. Peter's Churchyard (as above) to the memory of John Oldfield, drowned November 25, 1790, aged twenty-seven years. W. I. R. V.

**SIGNBOARDS BY EMINENT ARTISTS.**—The recent trial with reference to the ownership of the signboard painted for the "Royal Oak," at Bettws-y-Coed, by David Cox (see *ante*, p. 244), leads me to imagine that there must be about the country several similar works of art by other distinguished painters, which have remained unnoticed for years. In order that a list might be prepared, which would prove very interesting, I would suggest that the readers of "N. & Q." should lend their assistance for that purpose. EDWARD C. DAVIES.

Junior Garrick Club.

#### SURVIVORS OF GEORGE III.'S LAST PARLIAMENT.

—There are at this date, October, 1880, three survivors, and, so far as I can discover, only three, of the last House of Commons "when George the Third was king." They are Lord Donegall, formerly Lord Belfast; Lord Harrowby, formerly Lord Sandon; and Lord Overstone, formerly Mr. Jones Loyd. E. WALFORD, M.A.

Hampstead, N.W.

**BURNING ALIVE, A.D. 1712.**—The following seems worth transferring to the pages of "N. & Q." It is an extract from a letter written by Bishop Berkeley in 1712. I quote from the seventh Report of the Historical MSS. Commission, p. 238:

"T'other day two malefactors were publicly pelleried and afterwards burnt alive in Felster's shop for having offered some affront to the memory of King William."

This, I gather, occurred in Dublin.

K. P. D. E.

**"EXEMPTS"—PERSONS EXEMPTED.**—I note this word, new to me in English, from Prescott's *Ferdinand and Isabella*, part i. ch. viii., in *notis* (vol. i. p. 387 of first London edition):—

"In the Koran the terms to be prescribed to the



enemy and the vanquished, the division of the spoil, the seasons of lawful truce, the conditions on which the comparatively small number of exemptions are permitted to remain at home are accurately defined."

R. W. BURNIE.

[This use is given in dictionaries, but is no doubt rare in practice.]

**POETICAL TAVERN SIGNS.**—On the signboard of a public-house at Ale Nocke, Stalmine, there is the following inscription :—

"Cheery Dick he does live here,  
He sell's a pot of wholesome beer;  
His beer is good, his measure is just,  
He is so poor he cannot trust."

On another public-house at Walton, near Liverpool, bearing the name of the "Hive," is the following :—

"Within this HIVE we are all alive,  
For good MALT makes us merry;  
If you are DRY step in and try,  
The flavour of ITS Honey."

J. COOPER MORLEY.

Liverpool.

**A SCHOOLBOY'S RHYME.**—The following is copied from the bottom of an old (1741) *scripsit*, or school specimen of writing :—

"All you, my friends, who now expect to see  
A piece of writing thus performed by me,  
Cast but a smile on this my mean endeavour,  
I'll strive to mend and be obedient ever.

James Tomlinson, 1741."

M. D. K.

**A WATERLOO VETERAN.**—I think the following extract from *Public Opinion* for Sept. 18 will be interesting to the readers of "N. & Q." :—

"A surviving officer of the battle of Waterloo, whose name has been omitted from the annual lists of surviving veterans of June 18, has just died in Mr. Maunsell Longworth Dames, whose death took place at Cheltenham on September 5. Mr. Dames, who was in his eighty-eighth year, entered the army in February, 1812, and served as junior lieutenant of the Inniskilling Dragoons at Waterloo, where his regiment, under the command of the late General Sir Joseph Stratton, formed part of Sir William Ponsonby's heavy cavalry brigade. He went through the great day without receiving a wound, and accompanied our advance on Paris, retiring on half pay after the peace. Mr. Dames is not credited by the army lists with having been at Waterloo, but is included in Siborne's *List*. His immediate senior in the Inniskilling Dragoons was Lieut. Count Ruffo, who, as Prince Castelicala, was afterwards Neapolitan minister to London, and as such shared in the last Waterloo banquet."

EDWARD J. TAYLOR, F.S.A. Newc.

**SUPERSTITIONS : FOLK-LORE.**—

"That direfull massacre of the Huguenots on St. Bartholomew's day was foretold by the White Thorne, that blossomed the night before. If on Michaelmas day there be found a certain little Worme in the Oake apple the year will then certainly be very pleasant and seasonable; if there be found a Spider it will be a barren year and there will be great scarcity of all things; if a Fly it is a signe of a Moderate season, if there be nothing at

all found in it it is a signe that very sore diseases shall reign all that yeare."—*Unheard-of Curiosities*, 1650, p. 79.

MACKENZIE E. C. WALCOTT.

SIR CHRISTOPHER HATTON.—

"The first day of this Easter Term [anno 29 Eliz.] Sir Christopher Hatton, Knight, late Vicechamberleyn to the Queen, and Captain of the Guard, rode from his house in Holborn, the Lord Burghley, Lord Treasurer, being on his right hand, and the Earl of Leicester on his left hand, and the Gentlemen Students of the Inner Temple attending upon him, (because he was of the same House) and with great Honor he was brought to Westminster Hall, and there in the Chancery sworn Lord Chancellor of England, according to the Patent and Seal delivered unto him the Sunday before."—*Goldsborough's Reports*, ed. 1653, p. 46.

F. SIDNEY WADDINGTON.

"HALT!"—I want instances for the Philological Society's Dictionary of the early use of this word as a military term, whether as interjection, noun, or verb. Our noun examples begin at 1622, and those for the verb at 1732. The former *may*, the latter *must*, occur earlier. We have no instances for *halt!* as a word of command. I have somewhere been told that the latter, the German *halt!* "hold!" i.e., "hold on!" "stop!" was brought from Germany by the soldiers who served under General Leslie in the 'Thirty Years' War, but our quotations for the noun *halt* are earlier, and point in another direction. Most dictionaries confuse the word with our English verb *halt*, to limp or go lame, and some modern writers use "*halt* between two opinions" as if they actually thought this meant to stop or stand still, instead of to hobble like a cripple, hence to vacillate or bob from side to side, as expressed by the Hebrew *pōsek̄hīm* and the Vulg. "*Usquequo claudicatis in duas partes?*" (3 Kings xviii. 21).

J. A. H. MURRAY.

Mill Hill, N.W.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

R. B. SHERIDAN.—In the *Quarterly Review*, vol. xxxiii. p. 561, is an article on Sheridan. Who wrote it? In *Blackwood's Magazine*, vol. xx. pp. 25 and 201, appeared two articles on Sheridan, criticizing Moore's *Life* sharply. They are part of a series of reminiscences, and are signed "Senex." Who was "Senex"? In 1859 was published a book in two volumes, of no great value, called *Sheridan and his Times*, by an Octogenarian. Is it known who was the author of this? In his admirably made collection of *Humorous Poems*, Mr. W. M. Rossetti has an "Ode to Scandal" by R. B. Sheridan. Where was this first published? I have recently seen it asserted that Sheridan's

neat thrust, that an opponent in debate "relied on his memory for his wit, and on his imagination for his facts," was suggested, or in some way derived, from *Gil Blas*. Can any one give chapter and verse?  
J. BRANDER MATTHEWS.  
Stuyvesant Square, N.Y.

REV. J. GLANVILLE, RECTOR OF BATH TEMP. CHARLES II.—I should feel much indebted to any of the readers of "N. & Q." for information respecting the parentage of the Rev. Joseph Glanville, Rector of Bath and Chaplain to Charles II., and a celebrated author of the seventeenth century; and of William Glanville, who married Jane, daughter of Richard Evelyn, and sister to the famed John Evelyn. In John Evelyn's *Diary* William Glanville is mentioned, and it would seem that he was some connexion of Sir John Glanville, Speaker of the House of Commons in 1640, but in what degree I have been unable to find out. Likewise I should feel obliged by any notes upon Bartholomew de Glanville, "of the blood of the Earls of Suffolk," an English Franciscan, who studied at Oxford, Paris, and Rome, circa A.D. 1360. Can any kind reader help to settle the vexed question whether any of the De Glanvilles were ever Earls of Suffolk? or whether Sir Hervey de Glanville, Chamberlain to King Stephen, and father of Lord Randolph de Glanville, Chief Justice of England temp. Henry II., was the ancestor of the Butlers, Earls of Ormond? WM. U. S. GLANVILLE-RICHARDS.  
Windlesham, Surrey.

"NOT WORTH AN OLD SONG."—Can any one give an exact reference to the use of this expression in Sir Thomas More's writings? Is there any earlier employment of it by a classical English author?  
THOMAS BAYNE.

"THROWING THE THIRTEENS."—Can some of your correspondents tell me the meaning of "throwing the thirteens"? The expression occurs in one of the *Ingoldsby Legends*, in "Mr. Barney Maguire's Account of the Coronation":—

"The great Lord Mayor, too, sat in his chair, too,  
But mighty serious, looking fit to cry;  
For the Earl of Surrey, all in his hurry,  
Throwing the thirteens, hit him in the eye."

C. T. P.

THE DUKEDOM OF ROUSSILLON.—In 1870 there appeared in "N. & Q." (4th S. v. 560) an inquiry as to the dukedom of Roussillon, but it elicited no answer. Can any of your present readers throw light on the existence of such a title? I have reason to think that it is altogether a delusion.

E. WALFORD, M.A.

Hampstead, N.W.

[The case for the claimant of this title involved, if we remember rightly, the descent of an hereditary peerage of France from a stock which can only, at the date assigned

for the creation, viz., the Carolingian Empire, have been in possession of a *beneficium*, not a *feodum*. Therefore, even if we granted the descent—itsself a pretty large concession—we should consider that, in the absence of proof of a later and hereditary creation, no case could be made out.]

LAYTON OF WEST LAYTON.—I should be glad of assistance in tracing the pedigree of the family of Layton (or Laton), of West Layton, co. York. Sir Thomas Layton married, circa 1660, Mary, daughter of Thomas, first Viscount Fairfax, of Emly, and had a son Charles, the last of a long line, buried in York Minster, and a daughter Bridget, eventually sole heiress, who married Thomas Frewen, of Northiam, Sussex, and conveyed the Layton estates to the Frewen family. What quarterings did Sir Thomas Layton bear?

CAROLUS.

BALLOTING FOR THE MILITIA.—When was the ballot for the Militia last enforced, and how many men were taken?  
SPES.

[Your other queries should be addressed to the War Office.]

DUEL OF MR. JUSTICE HYDE.—There is before me a note in the handwriting of Mr. Dawson Turner, upon an autograph letter, showing that in the year 1796 Mr. Justice Hyde fought a duel with a very distinguished member of the English bar. I should be glad to be referred to any source for particulars of the affair.

ALEX. FERGUSON, Lieut.-Col.  
United Service Club, Edinburgh.

FROGS IN IRELAND.—

"Frog, *frog*, s., a fen, a marsh; a pitfall, a hole, a cleft; a frog; an animal not found in Ireland before the reign of William the Third of England, whose Dutch troops first introduced it amongst us."—O'Reilly's *Irish-English Dictionary* (1877).

Is there any historical evidence which can be adduced in support of the statement that the frog was introduced into Ireland from the ships of the Dutch troops of William III.?

A. L. MAYHEW.

THE SURNAME SANSOME.—Can you favour me with any information regarding the origin and history of this surname? Is it a corruption from the French? I shall be glad to know in what part of England it is common, and to have a note of the armorial bearings of the family. Perhaps some one may know of a publication containing all that I desire; hitherto my researches have been unsuccessful.  
J. M. D.

A PROTECTION AGAINST GOATS, &c.—Nearly everywhere in the Maritime Alps, in a good many parts of Switzerland, in Southern Germany and Tyrol, people who want to protect their land from the inroad of goats, sheep, and cattle in general, put up a stick surmounted by a small bundle of



straw, or simply tie a small bundle of straw to a branch, and thereby find their ground as safely guarded as if they had placed a policeman there. Is this custom to be found anywhere in England? I fancy I have noticed it in North Wales. What is its origin?

GEO. A. MULLER.

S. Martin Lantosque, Alpes Maritimes.

THE LAST LORD BALMERINO AND HIS RELATIVES.—In a newspaper of January, 1867, I find the following entry among the deaths :—

"January 3, in her eighty-seventh year, Mrs. Elizabeth Joanna, widow of George Campion, late of Bishops-gate Street, and second cousin to Lord Balmerinock, who was decapitated on Tower Hill in 1746."

Can any of your readers tell me how this lady or her husband came to be "second cousin" to Lord Balmerino? I asked this question some years since in the *Gentleman's Magazine*, but failed to elicit an answer.

E. WALFORD, M.A.

Hampstead, N.W.

MRS. ELIZABETH WHITEFIELD.—Thomas Whitefield, the father of the celebrated preacher George Whitefield, "was first bred to the employment of a wine merchant in Bristol, but afterwards kept the 'Bell' inn, in the city of Gloucester. In Bristol he married Elizabeth Edwards, who was related to the Blackwells and the Dimours of that city" (Dr. Gillies's *Life of Whitefield*). My queries are these: 1. To what family of Edwards of Bristol did Mrs. Elizabeth Whitefield belong? 2. Were the families of Blackwell and Dimour those of Bristol merchants of note towards the end of the seventeenth century?

H. BOWER.

Brighton.

GOUGH'S OR GOFF'S OAK.—What is the origin of this name, or the history of the tree? It flourishes on a small common between Northaw and Cheshunt, and is said to have been growing there before the time of the Conqueror. The trunk has been hollowed out and can be entered through a door, which is kept under lock and key.

R. P. HAMPTON ROBERTS.

NOTTINGHAM AND JERUSALEM.—About the Stuart period some minister of religion, who had visited Jerusalem, wrote a tract pointing out the great similarity between these two places. I want his name, that of the book, and also any work in which the tract is quoted.

DRYASDUST.

CATTLE TALKING.—It was a belief of Teutonic heathendom that on the first day of the new year the cattle talked in their stalls. Who is the primary authority?

W. E. M.

EDWARD JOHN KEATE, SCHOOLMASTER.—I want any information concerning the above, who was killed at Temple Bar some time prior to 1827.

FREDERICK WROE.

THOMAS MITCHELL.—This very eminent Greek scholar, best known by his translations of Aristophanes, was the son of a riding-master in London. He entered Pembroke College, Oxon., 1802, and died in 1845. Had his father a riding school, and where did he live?

C. A. WARD.

Mayfair.

NAME WANTED TO ARMS.—Gules, a bend argent between a trefoil slipped and a castle, tinctures not marked. On a capsule of some still Moselwein (Schaffsberg?).

NEPHRITE.

THE SURNAME HEBBERT.—Can any correspondent of "N. & Q." learned in patronymical lore, enlighten me on the origin and meaning of this surname, occasionally met with in Lancashire some forty or fifty years ago? It seems now to be of rare occurrence, and only one instance can be found in the *Post Office Directory* for London of 1880, not one in Crockford's *Clerical Directory* of the same year, nor is it to be discovered in *Patronymica Britannica*, by the late Mark Antony Lower.

F. B.

[Hebbert v. Purchas occupied the attention of the law courts at no remote period.]

CAPT. WRIGHT, PRISONER IN PARIS c. 1800.—I shall feel much obliged if you or any of your readers can give me any information about Capt. Wright, taken prisoner during the war with France in the beginning of this century. He died in Paris. What ship did he command, how was he taken prisoner, and what became of his ship and officers? Am I right in stating that he was imprisoned in the Temple Prison in Paris, where Louis XVI. and his family were for so long a time incarcerated? It was, I rather think, reported that Capt. Wright died by his own hand. What book or books give any account of the affair? I shall be much obliged for any information.

Y. A. K.

### Replies.

BRIEFS AND NOTES IN PARISH REGISTERS.

(5th S. iv. 447, 481; 6th S. i. 396; ii. 89, 187.)

Langtree, Devon.—In the burial register of this parish, under the date of April 22, 1715, the following note appears, in the writing of the Rev. Elston Whitlocke, the rector, 1708-1731 :—

"Memorand.—The Sun totally eclipsed abt 9 in y<sup>e</sup> morning (opus mirand:)."

See Hearne's *Remains*, i. 318.

Again :—

"March y<sup>e</sup> 19, 1718, abt 8 in y<sup>e</sup> Evening a great amazing Meteor Light was seen in y<sup>e</sup> Air: after y<sup>h</sup> an uncommon Thunder was heard; & y<sup>e</sup> Light separating abt y<sup>e</sup> middle soon disappeared."

On the first page of Register No. 1, which begins in 1659, Theoph. Powell, the then rector,

who had felt the iron rule of the Parliamentarians when in 1646 he was turned out of the living of Great Torrington for his loyalty, has written:—

“Memorandum.

King Charles y<sup>e</sup> first was beheaded by his owne Subjects, Jan. 30, 1648.

King Charles y<sup>e</sup> Second came into England in y<sup>e</sup> Month of May 29, 1660. And was Crowned King, April the 23, 1661, being St. George's day.

Vivat Rex.”

On the fly-leaf of Register No. 3 the Rev. Peter Glubb has written:—

“Barley sold in the year 1800 for sixteen shillings per Bushel. Wheat, 1*l*. 2*s*. 0*d*. Oats, 5*s*. and in the year 1801 Barley was sold for two shillings & sixpence per Bushel. Wheat, six shillings. Oats, 2*s*.”

On the same leaf, after some other notes, is this:—

“Wheat Per Bushel, November 1815, 7*s*.—S. H. Cassan.”

*Newton St. Petrock, Devon.*—On the fly-leaf of Register No. 1 of this parish I find:—

	£.	s.	d.
Collected for North Maston in the County of Bucks, September the Seventh, 1707	0	2	0
Collected for Joseph Wakelin in the County of Stafford, September the Seventh, 1707...	0	1	2½
Collected for Broseley Church in the County of Salop, September the Seventh, 1707	0	1	7
Collected for Towcester	0	1	2
Collected for Shire Lane	0	2	6½
23 December, 1707. Rec: y <sup>e</sup> five Briefs above named and y <sup>e</sup> collections for them by me Arthur ffox Co <sup>ll</sup>	0	8	6½

April 5th, 1709. Recd: of y<sup>e</sup> Minister & Churchwarden of Newton Petrock in y<sup>e</sup> County of Devon y<sup>e</sup> Breifs, viz.

	£.	s.	d.
Southam	0	1	3
Edenborough	0	1	10
Berg	0	7	0
Shadwell	0	1	11
Lisborn [Lisbon or Lisburn?]	0	4	6

I say Rec<sup>d</sup> by me W<sup>m</sup> Ranshaw Co<sup>ll</sup>. 0 16 6

Rec<sup>d</sup> the brief for Market Rayson &c., June y<sup>e</sup> 4th, 1709.  
 “ “ “ “ St. Mary Redcliffe Church in Bristol, June y<sup>e</sup> 4th, 1709.  
 “ “ “ “ Harlow, June y<sup>e</sup> 4th, 1709.  
 “ “ “ “ Lanvilling Church, June y<sup>e</sup> 4th, 1709.

J. INGLE DREDGE.

In the accounts of income and expenditure for the parish of St. Nicholas, Durham, there are numerous entries of collections upon briefs. These extend from 1667 to 1694, and refer to other causes than that of fire. They may interest some of the readers of “N. & Q.”:—

Collected upon Briefs.

	£.	s.	d.
1667. April 29, fire in Yorkshire	0	17	2
May 20, fire of Hartlepoole	1	0	0
October 7, for one John Osborne, a Russian Merchant, for his Losse att Sea...	1	0	11
October 10, for the fire at London	4	17	0
January 12, fire at Hinxton, Cambridge-shire	0	18	0

	£.	s.	d.
1667. March 17, Collected upon order of the Lord Bishopp for one John Lawson of Ebchester, a Smith, for a fire	0	12	0
1668. June 9, fire at Melton Regis	0	17	0
July 9, for the Towne of Poole	1	1	0
August 4, for a fire at Worksope in Nottinghamshire	0	19	0
October 6, for a fire at Loughborough in Leicestershire	1	7	4
November 10, the fire att Newport in Salopp	1	6	8
November 22, for the reliefe of the Captives in Tunis & Algiers	1	3	5
Feb. 14, fire att Haverhill, Suffolk	1	0	7
1674. fire in St. Katherine, near the Tower of London	0	17	9
A fire of a Church in Kent by Lightning & Thunder	0	14	10
A fire at Walton in the County of Norfolk	0	15	4
1675. June 25, Collected upon speciall orders for one Don Haresa, an outlandish and Caldean Priest taken by the Turkes, & paid him	1	0	0
1679. February 8th & 12th, Collected upon speciall order in the church, & thereafter during the week, for y <sup>e</sup> redemption of some Stockton Seamen taken by the Turkes	1	15	8
1681. Jan. 22, A Briefe for y <sup>e</sup> Christian Church in Lesser Poland	1	2	10
1682. Aprill 3, Collected for the reliefe of Mr. Tho. Pursell, Merch <sup>t</sup> , & Mrs. Elinor Peirson for their Lossess att Sea taken by Piratts	0	15	9
1694. August, for y <sup>e</sup> persecuted Protestants in France	2	0	0

GODRIC.

The list of briefs in Springthorpe Church extends from August 3, 1690, to May 14, 1704. They number sixty-nine, thus giving five for each year on an average. By far the majority is for fires in various places. Among others is one for “Teignmouth, losse by y<sup>e</sup> French landing, fireing & plundering y<sup>e</sup> s<sup>d</sup> Town, July 26<sup>th</sup>, 1690, ye losse ii000*l*., Devonshire, 2*s*. 10*d*.” Three are for “Relief of French Protestants y<sup>t</sup> fled into England from y<sup>e</sup> persecution of y<sup>e</sup> French King.” Oct. 21, 1694, April 8, 1699, and April 16, 1704. Two are for redemption of captives in Algiers. The register also contains three notices of penance being done in 1693, 1697, before “Thomas Mason, Minister, according to the order of the Archdeacon of Stow.”

E. LEATON BLENKINSOPP.

Springthorpe Rectory.

In my collection of “omniana” I have a brief for rebuilding “Hanwell Church in com’ Middlesex,” which from the following endorsement does not appear to have assisted the object:—

“Collected upon this Brief at St Mary’s in the Marsh, in the county of Kent, the sum of — this 23<sup>rd</sup> day of June in the year of our Lord One thousand seven hundred and eighty-two.

By W<sup>m</sup> WING FOWLE (?), Minister.

THOMAS PILCHER, Churchwarden.”

GEORGE POTTER.



THE ELEPHANT IN MESOPOTAMIA (6th S. ii. 243).—The only test applicable to the portions of ivory preserved since the Egyptian period, 2000 B.C., is the microscopic. But, even if I had the opportunity, such test would not enable me to pronounce as to the species of elephant, only as to the germs, —in other words, that the substance was true ivory, not bone.

RICHD. OWEN.

Richmond Park.

"WHOM" FOR "WHO" (6th S. ii. 183).—Perhaps M. E. is not a diligent reader of the New Testament in either the Authorized or the Douay version, or he might have been familiar with an earlier example of the above fault than the one quoted by him from the *Spectator*. Matt. xvi. 13 is rendered in the Authorized Version, "*Whom* do men say that I the Son of Man am?" and the Douay Version (Dublin, 1843) makes the same mistake. It is clear that, to be grammatical, the construction ought to be either "*Whom* do men report me to be?" or "*Who* do men report that I am?" The passage, however, is quoted from the A. V. by Canon Liddon at the head of his Bampton Lectures without correction, so that perhaps there may be something to urge in its defence. Dr. Conquest's revision of the A. V., 1841, has, correctly, "*Who* do men say that I am?" and the Wycliffe version, edited by Dr. Bosworth, 1874, has, with equal correctness, "*Whom* seyn men to ben mannes son?"

JOHN W. BONE, F.S.A.

[In a citation of the A. V. the Canon was surely bound to follow the text, and no conclusion can be drawn from the fact as to his view of its grammatical accuracy.]

CYPRUS PRODUCTIONS (6th S. ii. 245).—Cyprus satin often occurs in old inventories and account books. The churchwardens' accounts of Leverton, near Boston, Lincolnshire, have the following under the year 1528: "For a yard of green Sattyn of Sypryse vij<sup>d</sup>" (*Archæologia*, xli. 351). It was probably purchased to be used in the repair of the vestments.

In an inventory of the goods belonging to the Abbey of Peterborough in 1539 we find, "One vestment of red, coarse satten of Cyprus with harts and knots" (*Monasticon Anglic.*, ed. 1846, vol. i. p. 366).

Cyprus gold is mentioned in the *Archæologia*, vol. xxix. pp. 35, 52. It seems to have been a textile fabric.

EDWARD PEACOCK.

Rottesford Manor, Brigg.

"ANTIQUARIAN AND ARCHITECTURAL YEAR-BOOK" (6th S. ii. 186).—This volume was edited by John Woodderspoon, of Norwich, assisted by many eminent antiquaries. No other volume followed, I believe. See his memoir in *Gentleman's Magazine* for January, 1863, p. 122.

SAMUAL SHAW.

Andover.

"NEW YEAR'S NIGHT" (6th S. ii. 186).—This tale appeared in *Blackwood's Magazine* during 1838.

M. N. G.

THEODORE HOOK (6th S. ii. 187).—Peter Cunningham, in his *Handbook for London*, 1849, vol. i. p. 180, under "Charlotte Street, Bloomsbury," says, "Theodore Hook was born in the house No. 3, and here his father was living in the year 1800."

G. H. S.

Heaton Moor.

ANCIENT PORTRAITS IN EARLY PRINTED BOOKS (5th S. xii. 324, 455; 6th S. ii. 150).—I should be much obliged to MR. RAYNER if he would kindly tell me, from the description which follows, whether this is a portrait of the "Monster," Renwick Williams, or not. It is in a pamphlet of eighteen quarto pages, printed for D. Brewman, No. 18, Little New Street, Shoe Lane, and sold by Symonds, Paternoster Row, and all booksellers, price one shilling. The portrait is three-quarter length, standing in the dock, which is spiked round two sides; the one facing the observer is without spikes. On it rest a sheet and a slip of paper, and an inkstand with a pen in it. He wears a bob-wig and coat of the period; the fifth button from the top is buttoned, and the right hand is thrust under the breast of the coat just above the button; the left hand is thrust into the breeches pocket. Shirt with large frill, white waistcoat. He is looking straight in front; has a long sharp nose, rather thick and protruded lips, sharp or prominent chin, forehead high and apparently well developed, that protrudes sufficiently over the eyes, which are small. The whole *facies* of the figure gives one more the idea of an advocate than that of a prisoner. The plate was etched by Barlow. The trial, or rather the sentence on this man, was deferred. The pamphlet ends by saying "the jury, without the least hesitation, found Renwick Williams guilty, when the judge ordered judgment to be arrested, and the recognizances of the persons bound to prosecute to be respited till the next December sessions."

EDWARD PARFITT.

Cathedral Close, Exeter.

JOSEPH GRIMALDI (6th S. ii. 85, 138).—It may interest MR. EVAN THOMAS to learn that Grimaldi knew something of the French language. It was either in 1815 or it might be 1817 or 1818, I was in a show in Bartholomew Fair, and he was one of the spectators. The exhibition was the Signora Josephine Geraldine Geraldelli, who could handle a red-hot poker, stamp on red-hot iron plates, take molten lead into her mouth and spit it out with the marks of her teeth in it, and perform similar feats. Besides this lady was Madame — (I forget her name), a big Frenchwoman, who exhibited extraordinary *tours de force*, not only with her hands, but lifting and holding great weights between her

teeth. The managers of the concern seemed to be French, and as the show filled very slowly, and the performance was delayed, Joey (as the audience called him in their private talk about him) said to the attendants, "Allez vous commencer?" and then spoke further to them in French. No one spoke to him or of him in his hearing, but everybody seemed to know his person off the stage.

ELLCEE.

Craven.

**SPIRITUALISM: SECOND SIGHT** (5th S. xii. 268, 294, 313, 334, 357, 377; 6th S. i. 86; ii. 37, 258).—It is not easy to see how E. L. G.'s interlinked or knotted parchment rings, had he obtained them, would have afforded any better evidence than we have in the clear and positive testimony of Prof. Zöllner respecting the experiments he devised. The identity of the parchment rings returned with those sent would at once have come in question, and must have rested on the testimony of some one who was present during the operation. There is no impossibility in the manufacture of one parchment ring round another. The interlinking of two rings of different kinds of wood, without joints, was another test devised by Zöllner, and a far better one than that of E. L. G.; but even this, as the professor points out, would have depended on the trust to be reposed in the microscopist examining the grain of the woods. In short, it is impossible to dispense with testimony, and those whose minds are so constituted that they cannot accept any quantity and quality of it in proof of facts of a certain nature, must be left till similar facts, perhaps, come under their own observation, only then to find their testimony to them treated with like contempt by others. For the benefit of those to whom incredulity has not become, as Goethe called it, "an inverted superstition," I may mention that my translation of Prof. Zöllner's account of his experiments is now published, with large plate engravings, under the title *Transcendental Physics*. The publisher's advertisement will be found on the front page of "N. & Q." of August 14. Having no pecuniary interest whatever in the book, I can call attention to it without impropriety. The knot experiment is only one of many observations fully as remarkable.

C. C. MASSEY.

Temple.

**WHAT IS A MOUNTAIN?** (6th S. ii. 27, 54).—This is indeed a question hard to answer. Our untravelled forefathers applied the word to hills of very moderate height. Gilbert White speaks of the South Downs as "that chain of majestic mountains"; but the strangest application of the word I ever met with is made by the Rev. John Mitford, in some lines addressed to a lady. Reminding her of their happy love-making days by the banks of the Deben, he says,—

"We stood  
Gazing the broad expanse, that like a lake  
Lay folded in the mountain's soft embrace."

To any one who knows the slightly rising ground near the flat shores of Essex the notion of a mountain there is most amusing. The verses accompanied a volume of Prior: a queer present from a clergyman to a lady,—Prior's *Poems*, "Hans Carvel" and all!

JAYDEE.

The writer in question appears not to know that physical geographers account a hill 2,000 feet high to be a mountain; an eminence of that height has generally the physical qualities of a mountain. Except Lebanon and Hermon, there is no hill in Palestine that comes up to the height of the Highland or Lake hills, yet we read of many mountains. The Hebrew **הר** is rendered in

Psalm lxviii. by *sliabh* or *beann* indifferently. As your correspondent observes, the Highlanders translate all by the word *hill*. Wordsworth never heard a native utter the word *mountain*. They are all *fells*. But Mount Sinai is a *fell*, like the Norwegian and Icelandic mountains:—

"Moyses went up on that felle,  
Fourty dayes there gon dwelle."

*Cursor Mundi.*

W. G.

**FRANCIS GROSE, LIEUTENANT-GENERAL** (6th S. ii. 47, 257).—In my copy of the pedigree of the Grose family, taken from the Heralds' College, Francis Grose, the elder son of the antiquary, is described as an officer of the army in America, Deputy-Governor of Botany Bay. Daniel Grose was a younger brother of the antiquary, sixth child of Francis Jacob Grose, of Richmond and the Heralds' Office. He was a lieutenant in the artillery at Gibraltar. I cannot give the date of his death; he had many children.

**GREAT-GREAT-NEPHEW OF FRANCIS GROSE  
THE ANTIQUARY.**

**HAUTTEN FAMILY, OXFORDSHIRE** (6th S. i. 475; ii. 93).—The ancient north-country family of Askew of Redheugh, in the county of Durham, and of Pallinsburn, in the county of Northumberland, bears as arms, Sable, a fesse or, between three asses passant argent, maned and hooped of the second, and as crest an arm holding a sword transfixing a Saracen's head. See Burke's *History of the Commoners*, vol. ii. pp. 292-4. Ascough and Ayscough are merely variations of the spelling of the same name.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

**OBITUARY VERSES** (6th S. i. 34, 84, 225, 287; ii. 97).—

"Was not Pharaoh a rascal, &c.

Some years ago I came across these verses, and several others of a like description; and it was



stated that they were copied from a MS., by one Zachary Boyd (I think), now preserved in the Glasgow Museum. It was also stated that this MS. consisted of the Old Testament turned into doggerel verses by the said Zachary Boyd. I remember another couplet, which runs thus :—

"And Jacob gave his son José,  
A tartan coat to keep him cosy."

EDMUND WATERTON.

"One Zachary Boyd" was, in his day, a very well-known character, and the author of many works, a list of which is given in Anderson's *Scottish Nation*. A devoted Presbyterian and a zealous loyalist, he at first declined to sign the Solemn League and Covenant, though minister of the Barony Parish, Glasgow. His MSS. were left by will to the College of Glasgow, where they still remain, and fill not less than thirteen small quarto volumes. "The Four Evangels in English Verse" form part of the MS. collection, but there is no hint of any similar version of Old Testament history.]

"KING-PLAY" (6th S. i. 437; ii. 91).—When in a game, as "Tiggy-tiggy-touch-wood," "Prisoners' base (or bars)," or the like, a lad called "Kings" he was out of the game for the time. We never troubled ourselves with the three kings of Cologne. "King's-play" was perfect rest and immunity.

W. G.

LANDEG FAMILY (6th S. i. 456; ii. 93).—I am greatly obliged to DR. CHARNOCK for his reply. Will he kindly favour me with another word or two as to the derivation of this name? In his *Cornu. Brit.* (pref., p. vii) he says that it is not always possible to distinguish between Cornish and Welsh surnames, and, referring to a former reply ("N. & Q." 5th S. xi. 336), may I ask if, after all, it may not be a Welsh family, and, seeing that *deg* means also ten, this number has anything to do with its derivation, be the name of Welsh or Cornish extraction? Will C. kindly refer me to the collection of Gower (South Wales) pedigrees, from which he extracted the information given in his interesting reply? I had anticipated NOMAD's friendly advice, with a better result as to the Baron family. My thanks are equally due to him.

I was recently told that the family of Landeg was a Danish one. So far, however, I have found the name only in Glamorgan, but I am anxious for other, and comparatively late, particulars, as indicated in my query.

R. T. SAMUEL.

LOUIS XIV. (5th S. xii. 487; 6th S. i. 24, 204, 264; ii. 117).—I should be glad to see from some French correspondent a distinct reply to this question, What really was the height of the king in his prime? All the accounts of him which I have met with describe him as "a tall man." No doubt towards the close of his life, when more than seventy-five years old, he was less upright and less tall than in his middle age, though perhaps not quite to the extent stated by Madame Charlotte

Elizabeth: "Notre roi est raccourci avant sa mort de la valeur d'une tête, et il s'en est aperçu lui-même." It is probable that the king's height was not much under 5 ft. 9 in., that is, somewhat above the average height of those around him, and, if so, he might be called tall; but, in speaking of his "inches," it must be remembered that there is a considerable difference between the inches of France and England, the former being about one thirteenth more than the latter. Hence 5 ft. 3 in. French measure would be equal to about 5 ft. 8 in. English.

EDWARD SOLLY.

"NONE BUT HIMSELF CAN BE HIS PARALLEL" (5th S. iii. 25; x. 15; 6th S. i. 489; ii. 58).—Under the "Vera Effigies Reverendi Dom. Josephi Hall, Norwici Episcopi," which is dated anno 1650, and forms the frontispiece to *Susurrium cum Deo*, occur the following verses :—

"This Picture represents the *Forme* where dwells  
A *Mind* which nothing but that *Mind* excels.  
There's *Wisdom*, *Learning*, *Wit*; there *Grace & Love*  
Rule over all the rest: enough to prove,  
Against the froward *Conscience* of this *Time*,  
The reverend *Name* of BISHOP is no *Crime*."

The second line appears to furnish the idea referred to.

BOILEAU.

A "SEASCAPE" (6th S. i. 416; ii. 31, 58).—The propriety of this word seems more doubtful if it be borne in mind that *landscape* seems to run parallel with German *landschaft*, the primary meaning of which is the circuit of a state, and a secondary one the impression created by nature within such circuit or region on the mind (and, of course, eye) of a spectator, and then its scientific representation by the pencil or brush. Now it need hardly be said that *-schaft* has no immediate connexion with the root *-scep*, to see, but with *schaffen*, to make, and corresponds with our *-ship*, as in *freundschaft*, *friendship*. But this *-ship* was in Anglo-Saxon or First English *-scipe*, and belongs to the verb *scapan*, *sceapan*, or *scyppan*, to form or shape. Our *landscape*, too, was often written *landship*, but whether this is the older form or not I have no materials to prove. It may be a descendant of the above-mentioned *scyppan* or *scipan*. *Landscape* appears in Bosworth, but not *æscipe*, as the sea was probably never regarded as possessing natural lines and boundaries. *Landscape* is, therefore, not properly a region which the eye beholds or contemplates as a view; and if *seascape* be regarded as a water view, it is suggestive of a false etymology.

H. F. WOOLRYCH.

Oare Vicarage, Faversham.

GHOSTS WANTED (6th S. i. 115; ii. 131).—This Australian ghost story may be found narrated in *The Cradle of the Twin Giants: Science and History*, by the Rev. Henry Christmas, M.A., vol. ii. p. 117, published in 1849. It is said there

to be quoted from p. 130 of *The History of Australia*, by Mr. Montgomery Martin, and to be one of the best instances on record of a crime having been discovered by a spectral appearance. In the list of Mr. R. M. Martin's publications in *Allibone's Dictionary* this work, however, is not mentioned at all. JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

The story of Fisher's ghost is told with considerable effect, and is used to point an excellent moral, in a little tract entitled *Achan*, written by the Rev. Francis Morse, the present respected Vicar of St. Mary's, Nottingham, and published by the S.P.C.K.

EDWARD H. MARSHALL, M.A.

"I ONLY PASS THE TIME OF DAY" (6th S. ii. 85, 135).—In this part of Sussex this expression and form of salutation is very common. Morning, afternoon, and evening are "the times of day." The salutation is not "Good morning," but simply "Morning," and nothing more, and the same with the other times of day. This is a very distant greeting, and the next step towards familiarity is, on meeting a person, "to give him a name." It is done in this way. Two labouring men pass one another on the road; their names are (we will say) Hockham and Crockham. One says, "Master Hockham"; the other replies, "Master Crockham"; a nod is added, and the extreme of Sussex politeness is supposed to have been reached.

W. D. PARISH.

Selmeaton, Lewes.

*King Henry V.*, V. ii. —

"Unto our brother France, and to our sister,  
Health and fair time of day."

VIGORN.

SHOULD PORTICAL QUOTATIONS BE PRINTED AS PROSE? (6th S. i. 153, 283, 342; ii. 156).—Thackeray was by no means the first who indulged in this kind of fun. It was not at all uncommon hundreds of years ago, as the following specimens will show:—

"Trust not to Honour, she's an Eele; nor to Victory, she's a Wheele; nor to Riches, they are Witches; nor to Popularity, that short-liv'd Charity; nor to Friends, for Love is for Ends; nor to Allies, for none can tell who cries when he is dead, and cold is his head."—Gayton's *Pleasant Notes upon "Don Quixote,"* 1654, p. 126.

"TO HIS DAINTY DOXES. Dainty fine Creatures,—I will not swear, in good faith you be; But — if in your censure you prove sweet to me, I little care, believe't, how sowre you be.....So you live without Scandall, let the Constable of the world snore, and Diogenes walke all the night o're with his Candle. Though he finde Works of lightnesse in Houses of darknesse: Single Skirmishes in blinde Alleys, Back-stayres, and long Entries: whole bunches of Cornuopia in his new-found Eutopia: Cleave you like Ticks to your own, preserve your renowne, and sing Hey downe a downe, to the honour of our Towne. Thus, neither to all nor to many, but to very-very few, and those of that Crue, who

are loyall and true, bids Musæus Adiew."—Braithwaite's *Boulster Lecture*, 1640, a 3 (dedication).

"for she may seeme good whose waste is like a wand, or she which hath a spider fingered hand, or she which on her tiptoes still doth stand, and neuer read but in a goulden booke, nor will not be caught but with a golden hooke, or such a one as can stroke a beard, or looke a head, and of every flea make herselfe affraide, if thou hadest a spring such a wench would make him a begger if he were halfe a King."—*Araignment of Lewde, idle, and vncconstant women*, 1615, p. 46 of reprint.

See also another example at p. 50 of the same book. I am under the impression that several instances are to be found both in Thackeray and Dickens. R. R.

Boston, Lincolnshire.

BERNARD LINTOT, BOOKSELLER (6th S. i. 475; ii. 76).—I am greatly obliged to several of your correspondents for their replies giving me the information I asked for of Bernard Lintot. The following extracts from notes in his Bible, which is in my possession, may be interesting. On the first page he gives the dates of his own birth and those of his seven brothers and sisters; one of the former was named Henry, born in 1666. Then follows, in his own handwriting, the following:—

"B. B. Lintot.

The several ages of my Family, 1732.

1664, January 2<sup>nd</sup>. My wife Katherine was born by Temple Barr.

1675, Dec. 1<sup>st</sup>. I was born at Southwater, in Horsham, Sussex.

1700, Oct. 13. I was married at St. Bartholomys by Smithfield.

1703. My son Henry was born.

1730. My son Henry was married to Sir John Aubrey's daughter Elizabeth.

1731. My grandson Aubrey Lintot was born by Temple Barr.

1733. My granddaughter Catherine was born by Temple Barr.

1734, January 21, between twelve & one in y<sup>e</sup> morn-  
ing my son's wife died of a consumption.

1735, April 26. My grandson Aubrey Lintot died of a complication of distempers."

Then in the granddaughter, Catherine Lintot's, handwriting is the following:—

"1758, Dec. 10<sup>th</sup>. My Father Henry Lintot died suddenly.

1760, Oct. 20. Catherine Lintot married Sir Henry Fletcher at Oxford Chapel."

The date of Barnaby Bernard Lintot's death is not given. JOHN P. FLETCHER.

Darby Lodge, Sunbury on Thames.

GOSPEL OAKS: CRESSAGE (6th S. i. 256, 403; ii. 18).—Reference to Eyton's *Antiquities* shows that we err in good company. Under the heading "Cressage," vol. vi. p. 308, he says:—

"It is seldom that Domesday preserves a Saxon orthography so nearly as in this case. The Cristesache of Domesday is the CRYTTER-æc or Christ's-oak of the Saxon æra. The name probably originated at the period when Christian missionaries first taught the Gospel to heathen Saxons. The widespread oak-tree gave appropriate and natural shelter to the votaries of a



simple but as yet unorganized religion. In primitive states of society, or where institutions have been fluctuating and unsettled, trees have often served as places of dwelling or resort. A tree on the plain of Mamre," &c.

"We are told that the spot where Christ's-oak grew at Cressage was afterwards occupied by a stone cross; but whether this is said as a matter of tradition or only of opinion I cannot ascertain. The thing is probable enough in itself. It is also probable that the original Christ's-oak suggested to a later but long bygone generation the idea of naming a second tree in this parish. The Lady-oak (so called in honour of the Virgin Mother) was a monument of ages, and existent in our time"; nay, in some sort it may be said to exist still.

"Domesday describes Cressage in the following terms: 'Rannulf Peurel holds Cristesache of Earl Roger. Edric held it (T. R. E.), and was a free man,' &c.—Domesday, fol. 256, b, 2."

In a Shrewsbury burgess roll among the admitted is John, son of Roger atte Cros, of Cressich, butcher. Cristesech, Cristeseche, Cristesac, Cristesich, Crestesech, Cristesach, Cristerdech, Crissage, Cryssagh, Kistesbech, Cristeshethe, are also found.

BOILEAU.

BOILEAU mentions some names in the parish of Bobbington, Staffordshire, a small portion of which parish is in Shropshire. But "Royal Oak" only marks a public-house; and there is not a "Gospel Oak," but a "Gospel Ash," at the cross-roads on the southern side of the parish, towards Highgate Common, Enville. "Four Ash House" (or rather "Four Ashes House") is in the parish of Enville, but "Six Ashes," close by, is in the parish of Bobbington. During the time that I lived in that parish, I was able to discover the meaning of "Halfpenny Green," and communicated it to these pages just twenty-three years ago (2nd S. iv. 147).

CUTHBERT BEDE.

In geographical names ending in *age* that I have looked into, I have generally found that the termination is from A.-S. *wic*. R. S. CHARNOCK.

4, Quai de la Douane, Boulogne-sur-Mer.

At Ithen Abbas, in Ackington Park, there is a "Gospel Oak." Can any of your correspondents inform us of the number of "Gospel Oaks" there are in the kingdom? W. P.

Southsea.

JEWESSES AND WIGS (6th S. i. 458, 485).—The cause of this curious custom of the Jewesses of Whitechapel would be worth investigation, as it does not agree with the account given by Buxtorf of the pride and trouble taken in the beautiful arrangement of the Jewish bride's hair:—

"*Ornatus sponsæ die nuptiarum.*—Ubi dies ille advenit, quo solenni benedictione matrimonium confirmandum est, sponsus vestes suas Sabbathinas; sponsa vestes nuptiales induit, et more Judaico quam potest magnificentissime ornatur, a mulieribus quoque et virginibus in peculiare cubiculum non velato capite, passis

capillis deducitur, festivæ cantilenæ nuptiales coram illa cauntur, illum in pulchro sedili collocant, crinem illi pectunt, capillosque in elegantibus cirros et concinnos distribuunt, magnificam vittam imponunt, velum oculis obtundunt, ne sponsum præ pudore et modestiâ intueatur, Rebecca exemplo, quum illi sponsus obviam factus esset. Singularis est mulierum in hoc capillorum comitu lætitia, quam elegantibus cantilenis, saltatione, ludicre omne genus testantur, ut sponsam exhalarent, magno id enim habent loco, Deoque gratissimum et acceptissimum opus esse consent. Et quo hoc mulierculis sapientissimi Rabbini facilius persuadent, in Talmude scribunt, Deum tanquam ornatricem discerniculo Evæ capillos ornasse, illi præcuisse, et cum illa in paradiso saltasse."—*Synag. Jud.*, cap. xxxix.

Buxtorf, who had become a Christian, observes on the passage from the Talmud, "Apagē tam horrendam blasphemiam et putidum Judaicum mendacium."

R. C.  
Cork.

The custom of cutting the hair by Jewesses upon their marriage is one very strictly observed in those places where the Hebrew community is present in large numbers, and where every endeavour is made to maintain the religious customs and observances of the people pure and undefiled. This practice is universally followed in Poland, Southern Spain, and Northern Africa.

The act of removal of the hair is regarded as an important ceremony, and takes place on the evening of the day previous to the wedding, at the bride's house, and in the presence of the representative relations of both families. The reason invariably assigned for this shaving of the head—for in all orthodox cases it amounts to this—has always been the same, viz., that the bride's attractions may henceforth be lessened in the sight of men, and the danger of her being lured away from the strictest fidelity to her husband reduced to a minimum.

At present, however, this observance is more or less limited to Europe and Northern Africa; for throughout the East the shaving of the head in a woman indicates that she is a widow, and is regarded as a reproach. In India, indeed, the removal of a woman's hair is viewed with such horror that if a married woman were to shave her head the husband, by the Hindoo law, would have full authority to put her away. Consequently the Hebrews in Armenia, Syria, and throughout the East have yielded to popular prejudice, and it is rare indeed to meet with young married Jewesses wearing wigs in those countries. Still, the custom is not altogether forgotten or ignored, for at weddings it is usual for the bride to wear a small wig over the natural hair. Doubtless, however, the march of civilization has not been without its influence on the richly born and daintily bred daughters of Israel, not only in London, but in the other great capitals of Europe. And as many a husband has been willing to run all risks to retain as a joy for ever the golden locks or sable

"\* The Lady-oak was nearly destroyed by fire about 1815. Its present remains form one of my illustrations."

tresses for which he sighed in his lover days, so many a young wife has been only too delighted that she has been spared the unwelcome attentions of some ruthless Figaro.

J. BALFOUR COCKBURN, M.D.

Bangalore, India.

When at Krakau, Poland, some years ago, where one-fourth of the population are Jews (and "the rest fleas"), we noticed at the station a pretty young girl with a most elaborate wig. It was subsequently explained to us by our Jewish guide, who, like all his countrymen there, wore the traditional gaberdine and side curls, that, as it was indecorous ("das schickt sich nicht") for a married woman to show her own hair, she invariably shaved the head, as in such a climate a mass of natural hair was unbearable if one had to wear a wig on the top of it. I asked if it was after the law or traditional. He said, "Talmudic; and anyhow it is always done." The old women dispensed with the wig, and merely tied a gaudy handkerchief tightly round the head in a most unbecoming fashion. NELLIE MACLAGAN.

In travelling in countries where there are many Talmudic Jews, such as Russia, Austria, and Roumania, and visiting such towns as Warsaw, Cracow, Brody, and Jassy, I have observed that the Jewesses cover their hair. This was explained to me as required by their Talmudic traditions. This is justified by a reference to the treatise Ketuboth, chap. vii. sect. 6, where one violation of Jewish customs, sufficient to cause divorce and the loss to the wife of the *ketubah*, or dowry the husband has contracted to give, is "if she go forth, her head bare," exactly according to the Hebrew. De Sola, a modern rabbi, in his translation of a portion of the Mishna, translates it, p. 259, "If she goes out with her hair loose [bareheaded]." He does not understand the removal of the hair, but that it should be covered.

JOSIAH MILLER, M.A.

There lately appeared the following passage in a magazine article on "South European Folklore," from the learned pen of Mr. W. R. S. Ralston:—

"At Introdacqua the women disfigure themselves when they marry by cutting off their hair, obeying a custom more barbarous than that which of old cropped a bride's locks in Sparta, or still hides away a married woman's tresses in Russia."

The above gives a wider interest to my original query, as it would appear that the practice of shaving brides is not restricted to certain sections of the Jewish community. Is any further clue or suggestion to be found in the words of St. Paul?

"For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered."

JAMES HOOPER.

3, Claude Villas, Denmark Hill, S.E.

So far from this practice being confined, as Mr. HOOPER supposes, to lower-class Dutch Jewesses in London, it is practised in the East by the high Sephardim.

HYDE CLARKE.

OLD HOUSES WITH SECRET CHAMBERS, &c. (5th S. xii. 248, 312; 6th S. ii. 12, 117).—In making alterations a few years ago in a curious old turreted house called La Haye-du-Puits, in the parish of Ste. Marie-du-Castel, Guernsey, a hiding-place—for it can scarcely be called a secret chamber, having neither door, window, nor fireplace—was discovered. It was ingeniously concealed between two walls, whereof one formed one of the eastern gables of the building, and the other the side of an entrance to an inner courtyard through a large *porte-cochère* in the main front of the house. The gable in question originally abutted on the public road and was not at right angles with the rest of the house, so that the hiding-place had the form of a wedge. It could only have been reached through the flooring of the room above. The house was probably built in the sixteenth century by Pierre Henry, who had also property in the city of Salisbury, where he occasionally resided, and who, according to a fashion which seems to have been common with Guernseymen who settled in England, anglicized his name and called himself Harris. This branch of the Henry family became extinct in Salisbury in the seventeenth century, and the estate and house of La Haye-du-Puits passed by sale into the Le Marchant family, by whom they are still held. According to an obscure tradition preserved in the parish where this property is situated, the Earl of Malmesbury represents another branch of the Henry *alias* Harris family.

EDGAR MACCULLOCH.

Guernsey.

An interesting example is to be found at Widnes House, Widnes, near Warrington, Lancashire, a picturesque Tudor mansion, containing a secret chamber known as the Priest's Room. This house has belonged for some three centuries or more, and still belongs, to a highly respectable yeoman family named Cowley, who have always been Roman Catholics. The present proprietor (an intelligent farmer and brewer), who, though educated for the priesthood, never took orders, is very proud of his old ancestral home, and likes to show it to those who can appreciate its merits, to whom he explains how, more than once, his ancestors saved and sheltered priests and Cavaliers by aid of the secret chamber. It is well known that South-west Lancashire was but sparsely inhabited in the time of Henry VIII., and at the Reformation many gentry and most of the middle and lower orders residing there clung tenaciously to the older forms of the Catholic faith, and their descendants have followed their example. In fields adjoining Widnes House have been found



arms, coins, tobacco pipes, &c., indicating encampments of Roundhead, and probably afterwards of Dutch, soldiers. Thirty years ago, or less, Widnes House was quite isolated—not a house within a mile of it—nothing but an extensive salt marsh “ley” between the farm and the river Mersey. As a boy I have shot snipe and wild ducks on that same marsh or “ley,” but no such birds have been seen there for years, nor will ever be seen there again. Extensive chemical works, iron foundries, and copper smelting works cover the ground, and the smoke emanating therefrom is rapidly destroying the vegetation for miles around. Widnes is now a dirty but thriving and rapidly increasing town, full of enterprise. Old Widnes House, which has stood the ravages of time for upwards of three centuries, may eventually (and perhaps ere long) disappear before the effects of manufactures and commerce. It is worthy of preservation in a corner of “N. & Q.”; mean time it is worth a visit.

ARTHUR SHUTE.

To the list of old houses containing secret chambers let me add the Abbey House, Whitby, the marine residence of Sir Charles Strickland. This place of concealment is believed to have been for the concealment of seminary priests and other recusants. The other is a building near Thirsk, formerly called Kirkby Knowle Castle, now the seat of Mr. Charles Elsley. This place of concealment is believed to have been made to avoid detection by the Parliamentary troops under Cromwell. There is also here what was a secret passage, now walled up and used as a beer cellar. Tradition says it extends as far as Upsall Castle, but I apprehend this idea is apocryphal. EBORACUM.

You may add to your list the following houses as having priests' hiding-places :—1. Danby Hall, near Bedale, the seat of the Scropes, has two, one in the tower and one leading out of the principal staircase. In the latter, when reopened in the time of Mr. Scrope's grandfather, were discovered the harness and armour and weapons for a troop of fifty horse. 2. Beare Park, near Aysgarth, in Wensleydale, formerly the seat of the Metcalfes. This, I am told, is in existence, but now closed up. Access to it was by steps in the masonry of the kitchen chimney. 3. The Grove, Leyburn, the seat of Mr. Riddell, worthy of note as being the house where lived Father Huddleston, who “reconciled” Charles II. to the Roman Church. This room was unfortunately removed a year or two ago in the course of making alterations and repairs.

To this list should be added Moseley Hall, near Wolverhampton, the seat of the Whitgreaves, and Hendred House, Berks, the seat of the Eystons.

E. WALFORD, M.A.

BIRDS AND CATERPILLARS (6th S. i. 435; ii. 76).—The following is a speech made by Mr. A.

Herbert, M.P., in the House of Commons, in (I think) 1872, for the protection of small birds. It contains much interesting information, *e.g.*, that many of the feathered tribe do eat the caterpillars, notably the titmouse and the sparrow. Mr. Herbert observed that

“there were not only many plants but even animals which were infested by various descriptions of insects; but at the same time, while there was this army of destruction, there was also an army of protection in the shape of the small birds, which had been well called the police or the soldiery of nature. No doubt these birds had many allies, such as the bat, the mole, the shrew, the hedgehog, and even the little glowworm; but the chief part of the work of destroying these hurtful insects was done by the birds. He believed that the real reason that brought over the swallows to this country was the immense quantity of insect life which was here awaiting them at a time when, during the breeding season, they could find none in their own country. The swallow fed its young with insects thirty-six times within an hour, the redstart twenty-three times, and the chaffinch, which principally used green caterpillars for food, thirty-five times. From careful and accurate observation, it had been found that the thrush commenced its daily operations at half-past two o'clock in the morning, and worked on until half-past nine in the evening, and during that day of nineteen hours it fed its young 206 times. In the case of the blackbird, whose working day lasted for seventeen hours, the young were fed forty-four times a day by the male parent, and fifty-nine times by the female parent; and the titmouse fed its young solely on caterpillars no less than 475 times in a day of seventeen hours. No one who knew anything of the habits of these small birds could doubt the valuable service they did to man. There was a large class of birds, such as the wagtail, the cuckoo, the wryneck, the goat-sucker, the white owl, and the three warblers, which did nothing but good, though there were other birds with characters of a more doubtful description, such as the sparrow, but no bird more frequently fell a victim to prejudice than the sparrow, which really did accomplish a vast amount of good. There was a very curious story told of a sparrow's operations by a careful observer, who saw a young sparrow fluttering in a rose bush and beating the bush with its wings. After it had beaten the cover as effectually as a gamekeeper would do, the bird dropped to the ground, where it picked up all the caterpillars which it had shaken from the bush. The sparrow also did another good service, for in the farmyard it picked up a great quantity of grain which had been voided, and which if allowed to go on to the land amongst the manure would prove exceedingly troublesome. The only bird which, so far as he knew, was not partly insectivorous, and which did not feed its young on grubs and insects, was the wood-pigeon, and mischievous as that bird sometimes proved to be amongst the crops, there was something to be said in its favour, for there could be no doubt that it also destroyed a great quantity of weeds. Just now a terrible destruction of small birds was going on, and Lady Burdett-Coutts had recently stated in a letter that she could not even keep a nightingale safe about her residence at Highgate. The formation of sparrow clubs had led to great destruction, and those who formed them must, he thought, belong to that class of people who believed that the starling sucked eggs, that the blindworm bit cattle, that the newt spat fire, that the toad spat poison, that the cuckoo in the winter changed its claws and beak and became a hawk, that the hedgehog sucked cows, and a heap of other monstrosities. The question then arose, should any

exceptions be made to the preservation of these birds? He thought not, for a vast amount of good was done by even what were called destructive birds, such as the jackdaw, the jay, the magpie, and the crow, in consuming insects. He believed that both jays and crows had also this virtue, that they destroyed vipers; certainly the raven destroyed a large quantity of rats; and the magpie could not be regarded as very dangerous when in Norway it was received in all the farmhouses, and allowed to build its nest under the eaves. They ought to give a refuge to birds of every kind. If hawks and other birds of prey did harm, they also did good in the way of purifying the breed of such birds as they attacked. Disease among such birds would have been prevented from spreading if the birds of prey had not been shot down, for just as the titmouse broke off and destroyed those buds which had already been seized upon by insects, so the hawk destroyed those birds which showed the first signs of disease. There was only one other ground upon which he wished to rest his amendment, and that was the ground of compassion towards those creatures which were so entirely in our power."

FREDK. RULE.

Ashford, Kent.

Are not *all* young nest birds fed on caterpillars, whatever be their after food, just as all young quadrupeds are fed on milk, and is not an *enormous* quantity of caterpillars thus destroyed? Perhaps I am wrong, but this is my impression.

P. P.

"PORTIONS OF SHIRES WHICH ARE IN OTHER SHIRES" (6th S. i. 177, 306; ii. 98).—It would appear that there was a notion, and that more than a vulgar notion, that Ely House formed part of the peculiar of the bishopric, *ergo*, of the city of Ely and county of Cambridge, from its having been the "inn" of the bishop of that see, and from the fact that proceedings were instituted in regard to it. See Nightingale's continuation of Brayley's *London and Middlesex*, iv. 752, which quotes Burn's *Ecclesiastical Law*, i. 197, and says:

"Burn, supported by opinions of Sir Nicholas Bacon, Lord Keeper; Sir Robert Catlyne, Lord Chief Justice of England; Sir Walter Mildmay, Chancellor of England; and Sir James Dyer, Lord Chief Justice of the Court of Common Pleas, asserts that the 'tenements called Ely Rents, in Holborn, were, and are, within the liberties, franchises, and jurisdiction of the City of London; and that the Mayor and Commonalty of the City of London, and their successors, should from thenceforth peaceably and quietly have, use, enjoy, and exercise with the said tenements all and every such liberties, customs, and jurisdictions, as they may use within any other place within the liberty and freedom of London."

W. PHILLIPS.

"BEAUMONTAGUE" (6th S. i. 256, 304; ii. 98). Does not X. P. D. appear to have been right as to use German origin of this cant technicality, and may it not altogether be Böhmen Teig = Bohemian paste? But then do Germans attach a "Brummagen" reputation to their neighbours? From my own personal experience I should say that "Beaumontegg" ten times stronger than iron," and "aqua mirabilis, the juice of a cinder, worth a guinea a

spoonful," are not confined in use to merely one or two compositions or one handicraft, but have been very generally used, the former to excuse dishonesty in workmanship, and the latter to evade curiosity.

B. C.

EARLY BOOK AUCTIONS (5th S. xii. 28, 95, 103, 171, 211, 411, 436; 6th S. i. 206, 246; ii. 115).—I am not aware whether there is a reference to the following book auction in any communication upon the subject. Mr. Kinsman, of Penzance, in a catalogue of this year, has:—

"Seaman (Lazarus) *Vindication of the Judgment of the Reformed Churches and Protestant Divines*, &c. 1647. The author collected a valuable library, which was the first ever sold by auction in England."

ED. MARSHALL.

"CASCACIRUELA" (6th S. i. 336, 365; ii. 96).—MR. PLATT will please note that the word in the original is "Cascaciruela" (with a capital C, and without a final s), and not "cascaciruelas." It is so printed in the admirable edition of Moratin, published in Aribau's excellent *Biblioteca de Autores Españoles*. It is, therefore, clearly a proper name, and your correspondents' replies do not answer my question. I again ask, Who was this personage?

R. W. BURNIE.

GOLDSMITH'S LIFE, AND CARNAN (6th S. i. 475; ii. 90).—If Carnan succeeded to the premises as well as the business of Newbery it was probably the site now occupied by Messrs. Griffith & Farran, the successors of Newbery & Harris.

H. G. C.

"LUBIN" AS A SURNAME (5th S. xi. 449; 6th S. i. 184; ii. 58).—If MR. PHILLIPS, at the last-quoted reference, doubts this being a surname, allow me to mention an instance of its existence in the present day, at any rate, in the well-known firm of Messrs. Piesse & Lubin, of New Bond Street, London. Never for one moment was it supposed by me that Chloes, Celias, Colins were actual names of really existing personages, suitable and suited as they are to much of the style of English poetry at the latter end of the seventeenth and the beginning of the eighteenth century.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

THE REV. T. BOYS'S CHAUCER NOTES (6th S. ii. 267).—The notes inquired for by CELER are probably those communicated by the late learned Vicar of Hoxton to "N. & Q.," commencing in the second volume of the second series. M. N. S.

JOHN BUSHNELL, SCULPTOR (6th S. ii. 269).—See Wornum's *Walpole's Anecdotes*.

RALPH N. JAMES.

EDGE INSCRIPTIONS ON COINS (6th S. i. 514; ii. 173).—I beg to inform HEPATICUS that the coin



inquired about is a common Irish halfpenny token, worth a few pence at most. R. T. SAMUEL.

PRESIDENT HENRY LAWRENCE (5th S. xi. 501; xii. 212; 6th S. ii. 155, 174).—There is an elaborate history of the President's family by my kinsman, the late James Laurence (Knight of Malta and author of *The Nobility of the British Gentry, The Nares, &c.*, who died in 1840), which appeared in the *Gentleman's Magazine* in 1825-6 and 1827 or 1829. There are, however, extant in MS. other accounts of the same family. J. H. L. A.

THE STORY OF THE DEATH OF PAN (6th S. i. 495).—This story is recorded by Plutarch in his treatise "Why Oracles cease to give Answers," in his *Morals*, translated by Philemon Holland, London, 1603, folio, p. 1331:—

"But as touching the death of such (Demons) and how they are mortall I have heard it reported by a man who was no foole nor a vaine lying person: and that was *Epitherses* the father of *Amilianus* the oratour, whom some of you (I dare well say) have heard to plead and declaine. This *Epitherses* was my fellow-citizen and had beene my schoolemaster in grammar, and this narration he related: That minding upon a time to make a voiage by sea into *Italy*, he was embarked in a ship fraught with much marchandize, and having many passengers beside aboard. Now when it drew toward the evening, they hapned (as he said) to be calmed about the Isles *Echinades*, by occasion whereof their ship lulled with the tides untill at length it was brought neere unto the Islands *Paxe*, whiles most of the passengers were awake, and many of them still drinking after supper: but then, all on a sudden there was heard a voice from one of the Islands of *Paxe*, calling aloud unto one *Thamus*; insonmuch as there was not one of all our company but he wondred thereat. Now this *Thamus* was a Pilot and an Egyptian borne: but knowen he was not to many of them in the ship by that name. At the two first calles, he made no answer; but at the third time he obeyed the voice, and answered: Here I am. Then he who spake strained his voice and said unto him: When thou art come to *Palodes*, publish thou and make it known: *That the Great Pan is Dead*. And as *Epitherses* made report unto us, as many as heard this voice were wonderfully amazed thereat, and entred into a discourse, and disputation about the point, whether it were best to doe according to this commandment, or rather to let it passe, and not curiously to meddle withall; but neglect it! As for *Thamus*, of this minde he was and resolved: If the winde served, to saile by the place quietly and say nothing; but if the windes were laid and that there ensued a calme, to crie and pronounce with a loud voice that which he heard. Well, when they were come to *Palodes* aforesaid the winde was downe and they were becalmed, so as the sea was very still without waves. Whereupon *Thamus* looking from the poupe of the Ship toward the land, pronounced with a loud voice that which he had heard, and said: *The Great Pan is Dead*. He had no sooner spoken the word but there was heard a mighty noise, not of one but of many together, who seemed to groane and lament, and withall to make a great wonder. And as it falleth commonly out when as many be present, the newes thereof was soone spread and divulged through the city of *Rome*, in such sorte as *Tiberius Cæsar* the emperour sent for *Thamus*: and *Tiberius* verily gave so good credit unto his wordes, that he searched and en-

quired with all diligence who that *Pan* might be. Now the great clerks and learned men (of whom he had many about him) gave their conjecture that it might be he, who was the sonne of *Mercurius* by *Penelope*. And verily *Philippus* had some of the companie present to beare witness with him, such as had beene *Amilianus* scholars, and heard as much."

The Greek treatise is in Wytttenbach's edition, Oxon., 1796, vol. ii. pp. 714-16; in Reiske's ed. Lips., 1777, vol. vii. pp. 650-1, the marginal reference to the old folio ed. being p. 419, 6.

W. E. BUCKLEY.

The translation in Rabelais from Plutarch's treatise on the *Decay of Oracles* is accurate, and his interpretation the usually received one. I read somewhere a statement that the proclamation of *Thamus* from the prow of the ship, *ὅτι ὁ μέγας Πᾶν τέθνηκεν*, accompanied with groans and lamentations, was said to have been coincident with the crucifixion of our Lord. R. C.

This story will be found in beautiful verse in Mr. Neale's Seatonian prize poem on *The Disciples at Emmaus*. C. F. S. WARREN, M.A.

ITALIAN AND WEST HIGHLAND FOLK-TALES (6th S. i. 510; ii. 33, 118, 168).—The *Gesta Romanorum* has a story very similar to those of your correspondent H. C. C. (Tale xxxiii. in Wright's edition, vol. ii. p. 70). It is told of Domitian, and the three pieces of advice are imparted for the consideration of a thousand florins. The emperor is warned—"Whatever you do, do wisely, and think of the consequences"; "Never leave the highway for a byway"; "Never stay all night as a guest in that house where you find the master an old man and his wife a young woman." In the note (p. 410) the editor says, "This is an Eastern tale, and is told in the 'Turkish Tales.'" How small seems our stock of moral tales! It is difficult to mention an old story in any language of which there does not exist a yet older version in another.

EDWARD H. MARSHALL.

AUTHORS OF QUOTATIONS WANTED (6th S. ii. 248).—

"Nausicaa

With other virgins did at stoolball play."

The poem of Chapman's is clearly his translation of the *Odyssey*, in which (Z., 99-101) there is:—

αὐτὰρ ἐπεὶ σίτον τάρφθεν ὀρωαί τε καὶ αὐτῇ,  
σφαῖρην ταίγ' ἄρ' ἐπαίζον, ἀπὸ κρήνηνα βαλοῦσαν  
τῇσι ἐξ Ναυσικῆα λευκώλενος ἤρχετο μολπῆς.

ED. MARSHALL.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Monumental Inscriptions of the Cathedral, Parish Churches, and Cemeteries of the City of Durham.* By C. M. Carlton. Vol. I. (Durham, Wm. Ainsley & Bro.) This collection claims to be "the first complete one of the kind printed in this country"; that is to say, it aims at being absolutely exhaustive, not a book of selections

made according to the fancy of the compiler. This is, in fact, the only satisfactory way of doing such things, though selections are better than no record whatever. Some of the inscriptions in the present collection, for instance, are taken from Surtees's *History of Durham*, the originals being now obliterated, "restored away," or otherwise lost. It is certainly a most praiseworthy undertaking on the part of Mr. Carlton to copy and print every monumental inscription in Durham, "good, bad, or indifferent." But on going through the book one cannot but be struck by the very small number of inscriptions that possess any special or general interest. The present volume includes the cathedral, the two Bailey churches and cemetery, and St. Oswald's Church and churchyard. Only one mediæval epitaph occurs in the whole volume, that of Emmeric de Lumley in the cathedral, so complete has been the destruction of ancient monuments. This begins with the words "Passez Pur Lame," not "Priez," and as we understand that this is certainly the true reading, we shall be glad if any correspondent will explain it. The inscription should, we think, have been printed wholly in capitals, as it is on the stone. Some typographical errors, especially in the few Latin and Greek inscriptions, seem to have escaped correction. The latter part of the epitaph of Chr. Chaiter, p. 136, appears to be incorrect as to division of words, and the Greek line on p. 251 must be very imperfectly given. In one or two places inscriptions are left incomplete because partly buried; but surely a man with a spade could have made any of them legible in a few minutes. Such defects are the more notable in a compilation made in so generally painstaking a manner. In illustration of the way in which monuments of the dead go to destruction we may mention that several inscribed stones formerly within the church of St. Oswald are now in the churchyard, and the tablet to Dean Hunt, the colleague and friend of Cosin, and partaker with him in the vituperations of Peter Smart, is lying in the triforium of the cathedral as useless lumber. It is curious to find one Thomas Mollard, Wesleyan minister, described on his own headstone simply as "V.D.M." in 1827, but on that of his widow, in 1850, as "The Revd." We note, however, that the "laudatory epithet" is applied to a Dissenting minister as early as 1774 (p. 276). Several of the Roman Catholic clergy and people of Croxdale, Ushaw, Esh, and other old Roman Catholic settlements in or near the parish of St. Oswald, have headstones in the churchyard, generally bearing the sign of the cross, and a pious wish or prayer for the departed. The following is curious:—" + | IHS | Here lies | Henry Gelston Bereft of Life | Who had many Troubles in his Life | His flesh to rot his Bones decay | The Lord Have mercy on his Soul I Pray | He died the 7th Day of June 1787 | aged 61 years." The first epitaph in the book is one of the shortest, but not the least interesting. It is simply the letters J. B., over the little grave of the famous Count Borowlaski, the Polish dwarf, who long resided in Durham and died in 1837. There is, however, a longer inscription to his memory on p. 83. We may mention that the University Museum at Durham contains a life-size figure and the best clothes and other personal relics of the count. We find also memorials of Robert Doddsley, Sir George Wheler, Dr. Zouch, Thomas Rud, Thomas Ebdon, George Andrews the elder and the younger, and of others whose names will be familiar to some of our readers. We would just say that a score or so of indices in which the names are grouped according to different churches and different parts of the same church seems to us a great mistake. As they are thus arranged in the body of the work, it would surely be better to have a single collective index, in which any name could be found at once, and

this we hope will be given with the complete work. We feel also that a few short explanatory and illustrative notes would have greatly added to the value of such a work. It is, however, very difficult to know both where to begin and where to end in additions of this kind.

*Literary Frivolities, Fancies, Follies, and Frolics.* By William T. Dobson. (Chatto & Windus.)

THIS latest volume of the bright little "Mayfair Library" is an entertaining contribution to the literature of "inert hours," and will sufficiently initiate its readers into all the mysteries of *bouts-rimés*, palindromes, lipograms, centones, and "figurate" poems. We observe, with the complacency of conscious merit, that more than one of these curiosities are drawn from the all-preserving pages of "N. & Q."; but it is only fair to Mr. Dobson to add that his researches appear to have extended over a much wider field. Of course—though this detracts nothing from the interest of the book—every adept in laborious trifling will recall something that he does not find here. The chapter on *bouts-rimés* might, we imagine, have been advantageously extended by reference to some of the French *traités de versification*; and we seek in vain for that perverse sonnet of Jean de Schélande on Anne de Montaut, which was acrostic, anagram, cross of St. Andrew, and several other things beside, a poem only excepted. And was there not in *Punch*, many years ago, an admirable specimen of Macaronic verses on the "serpent," beginning

"*Arma virumque cano, qui first in the Monongahela,*"

which seems, to our memory, even better than that given at p. 99? Then, too, in the chapter on "Prose Poems," mention might well have been made of Mr. Lowell's title-page and prefaces to a "Fable for Critics," of the notice "To Correspondents" in vol. vii. of the *Cornhill*, and also of the rhymed letters in the novels of Mr. Mortimer Collins. Finally—though this is not an addition—we think that the "figurate" pieces at pp. 266-7 might have been omitted. It is one thing to rhyme a poem as a decanter or a wine-glass and another to print it in those shapes. The trivial anacronisms of Pannard at pp. 260-1 have a certain merit of ingenuity; the others have no merit at all, arising from their form. At this rate the *Olney Hymns* might be typographically transformed into teacups or hot cross buns.

WE regret to hear of the death, on the 25th ult., at the age of seventy-three, of our old correspondent W. G. His contributions, always succinct and to the point, were, however, always too brief to show what was in him, for William Gray of York, Under Sheriff of Yorkshire during nearly forty years, was a man who had much in him—not merely skill and professional experience and humour, and a kindly charity which all could appreciate, but also an intellect well seen in the higher knowledge of his time, and especially perhaps in astronomy. "Tea and toast and the heavenly bodies" was a form of invitation which those who knew his observatory have often received. He was one among the chief of a small band of local worthies who, in days when Wisdom did not as yet cry in the streets, gained for their native city a name in music, in social grace, in classical and general culture, and in science, such as made it not unfit to be the birthplace of the British Association.

THOSE of our readers who take a late holiday may like to know the outline of the proceedings mapped out for the "Dom-bau" Festival at Cologne on October 15, which we condense from recent German sources. The Emperor is timed to arrive at 9 A.M. At 10 A.M. His Majesty will attend a thanksgiving service in the Evan-



gical Church of the Holy Trinity, Filzengraben, immediately after which he will proceed to the Cathedral to attend a festal *Te Deum*. Rumours have been current that Abp. Melchers was likely to seek the imperial grace so as to be able to take part in this ceremony. His Majesty will enter by the west portal and leave by the south door, going from the cathedral to a pavilion in the square, where a festal cantata will be performed in his presence, and an account of the origin and progress of the building will be read by the master of the works. This is to be followed by the presentation of the "Festschrift" to the Emperor, who will then adjourn to the Palace of Brühl for the banquet which is to conclude the festivities. It has been stated that an historical procession was in contemplation, similar to those which formed so conspicuous a part of the Rubens Festival at Antwerp in 1877 and of the recent Brussels fêtes.

BESIDES those contributors to Mr. S. Waddington's selections of *English Sonnets by Living Writers* whose names have been already announced, the volume will contain examples of the work of Messrs. W. B. Scott, Aubrey de Vere, J. Addington Symonds, Prof. Dowden, Richard Garnett, and Miss A. Mary F. Robinson.

WE observe that Messrs. Chatto & Windus announce a third edition of that valuable book, *A Treatise on Wood Engraving*, by W. A. Chatto and John Jackson. The second edition, published and continued by Mr. H. G. Bohn, appeared in 1861.

### Notices to Correspondents.

*We must call special attention to the following notice:*

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

VIATOR (Ballybunion).—In Fairbairn's *Crests*, Pl. 6, No. 4, there is a crest similar to that you describe assigned to Ginger and Maxwell (Scot.). But no motto is given with the coat of Ginger in Burke's *Gen. Armory*, 1878, and the motto of Maxwell of Cardoness (bapt. 1804), which is apparently that engraved in Fairbairn, is "Think on." In Elvin's *Handbook of Mottos* Chaston and Tharold are the names to which "Ex merito" is assigned, but their crests bear no similarity to Ginger and Maxwell. As several distinguished Irish families of the name of Maxwell descend from Calderwood, the parent stock of Cardoness, we incline to refer the crest you saw to some cadet of that line.

C. B. ("The Scaligeri").—Hallam's *Middle Ages*, Sismondi's *Italian Republics*, Longfellow's *Dante*, and J. Addington Symonds's *The Renaissance in Italy: Age of the Despots*. Bordini was the real family name of the Scaligers of the sixteenth century, and their relationship to the Della Scala, Lords of Verona in the time of Dante, is generally held to be a genealogical fiction. Joseph Scaliger died in 1609, Professor at Leyden, and we believe that he was buried there.

C. T. J. MOORE.—Sir William Mure, younger of Rowallan, succeeded his father, Sir William, in 1639, in the chiefship of the ancient Scottish house of which the first wife of the first Stuart king of Scotland was a daughter. The author of the *True Crucifix* was a Covenantar, and there is no known consanguinity between the Scottish Mures and the English Mores or Moores.

SCOTUS ("Seal of Earl of Suffolk").—The inscription you describe cannot apply to Quebec in Canada. The first earl, cr. 9 Ric. II., d. 12 Ric. II.; the second d. 1415, and the third was cr. Marquis and Duke of Suffolk, 23 Hen. VI.

EDITH LLOYD ("Cilgerran Castle").—We can find no authority for the supposition, and it seems improbable, as the importance of the castle had declined long before the Civil War.

C. M. P.—Perhaps the following might be of use:—*Mottos and Aphorisms from Shakespeare; Farmer's Learning of Shakespeare; Hazlitt's English Proverbs; Bohn's Handbook of Proverbs.*

J. HUMR (Sion Coll.).—We should recommend you to apply at the Record Office.

SCOTUS.—Oliver & Boyd's current volume gives the name and address of the secretary.

GEN. RIGAUD.—"Thanet Peerage" not to be found in any index of ours.

F. ST. B. S.—We shall be happy to forward a letter to H. C. C.

P. J. M.—Forwarded to Mr. INGRAM.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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LONDON, SATURDAY, OCTOBER 16, 1880.

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## Notes.

## A ROMAN VILLA AT SANDOWN.

Entirely agreeing with the authority whosaid that "N. & Q." is perhaps the only periodical of to-day that people will care to read three hundred years hence, I think it should contain a record of all important antiquarian discoveries. So I avail myself of a wet day, when no digging can be done, to trouble you with some account of what my friends, the Messrs. Price, with assistance from local antiquaries, have been doing at Sandown since the discovery in the early part of the year of a room containing a mosaic pavement sixteen feet square, and other apartments forming portions of a Roman dwelling, in a field about midway between Sandown and Brading. It appeared to the practised eye of your correspondent MR. JOHN E. PRICE that these remains, found on the limit of the Munns property, indicated the existence of much more considerable ones on the adjoining field of seven acres (part of the ancient estate of Lady Oglander, whose late husband represented the oldest family in the island), and he gave himself no rest till he obtained permission to explore this field. The right of doing so has now been secured to a committee of archaeologists for two years, and their labours have already been rewarded with a success which appears to me to be

only a promise of further and more important discoveries.

The rooms already uncovered contain (besides the first pavement, found as above mentioned) three mosaic pavements, one of extraordinary size, and all of singular beauty. The largest, forty feet by eighteen, is the floor of a room divided into two compartments, probably by a colonnade, and containing numerous figures, somewhat perhaps in the decline of taste, but yet possessing much artistic merit.

I will not discount the labours of my friends in seeking to identify the personages represented by these figures, or express too hastily opinions I may be sorry for hereafter; but I run no risk in saying that the central figure in the lower compartment, somewhat oriented, is a head of Medusa, very spirited and well designed, while of the four corners within the border each is occupied by a couple of figures of opposite sexes, one couple engaged in agricultural pursuits and the others in the lighter occupations of music, dancing, &c. Between each of these four groups is a winged Mercury, blowing a wreathed horn; below is a group of faun-like figures. In the upper compartment a bearded figure, surrounded with what appear to be scientific implements, occupies a space at the foot of the design. The central part is wholly destroyed, but at the other end there remains a spirited group of Perseus and Andromeda, together with that ubiquitous symbol the fylfot. The second mosaic pavement, about eight feet square, contains a figure of Orpheus with his lyre, surrounded by animals attracted by his music, and forms the centre of an oblong room, the remainder of the pavement being composed of tesserae in alternate red and white squares. The third pavement has no figures. Several subordinate rooms have also been exposed, but it would be premature to attempt any determination of their several uses till more progress has been made with the exploration of the remainder of the buildings.

I suppose I incur no risk of contradiction when I say that so complete, so extensive, and so beautiful a Roman dwelling has rarely been met with, and that it behoves us all to see that this discovery is perfected and worthily recorded. But, bearing in mind the great extent of the diggings that will be necessary, this is a matter which cannot fail to involve a heavy expenditure of money. The local antiquaries have undertaken the financial part of the business, and the senior of them, Mr. Cornelius Nicholson, of Ventnor, has been so good as to act as treasurer. To him those who desire to help an undertaking that any other country would make a national one may address themselves.

E. W. BRABROOK.

Sandown.



THE LITERARY ASSOCIATIONS OF WILTON  
HOUSE, CO. WILTS.

The literary glories of the seat of the Sidney family, arising from its associations with Sir Philip Sidney, Philip Massinger, and George Herbert, have frequently been alluded to; but I do not remember to have seen quoted in this connexion an illustrative passage to be found in an old sermon, in which the lettered society which was to be met with at Wilton about the early part of the seventeenth century is brought under our notice. The passage occurs in a quarto discourse upon Prov. xii. 16, entitled *A Briefe Treatise declaring the True Noble-man, and the Base Worldling*, preached by "Walter Sweeper, minister of Strowd," and printed in London by William Jones, dwelling in Red Cross Street, 1623. The sermon is dedicated "to the Right Honorable William [third] Earle of Pembroke and [his brother] Philip Earle of Mountgomerie," and the preacher states that he had intended to present "the first-fruits of my labours in this kind" to "your honorable Ladie-mother, now at rest with God," viz., the well-known "Sidney's sister, Pembroke's mother." The ground of his choice of patrons was the following:—

"I gained the greatest part of my little learning through my acquaintance with your honorable fathers house and family, where you had a most religious and truly noble breeding and education, by the zealous care of your pious and truly religious father, and Lady *Bathsheba* neglected not to teach her young *Lemuels* humane and diuine knowledge, *Prov.* 31. 1, 2. Your truly noble fathers house for state and government somewhat resembled *Salomons* Court, 2 *Chron.* 9. 4. where *Shebaes* Queene observed the meate of his table, the sitting of his seruants, and the attendance of his ministers. And your famous Wilton house, like a little *Vniuersitie*, was a more excellent nurserie for learning and pietie, then euer it was in former times, when King *Edgars* daughter *Editha* had her residence and regencie there: so that Popish *S. F. E.* had no need to seeke the restoring of it to its former vses. Wilton house had in it that godly learned Phisitian and skilfull Mathematician *M. Doctor Moffet* my most worthy and kind friend; it had in it great *Hugh Sanford* learned in all arts, sciences, knowledge humane and diuine, *vsque ad miraculum*, whom I euer obserued as *Horace* did his *Mæcenas* euer before him, *singulatim pauca locutus*, from whom I neuer departed without some profit. To passe ouer *Gerard* the Herbalist, *M. Massinger* and other Gentlemen schollers. Neuer noble house had successiuelly deeper Diuines, namely Bishop *Babington*, *B. Parry*, *M. Conna*, *M. Walford*, *M. Parker*, *M. Bigs*. In this noble House *Babingtons* rules of pietie and honestie swayed, swearing was banished; yea the house-keepers and inferior seruants well knew and practised the grounds of religion, as *Ierome* commendeth the ploughmen of *Palestina* for their Halleluiahs. These were the Trophies of your fathers house; he honoured God, and God honoured him, and you his seed enjoy the blessing."

For Muffet, Moufet, or Moffet, who is not to be confounded with the writer on Proverbs, see Ant. à Wood, i. 574, where mention is made of his connexion with the Sidneys. Sanford had been tutor to William, Earl of Pembroke, who died on the

very day (April 30, 1630) that Sanford had predicted he would die (see Ashm. MS. 174, fo. 149). It is interesting to find the Cheshire herbalist Gerard in the park and pleasure grounds of Wilton—"a laund," so Sidney may be describing it in the *Arcadia*, "each side whereof was so bordered both with high timber trees and copses of farre more humble growth, that it might easilie bring a solitarie mind to look for no other companions then the wild burgesses of the forest." As to Massinger the dramatist, there are some references to him in the Sidney *Letters and Memorials of State*, 2 vols., fo., 1746, a fine copy of which was lately given to me by Dr. J. Milner-Barry, of Tunbridge Wells. See i. 353 and ii. 93, at which latter place Robert Whyte, Esq., writing from the Strand on Ash Wednesday (March 1, 1597/8) to Sir Robert Sidney, says, "Mr. Massinger is newly come up from the Earl of Pembroke, with Letters to the Queen for his Lordships Leave to be away this St. Georges Day," viz., April 23. Gervase Babington, successively Bishop of Llandaff, Exeter, and Worcester, was domestic chaplain to Henry, second Earl of Pembroke. Bishop Parry was successively of Gloucester and Worcester. Abraham Conham and Robert Parker are the more noticeable names of the other divines whom Sweeper mentions.

JOHN E. BAILEY.

Stretford, Manchester.

BOOK-PLATES.

Being at Leipzig lately, I visited Herr T. O. Weigel, the great bookseller, and finding he was a book-plate collector, I think some account of his large, curious, and rare collection, which consists principally of German *ex-libris*, may interest other collectors. The Germans from a very early date appear to have exercised their artistic fancies freely, and both in design and execution they seem to be generally superior to the French and Italians. Many of the book-plates represent the interiors of libraries. There was an old woodcut that was stated to be by Lucas Cranach, the date about 1520. It is a half figure of St. Paul seated and reading a book, which lies on a table, his left hand resting on it. His head is surrounded by a glory, the face being covered with a long flowing beard. The right hand holds a sort of double sword, and beneath is a shield, the lower half of which is black, and the upper, bearing two crossed swords, white. Size within the lines of the plate  $5\frac{5}{16} \times 4\frac{3}{16}$  inches. Above the upper line, in German printing letters, is "Predicatur zu Oringen." When taken off the cover there was found beneath a curiously-shaped shield, with a key across it, horizontally, the ground of the left half red, the wards of the key in shaded white, the ground of the right half white, the key-handle being red. Another book-plate, graceful in design, is of a

form somewhat like a pineapple. Above, in the scroll border, is *INVENTA LEVETVR*; beneath is a cherub's head with a bishop's mitre, the top of a crozier appearing between the wings. In the centre are two oval medallions. That on the left contains a lamb walking on a cross on the ground; round the outside of this is *QVONIAM SVSCEPISTI*. That on the right, on the upper half, has a cross; on the lower an anchor with water beneath; round the outside, *EXALTABO TE*. In the centre below is a bust, above which is *RS. 29* (in another copy, instead of this bust is a shield with a coat of arms). Round the scroll border is *FRANCISCVS PRÆPOSITVS. CANN: REGG: IN POLLING. ANNO 1744*. Outside the scroll border, at the bottom, is "Iungwirth del. et Sc. M." The next is a large book-plate,  $12 \times 7\frac{3}{4}$  inches, painted in water colours, which contains the arms of "Herman Rentorp der Elder" and "Margereta Stein" his wife. Beneath are the names of seven sons and four daughters. Many others Mr. Weigel has, chiefly German, which are well worth a collector's inspection.

Some of my own book-plates are interesting and curious, and amongst them is one of Arabic design and pattern,  $18\frac{3}{4} \times 8\frac{1}{4}$  inches. The border would make a beautiful picture frame, and consists of three divisions, within which are graceful arabesque curves. Above, within a double-lined and flattened oval, is a motto in Arabic, "My trust is in God alone." Beneath, in a corresponding oval, is the name, in Arabic, of the owner, a Polish count, Venceslas Rzewuzki, author of *Les Mines de l'Orient* (6 vols. fol., Vienne, 1813). I am indebted for these translations and this information to Dr. Rieu, of the British Museum.

Another, still more rare and curious, is a water-colour,  $8\frac{3}{4} \times 8\frac{1}{4}$  inches. It was on a stamped vellum-covered oak binding, a quarter of an inch thick, when I bought it. It is a common-shaped rounded shield, with red ground and black outline. Touching the upper outline is a semi-circular yellow space enclosed by blue-and-white clouds, supporting a three-quarter figure of a bearded monk in a red cloak. His left hand holds a book to his side, on which lies a lamb, with the forelegs holding a double cross from which streamers float. The right arm protrudes from his cloak, and the forefinger points to the cross. Above is written, "Ex libris Erhardi Pistoris Decani et Plebani in Oberdorff. M.D.C.XXXVIII." Beneath the clouds on the red shield are the letters (very large) *A M C*, with some hieroglyphic between them.

I have also Pirkheimer's book-plate by Albert Dürer, mentioned by W. B. S. in "N. & Q.," 6th S. i. 178. Also a portrait of Pirkheimer, and a *pièce emblématique* designed by him, both of which I found on the covers of an old book. The description of this *pièce emblématique* is in "Le Peintre Graveur, par Adam Bartsch, 8ème tome, nouvelle édition, à Leipzig chez J. A. Barth,"

1866, p. 299. The engraver is known as "I. B., Nr. 170, a. des Monogrammes," p. 308, No. 30. Another curious one is a truncated pyramid, from which rises a half-length female amidst clouds and a glory of stars. Her left hand supports three books; the right holds a wand. Above the clouds, on a ribbon garter, is *VIVITVR INGENIO*. On the ground in front are seven books, one open. On the right-hand book is *HIPPOCRATES*. Proceeding to the left are *HALLER*, *LEIBNIZ*, and *HORA*. On a plinth below is *BIBLIOTHECA PEZOLDIANA*; size,  $2\frac{1}{8} \times 2\frac{1}{4}$  inches. I have a beautiful engraving of the dragon's blood palm tree. Above is *IUSTUS UT PALMA VIREBIT*; beneath *CHRISTIANUS SCHOETT-GENIUS*; size,  $3\frac{1}{8} \times 2\frac{1}{4}$  inches. Another, the common palm tree, is in a shield with helmet supporting a three-quarter female holding the scales and sword of justice. Beneath is *EX LIBRIS PIPPINGIANIS*. Next is a woodcut, a shield bearing a Capuchin monk, with staff, beads, and wallet, supporting a helmet on which is another monk, surrounded by elaborate scroll-work. On a garter beneath is *EX BIBLIOTHECA HIERONYMI Á MUNCHAUSEN*.

The following is one of the most beautiful in engraving and fanciful in idea. It consists of a console table with carved front of scroll-work, entwined with which is a ribbon garter; on it, *L. A. V. GOTTSCHEDIAE BIBLIOTHECA*. In the centre are two oval medallions supporting a ducal coronet. That on the right contains a man in armour, his left hand holding an anchor, his right a key; that on the left, divided obliquely, has in the upper half a winged horse, in the lower a pair of compasses. Upon the table, in the centre, stands a female with head turned to her left; her right hand holds her dress, the wrist being held by the left hand of a nude boy, holding a lyre in his right. At the right of this boy stands another on one leg, having a trumpet in his left hand, his right holding a wreath above his head. Her left hand holds a scroll, and on her left, at the end of the table, seated on two books, is a boy apparently making a portrait of the female, whilst another between applies a pair of compasses to a globe; size,  $3\frac{1}{8} \times 2\frac{5}{8}$  inches.

The last I mention shows at the back the shelves of a library filled with books. In front a female bust is seen, her head partly covered with a hood, her bosom bare and her breasts multiplied to the number of eleven. At the right-hand corner, on the floor, is a globe; at the left three busts. Occupying nearly the whole foreground lies a sleeping lion. One paw is on a scroll, two other scrolls are in front, and by his tail are a square rule and compasses. Beneath is "C. G. Tobias." Size,  $3\frac{1}{8} \times 2\frac{5}{8}$  inches. C. I. M. Z.

Oxford and Cambridge Club.

[The insertion of this note has been delayed from unavoidable circumstances.]



## SHAKSPEARIANA.

"AN END."—

"A slave that still *an end* turns me to shame."

*Two Gen. Ver.*, IV. iv. 67.

Dr. Schmidt, in his *Shakespeare-Lexicon*, suggests that the phrase is corrupted from "still and anon," and he explains it to mean "ever and anon." Mr. Knight, in his "Standard" edition of Shakespeare, compares it with a passage in Massinger's play *A Very Woman*, "She sleeps most *an end*," and says that it means "almost perpetually." This is the meaning of *most an end*, but not of the phrase *still an end*, which we have now to consider. Both are still used in the West of England. *An-end* means that the action is carried on throughout its course without break or stoppage, and *still* implies that the course is repeated continuously, or has been repeated up to the present time. A horse, for example, which has been taken out every morning for a run of two miles without stopping, would be said, in Western phrase, to do his two-mile run *still an end*. In a terrier of the parish of Dissert, in Radnorshire, presented in the year 1691, the report states that "it hath no Parsonage House belonging to it, nor Glebe, but less than an acre of Land, which lies waste *most an end*" (*Arch. Camb.*, July, 1880), i.e. almost throughout its whole extent. The Lancashire equivalent is *on-end*, as in Scotland. This is used by Sir Walter Scott: "I myself inadvertently bought one from the said Gibbie Golightly, which brute ran two miles *on-end* with me after a pack of hounds" (see Poole's *Staff. Gloss.*). The form *an-end* seems to have been more common in England. In Elisha Coles's *Eng.-Lat. Dictionary* we find, "Most an end, plerumque, plurimum, ut plurimum."

"FER."—

"Boy. He says his name is Monsieur le Fer.

*Pist.* Master Fer! I'll fer him and firr him and ferret him." *Hen. V.*, IV. iv. 28.

Pistol is generally supposed to be merely echoing the French name, but he uses a word which is as real as *firk* or *ferret*. It is still used in the West. In Somersetshire *fer* means to throw, and probably meant originally to push or strike (*Lat. fer-io*?).

"DAY-WOMAN."—

"For this damsel, I must keep her at the park: she is allowed for the *day-woman*." *L. L. L.*, I. ii. 136.

Dr. Schmidt's explanation is "a woman hired by the day, a chair-woman" (*sic*). Mr. Knight and others more correctly explain it as meaning a dairy-woman. It is the Swedish *deja*, which is, in Dähnert's German interpretation of the word, "die Haushälterin, Ausgeberin auf dem Lande, insonderheit beim Vieh- und Milchwesen." It is evident, therefore, that the *deye* was more than a dairy-maid, though her duties might centre there, as the word *dairy* indicates. Palsgrave has "*Dey* wyfe, mēterie"—*mētayère*, a female farmer, or rather

bailliff. Chaucer uses the word with nearly as wide a meaning. He describes the state of a widow living on a small farm and with very simple fare: "Saynd [broiled] bacon and som tyme an ey [egg] or tweye,

For sche was as it were a maner *deye*."

*Nonne Pr. T.*, 26.

I.e., she was rather a kind of a farm-servant than a farmer. Mr. Bell, in his edition of Chaucer, supposes that the word "means superintendent of the eggs, quasi *d'eye*, from whence *dairy*, a place for keeping eggs, is itself derived, because both eggs and milk and butter were kept there." It is almost unnecessary to say that there is no ground for this derivation or for the statement that is founded upon it.

"PATCH."—

"The *patch* is kind enough, but a huge feeder."

*Mer. of Ven.*, II. v. 46.

"*Macb.* What soldiers, *patch*?

*Serv.* The English force, so please you."

*Macb.*, V. iii. 15.

Mr. Knight interprets the word in one instance as meaning pretender, and in another as fool. Dr. Schmidt explains it by "a paltry fellow." The commentators for the most part assume that it was a name of the domestic fool, from his customary patched or parti-coloured dress. "It is probable," says Mr. Knight, "that in this way the word *patch* came to be an expression of contempt, as in *A Midsummer Night's Dream* :—

"A crew of patches, rude mechanicals,"

...just as we say still *cross-patch*." In the North the word is *pack*, used also by Cotgrave, who has "naughty pack" as an equivalent for harlot. It belongs, however, properly to the male sex, and means a boy, and hence a servant. It is the Sw. *pojke*, Prov. Sw. *pak* (see Rietz's *Svensk Dialect-Lexicon*), a boy, often used in a disparaging or contemptuous sense. Dähnert explains it as meaning a boy, a young blackguard (*polisson*). In the *Merchant of Venice* and *Macbeth* Shakespeare seems to use the word as an equivalent to servant.

"TAKE IN."—This phrase is said by Dr. Schmidt and others to mean to conquer, to subdue. In the West it has two meanings—(1) to enclose, and (2) to entrap, to beguile, to deceive and injure by fraud—both derived from the taking of prey in the toils of the hunter. It is used in the first sense, I think, in the following passage :—

"If the scarce-bearded Cæsar have not sent His powerful mandate to you: 'Do this or this; Take in that kingdom and enfranchise that.'"

I.e. include one in the Roman empire and give some degree of liberty to the other. But when in *Coriolanus* (III. ii. 59) we read,

"This no more dishonours you at all

Than to take in a town with gentle words,"

we have an instance, I think, of the secondary meaning of the phrase.

"TAKE ON" has also two meanings in the West—(1) to assume, to take to oneself some quality or condition that does not belong to us; (2) to grieve excessively, or to manifest extreme anger and scold vehemently, implying, in each case, something more than is meet, or perhaps real. The only meaning assigned by Schmidt as the Shakespearian use of the word is "to be furious, to chafe, to fret." But in the passage

"Take on as you would follow, but yet come not,"

*Mid. N. D.*, III. ii. 258,

the meaning seems to be, appear or affect to follow, but do not move in reality. There is no reference to chafing or fretting. When, in the *Merry Wives of Windsor* (III. v. 39), Mistress Quickly says, "Alas the day! good heart, that was not her fault; she does so take on with her men; they mistook their erection," it is evident that Mrs. Ford affected to be very angry with her men and to scold them vehemently, but she did not chafe or fret; on the contrary, she thoroughly enjoyed the discomfiture of Falstaff.

J. D.

Belsize Square.

"VIA" IN "THE MERCHANT OF VENICE," II. ii. 9 (6th S. i. 333).—In my former note, founding on the fact that rowers then used *via* as a term of encouragement, I suggested that it was also probably used by the Thames watermen, and thence came into ordinary use. I think it right, therefore, to add that since writing this I have found that it was used contemporaneously in England to horses. Gervase Markham, in his *Country Contentments*, 1615, twice gives "via, how, hey," at pp. 40 and 45, as terms of encouragement from their riders to horses. Also in his *Cavalierie*, 1617: "But if you crie *Ho, Ho, or Hey, Hey, or Via, Via,*" &c.

B. NICHOLSON.

THE ORELI OF THE GLOBE EDITION IN "HENRY VIII.," V. iii. 10-12 (6th S. ii. 143).—MR. SPENCE proposes *peccable* for "capable." Is *peccable* a Shakespearian word?

O. W. TANCOCK.

THE MISTLETOE IN MYTHOLOGY.—I have recently come across a curious reference to the mistletoe, dating from the fifteenth century. It occurs in the accounts of the house of business of Ott Ruland of Ulm, as communicated to the Ulm Society for Art and Antiquity by Herr Bazing. From one entry it appears that Ruland manufactured "Aich-Mistlin-Paternoster" (*i.e.*, paternosters prepared from mistletoe which had grown upon oak trees, though what they exactly were is left for us to discover), and that many thousand guldens' worth of these "articles had been despatched to the centre of Germany, and especially to the Rhine."

It seems that they must have been used as

charms or for some similar purpose, and that they were in considerable demand. But to me such a fact is quite new. The mistletoe plays but a small part in Teutonic mythology, and only slight traces of it appear in later tradition. The share it had in Baldur's death is well known, though it is difficult to draw any definite conclusions from this as to what its position in mythology was. It was dedicated to Frigg, the Queen of Asgard, and hence we should have least expected it, of all living or dead things, to have given the death-blow to Bright Baldur, her beloved son. I am aware of the numerous interpretations that may be given to this apparent discrepancy, but none seems to me satisfactory. In German and Scandinavian tradition there are further instances where the mistletoe is associated with death and evil (owing, no doubt, to its wintry nature), and in the west of England there is a superstition that the cross of Christ was made of it, thus strangely coinciding with the part it took in Baldur's death. Can the desire of the fifteenth century Germans for "mistletoe paternosters" be in any way connected with this west of England superstition? Perhaps it is to this—and not to the Baldur myth, as is generally supposed—that Shakspeare alludes when he speaks of "the baleful mistletoe" (*Titus Andronicus*, II. iii.).

In old Keltic belief, of course, the mistletoe played a very different rôle, but possibly our later superstitions attaching to it may have sprung independently from the two sources, Teutonic and Keltic, whilst others arose or were transferred at some period after the introduction of Christianity. Moreover, some may possibly still remain which date from a far earlier time, from the immigrations of the old Aryans into Europe.

W. SWAN SONNENSCHN.

Wimbledon Common.

A REVIVAL AT YORK MINSTER.—May space be given to the accompanying cutting from the *Yorkshire Gazette* of October 2?—

"An addition has been made to the order of daily prayer in our Minster, and it is used immediately after the anthem, morning and afternoon. The first time it was adopted was at the four o'clock service on Sunday last. Printed notices of this addition are distributed in the stalls and sittings in the choir, and we append a copy of it:—The following prayer has long been disused, but it is revived in the hope that it may not only form an acceptable addition to the daily 'Common Prayer' at 'the Minster,' but also to the daily 'Common Prayer' of those who are interested therein, and who cherish the fellowship in worship which they have enjoyed there. Versicles and Prayer to be sung, said, or used in York Minster, according to the 'Injunctions given by the King's Majestie's Visitours in his highnes visitacion to the lorde Archbishops deane chapter, and all other th' ecclesiasticall ministers of and in the cathedral church of Yorke, the xxvjth daie of Octobre, anno 1547.' Verse: Increase, O Lorde, our faith in The. Response: That we may worke His pleasure onlie. Collect: Let us praise:—Moost bountefull and benign Lorde God, we,



Thy humble servants, frielie redeemed and justified by the passion, deathe, and resurrection of our Saviour, Jesu Christe, having our full truste of salvacion therin, moost humble desier The so to strengthe owr faith and illumen us with Thy grace, that we maie walke and lyve in Thy favour; and after this lif to be partakers of Thy glorie in th' everlasting kingdome of heaven, throughe our Lorde Jesu Christe. So be it."

ST. SWITHIN.

**MUMMY WHEAT GROWING.**—Being desirous to obtain trustworthy information on this subject, I lately submitted the following inquiries to a very high authority, Dr. Birch, of the British Museum, and am permitted by him to send you a copy of his letter in reply:—

"1. Would you kindly inform me if you have ever seen grains of wheat discovered in the wrappings of a mummy?"

"2. If 'mummy wheat,' so called, is exhibited in the British Museum, whence came it?"

"3. Is 'mummy wheat' known certainly to have germinated?"

"1. In answer to your inquiries, no grains of wheat have ever, to my knowledge, been found in the bandages of Egyptian mummies.

"2. Mummy wheat is exhibited in the Egyptian Room of the British Museum. It comes from Mr. Sams's collection, but there is no proof that it was found on mummies.

"3. It has been asserted to have germinated, but it is doubtful if it was real mummy wheat; and botanists deny that it could grow, the vital germ being close on the surface, scarcely protected by a film.

"Believe me yours truly, S. BIRCH.

"Rev. W. H. Sewell."

WILLIAM H. SEWELL.

Yaxley, Suffolk.

**HISPANO-ARABIAN POETESSES.**—In the seemingly perennial, yet surely profitless, dispute as to the intellectual position of women in regard to men, the former are often reproached with their comparative failure to achieve distinction in high poetry. The names of Sappho and Mrs. Browning are usually urged in reply, but I am not aware that Arabic literature has ever been appealed to in defence of the sex. In the excellent *History of the Mohammedan Dynasties in Spain*, compiled by Don Pascual de Gayangos from Al-makkari (London, printed for the Oriental Translation Fund, 1840, 4to., 2 vols), in an extract from Ash-shakandi (vol. i., p. 45), the following poetesses of Granada are thus enumerated:—

"Had it [Granada] received no other favour from God than that of his having made it the birthplace of so many poetesses as adorned its soil, such as Nazhûn Al-ka-la'iyeh, Zeynab, daughter of Zeyâd, Hafsah Ar-rakûniyeh, daughter of Al-hejjâj, and many others, this indeed would be sufficient to honour it; for all these women, and many more whose names have not reached us, may for their wit and literary compositions be placed among the greatest poets of the time."

Don Pascual, in *notis*, gives us the following particulars as to the three distinguished women named by Ash-shakandi:—

"Nazhûn," says Ibnu-l-khattîb, 'was the daughter

of Abû Bekr Al-ghosânî. She was better known by her patronymic Al-ka-la'iyeh; she was an eloquent poetess, well versed in history and literature, and flourished in the sixth century of the Hijra. Her principal merit consisted in the beauty of the similes which she used in her poems.' See also Casiri (*Bib. Ar. Hisp. Escur.*, vol. i., p. 102), who makes her a native of Seville.

"Ibnu-l-khattîb has no separate article respecting Zeynab in his *Biographical Dictionary*, but he speaks of her under that of her sister Hamdah, who was also a famous poetess. He says that they were the daughters of Zeyâd the bookseller.....Ibnu-l-abbâr (Ar. MS. in the Nat. Lib., Mad., Gg. 12) says that both were good poetesses, besides being well versed in all the branches of literature: that they were very handsome, rich, amiable, and modest, only that their love of science threw them into the company of learned men: the author observes, however, that they associated with them with the greatest decency and composure, and without violating the strict rules of their sex.

"Hafsah was the daughter of the Hâjî (not Al-hejjâj, as in the text) Ar-rakûnî. She was a native of Granada, and died at Morocco towards the end of 580 or the beginning of the ensuing year (A.D. 1184-5). Her life occurs in Ibnu-l-khattîb's *Biographical Dictionary of Illustrious Granadians*. She is likewise mentioned by Ibnu-l-abbâr in his *Tahfatu-l-kâdim*. See Casiri, *Bib. Ar. Hisp. Escur.*, vol. i., p. 102."

A list of poetesses really deserving of long memory would not be without interest.

R. W. BURNIE.

"THE GOOD OLD CAUSE."—Two passages in the works of famous writers seem to apply the above words in such a very different manner that I am puzzled about their real meaning, and, in a state of mental exhaustion, seek enlightenment from the infallible oracle, "N. & Q." The Rev. George Crabbe describes the "good old cause" in connexion with a very disgusting type of his professional brethren:—

"The vicar at the table's front presides.

The reverend wig in sideway order placed,  
The reverend band by ruby stains disgraced,  
The leering eye in wayward circles rolled,  
Mark him the pastor of a jovial fold,  
Whose various jests excite a loud applause,  
Favouring the bottle and the 'good old cause,'" &c.

The late Mr. Hepworth Dixon uses the words in a very different sense in the fourth volume of his most interesting history of *Her Majesty's Tower*. Describing the judicial murder of Lord William Russell and the death of Essex, probably by assassination, Mr. Dixon says:—

"By four o'clock the scene was closed, that scene in which Rachel Russell acted as her husband's clerk, and Charles supped pleasantly that night, knowing that Russell was condemned and that Essex was a corpse. The palace gates were shut, the park was closed, a double guard was placed at Charing Cross, but in the royal chambers feasts were spread, for George of Denmark was in London courting Princess Anne, and junketings went on at Court the night before a batch of Rye House plotters were to die. Russell was slain the following day, like Raleigh, for the Good Old Cause."

The cause must have been a queer and incon-

sistent one which had supporters so widely different from one another as Raleigh and Russell, and the "sweet saint who sat by Russell's side," and the inebriated old vicar depicted by the Rev. George Crabbe. If the junketers on the eve of Russell's murder could only have seen what was to happen in just one-and-thirty years!

M. A. HICKSON.

"FAIRATION."—Mr. Editor, allow me to present you with a new word. "I'll tell you what I like," said my landlady at a certain watering-place a few days ago, while inveighing against "two of the insolentest girls she ever did see." "I don't know what you call it, but I call it fairation—for folks to be straightforward and plain-like." Hearing, however, later, that one of the censured damsels had suffered herself to be severely shaken in meek silence, I ventured to doubt the quality of the *fairation* in this instance. HERMENTRUDE.

ESSEX PROVERBS.—Your readers, or some of them, may be glad of a note about two or three proverbs current in my native county of Essex.

1. "All on one side, like Takeley Street."—This would be said of love, justice, right, &c., or of a slanting tower or spire. The village of Takeley, between Dunmow and Bishop's Stortford, has all the cottages on the one side of the road, and the squire's park on the other.

2. "A Coggeshall job."—This name is generally shortened into Coxall in pronunciation. It is the Essex phrase for any blundering or awkward contrivance, much as in other parts of England people talk of an "Irish" transaction. The local tradition reports that when the Coggeshall or Coxall men went out fishing, many years ago, they took with them tubs of water to put the fish in.

3. A stupid fellow in Essex is generally said to come from the "Rodings" or else from the "sheers" = shires.

E. WALFORD, M.A.

Hampstead, N.W.

AN ANCIENT BLIND ASYLUM.—In the *Annals of the Kings of Kāshmirā*, by Kahlana Pandita, which has recently been translated by Joghesh Chunder Dutt (Calcutta, 1879, p. 179), we are told that "Utpala and others built a house for the blind." This was in the reign of Anantadēna, A.D. 1028.

WILLIAM E. A. AXON.

A COINCIDENCE.—A curious coincidence in "N. & Q." deserves a note. I refer to the line quoted *ante*, p. 182:—

"Mucho contra su voluntad,"

and to the story "A Hero against his Will," *ante*, p. 184.

JOHNSON BAILY.

Pallion Vicarage.

LIBRARIES AND LIBRARIANS.—I am engaged on a work on libraries and librarians, and, as I am anxious to make it as complete as possible, I shall

feel grateful to any readers of "N. & Q." who will supply me with information bearing on my subject. Notes, anecdotal, biographical, and statistical, on libraries and librarians past and present—all will be welcome.

J. Y. W. MACALISTER.

Leeds Library.

BOOK LENDING: CROFTON CROKER'S "FAIRY LEGENDS."—I am just now painfully reminded of the wisdom of the rule on the subject of book lending once recommended to me by that accomplished and kindly nobleman who, under the signature P. C. S. S., was a frequent and most valuable contributor to our First Series—I refer to Lord Viscount Strangford, to whose learning and virtues his "fifty-eight years friend," the late Mr. John Wilson Croker, paid a graceful tribute in "N. & Q." of July 7, 1855. His rule was never to lend a volume of a set, but, when he lent, to lend the *whole set*, so that, as he kindly and wisely said, "he or his friend should not have the annoyance of an imperfect work." I have not acted upon this wise rule, and am just now paying the penalty. My old friend J. Crofton Croker gave me, nearly half a century since, a set of his *Fairy Legends*. Some twenty years ago I lent the first volume. The friend to whom I entrusted it assures me he returned it, and I am positive he is convinced he is correct. But, my set being now imperfect, I want to secure another copy and complete the set. If any reader should see one in any catalogue, I shall esteem it a personal favour if he will kindly call my attention to it.

WILLIAM J. THOMS.

40, St. George's Square, S.W.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

CHYLINSKI'S LITHUANIAN VERSION OF THE BIBLE.—In the introduction to the Lithuanian translation of the Bible, made in 1735, the writer says that Jac. le Long (*Bibl. Sacra*, c. xii. sect. v., p. 372) mentions a Lithuanian Bible published in London in 1660 by Samuel Boguslao Chylinski. He adds, further, that he himself had seen this translation by Chylinski, but that the copy was without a title-page and only went so far as the Psalms. Grasse, in the *Trésor de livres rares et précieux*, art. "Biblia Lithuanica," writes, "On cite une traduction antérieure de la Bible Lithuanienne, faite pour les Protestants, intitulée *Biblia* (tlomacz. Sam. Boguslawa Chylinskiego), w. Londynie, 1660, in 8<sup>vo</sup> (un exemplaire se trouve à Wilna dans la bibliothèque de l'université, v. Jocher, vol. ii., p. 109)." The old Wilna University Library no longer exists, and in its successor, the Imperial



Public Library, the book in question is not to be found. The books, however, of the old library have been scattered; some have gone to St. Petersburg, some to Moscow, some to Kiev; some have been (report says in Wilna) sold in England. Chylinski's translation is not in St. Petersburg or Moscow; this has been investigated by Dr. Fortunatov. It is not in the British Museum, nor in the Bodleian Library. It has been searched for recently in the Lambeth Library, in the University Library, Cambridge, in the library of Dublin University, and in the library of Sion College, but it has not been discovered. Can any correspondent of "N. & Q." give a clue as to its whereabouts?

EDWARD DOWDEN.

Trinity College, Dublin.

"TO GIVE HOLY BREAD."—This phrase occurs in the following passage from Foxe's *Book of Martyrs* (fifth ed., 1596), vol. i. p. 309:—

"And when by this time the English footmen were againe returned, and saw the conflict of horsemen, and manie other Englishmen overthrowne, they put themselves amid the prease, some panching the horses, some cutting asunder the girths of the Frenchmens saddles, overthrow the riders and gave them holie bread."

He is describing the tournament between Prince Edward on his return from the Holy Land and the Earl of Chalons in 1271, which ended in a fight, so that it is not called "Torniamentum de Chalons," but "Parvum bellum de Chalons." This passage was first introduced into the second edition of Foxe in 1570 at p. 424, where, as in the third edition, 1576, p. 342, it is "gave them halibread." In the fourth edition, 1583, p. 338, it is "holibread." It appears to be a euphemism for sending them on their last journey, taken from the practice of giving the viaticum to the dying. Are there other instances of the use of this phrase?

W. E. BUCKLEY.

WILSON OF DANBY-WISKE, NEAR NORTHALLERTON, CO. YORK.—Richard Metcalfe, of Northallerton (great-great-grandson of Thomas Metcalfe, of Nappa, Privy Councillor and Chancellor of the Duchy and County Palatine of Lancaster temp. Richard III.), married, in or before the year 1584, Margaret, daughter of Roger Wilson, of Danby-Wiske, Gentleman. (See pedigrees of Metcalfe of Northallerton and Metcalfe of Thornborough in Dugdale's *Visitation of Yorkshire*, 1665-6.) The initials and date, "R. M. 1584 M. M.," for Richard and Margaret Metcalfe, are carved on an oak beam in the old family house at Northallerton called the Porch House.

To what family of Wilson did Roger Wilson of Danby-Wiske belong, and what arms did he bear?

JOHN HENRY METCALFE.

Well Walk, Hampstead.

AN ENGLISH MISSION TO SPAIN IN 1638.—I have before me a letter dated from Paris, June 14,

1638, from a Scotch gentleman to his mother at home, in which he says he is awaiting instructions from his master, Charles I., before proceeding on a mission, apparently confidential, to the Court of Spain. Can any reader suggest a probable reason for such mission at that period? The gentleman in question had, some twenty years previously, been one of the party which accompanied the Duke of Buckingham and "Baby Charles" on the ill-fated matrimonial trip to Spain under instructions from James I. This may have been a reason for his being selected for the particular service now required of him.

ALEX. FERGUSON, Lieut.-Col.

"THIRTEEN TO THE DOZEN."—In the introduction to Arber's reprint of *Martin Marprelate* is the following:—

"You see I haue taken some paynes with you alreadie, and I will owe you a better turne, and pay it you with aduantage, at the least thirteene to the dozen, vnles you obserue these conditions of peace which I drawe betweene me and you."

The above was printed in 1588. Is there any earlier work in which the phrase is used?

WM. FREELOVE.

Bury St. Edmunds.

THE TOKENS OF NORTHAMPTONSHIRE.—I am collecting materials for publication on the tradesmen's tokens of Northamptonshire. Any references, from parish registers or other MSS., relating to the issue of the tokens will be gratefully received. Was a token issued for Brington, the home of the Washingtons, under the name of "Brighton" (Brington being so called in a MS. of the last century), which has escaped the notice of all writers on tradesmen's tokens?

JOHN TAYLOR.

Northampton.

"THE DIALOGUE BETWEEN LORD FALKLAND AND MR. HAMPDEN."—Who was the writer of the above, in the book of *Dialogues of the Dead*, printed for W. Sandby in Fleet Street, 1760, second edition? The last three dialogues appear to have been written by some different person from the author of the rest. Who wrote these three?

SEARCHER.

SORTS OF ALES.—

"England abounds in Variety of Drinks above any other nation in Europe: Besides all Sorts of the best Wines from Spain, Portugal, France, Italy, Germany, Hungary, Greece, there are sold in London above Twenty Sorts of other Drinks, as Brandy, Rattafia, Coffee, Chocolate, Tea, Rum, Punch, Usquebaugh, Mum, Sider, Perry, Mead, Metheglin, Sherbet, Beer, Ale; many sorts of Ales, very different, as Cock, Steponey, Stichback, Hull, Derby, Northdown, Nottingham, Sandback, Betony, Sourry-Grass, Sage Ale, College Ale, China-Ale, Butler's Ale," &c.

The above is from *The Present State of Great Britain*, 1737, p. 168. Punch (see 6th S. ii. 47, 235) was in use before 1737. Some of the above names

are very curious, for instance, steponey and stitch-back. What were they? Stitchwort, a herb "of a-refrigerating and drying Quality. It is also said to be beneficial in Inflammations of the Eyes." Was it ever called stitchback? BOILEAU.

MR. PERCIVAL, WESLEYAN MINISTER, CARLISLE, ABOUT 1858.—I ask for any information respecting the above-mentioned gentleman.

W. TANTAM.

Birmingham.

WHITECHAPEL MOUNT.—Where was this, and how came it to be called the mount? The boar's head and silver tusks carted thither from Eastcheap after the fire, and dug up 1834 (about), as noted by Mr. Kempe, F.R.S., are now deposited in the City of London Library. Was the mount formed by the *débris* carted out of the city after the great fire?

C. A. WARD.

Mayfair.

OWEN AP MADOC.—Can any one give me information as to the family and descendants of Owen ap Madoc, who are stated by Burke to have borne Arg., three raven's legs erased, and meeting in the fess point, sable, talons gules? These arms were used by the family of Abraham Owen, who was thrice mayor of Coventry in the last century.

W. F. C.

THE GARNET-HEADED YAFFINGALE.—What bird is this in Tennyson's *Last Tournament*?

C. F. S. WARREN, M.A.

Farnborough, Banbury.

"TO TALK TO A MAN LIKE A DUTCH UNCLE."—I have lately been asked by a lady friend to explain the origin of this phrase, occasionally heard. Can any one help me?

F. S. W.

THE REV. THOMAS BOYS AND CLASSICAL LITERATURE (*ante*, p. 240).—What classical books were edited by him?

P. J. F. GANTILLON.

"ISABEL COLOUR."—In Dillon's *Travels in Spain*, London, 1781, describing a beautiful Andalusian jennet he had purchased, the author says:—

"His colour was Isabel, a name given in allusion to the whimsical vow and shift of Isabella Clara Eugenia, Governess of the Netherlands, at the memorable siege of Ostend, which lasted from 1601 till 1604, and who wanted to persuade the ladies of her court to follow her example, which they imitated in having their linen dyed."

I find the colour described in dictionaries as a brownish yellow, with a shade of brownish red. Where can I find the full particulars of this strange vow? I believe Isabel colour is referred to in one of Mr. Harrison Ainsworth's novels, *Crichton*.

JAMES HOOPER.

Denmark Hill.

DE NORMANVILLE FAMILY.—Can any of your readers give me information about the family of

De Normanville, whose arms were, A fesse between six martlets? I wish to learn particulars of a Regnaud de Normanville, probably of the fourteenth century.

JOS. PHILLIPS.

Stamford.

THE PHYSICAL CLUB.—Can any of your readers give me precise information as to the formation and existence of this club, said to have existed at Moscow during the reign of the Empress Catherine? I lately saw some printed rules in connexion with this institution, but am not certain of their authenticity.

RICHARD EDGUMBE.

WORD-COINING.—In the recently published *Cavalier's Note Book*, p. 204, is the following note, which will no doubt have an interest for some of your readers interested in Dr. Murray's labours.

"R. Willes writes a preface to Peter Martin's *Decades of the West Indies*, translated by R. Eden, printed in London, 1577. Willes says, 'Many of his English words cannot be excused, in my opinion, for smelling too much of the Latin, as ponderous, antiques, despicable, obsequious, homicide, destructive, prodigious, &c.' These words are now common [1690]."

Does this give the date of the coining of these words and other similar ones as 1577? E.

NUMISMATIC.—Medal Æ. Obv.: Legend, "Labore et Constantia." Field: Bust in profile to right, in (?) naval uniform. Ex.: "McKenzie, F." Rev.: Indian characters. Edge plain. Whom does this represent?

W. STAVENHAGEN JONES.

79, Carlton Hill, N.W.

C. J. MATHEWS, ACTOR.—1. He was born Dec. 26, 1803, at Liverpool. Is there any newspaper, local, dramatic, or otherwise, in which an announcement of the birth is likely to have been inserted?

2. In a letter (March, 1823) to his father he states that Mr. Eames, in a work of his then recently published—*Memoir of the Life of Sir Christopher Wren*—mentions his (Mathews's) name as having furnished some interesting intelligence. I have only been able to cursorily glance through the work, but cannot find the passage. Can any reader kindly refer me to it?

3. Is there any work other than the *Memoirs*, edited by Mr. Charles Dickens, from which I can derive any information relative to the popular comedian?

EVAN THOMAS.

"AS TRUE AS THE DEIL'S IN DUBLIN CITY."—I should like to know whether any explanation has ever been given of this expression, which occurs in the first part of Burns's *Death and Doctor Hornbook*:—

"But this that I am gaun to tell,  
Which lately on a night befell,  
Is just as true's the Deil's in hell  
Or Dublin city."



In no edition of Burns's works that I have ever seen, nor in any other place, have I found a note or remark upon the origin of the apparently proverbial saying, "As true as the Devil's in Dublin," which probably was common in Burns's day, and which I have occasionally heard used here in America by emigrants from the old country. Why should the Devil be said to be in Dublin rather than in any other part of Ireland, or than in London, or Edinburgh, or any other large city? This question occurred to me years ago, when in my boyhood I first read Burns. I never met with a satisfactory answer until I found that among the Latin forms of the name of Dublin employed in ancient charters, besides Eblana and Dublinia, was the form Divilina. Is this the source of the phrase Burns has used?

W. P. D.

St. John, New Brunswick.

[Divelin is stated to have been the Scandinavian form of the name Dublin, and its Latin rendering may well have been Divilina. But neither affords any sound philological basis for an affinity with Burns's "Deil in Dublin city." See further, "N. & Q." 5th S. iii. 406 note, 476; iv. 357, "Hell" in Dublin.]

BARBER OR BARBOUR FAMILY.—I shall be glad if any of your readers can give me any information as to this family. It is of Scottish origin, and said to be connected with John Barbour, the poet of the fourteenth century. Is there any ground for this assertion, and is anything known as to the ancestry, &c., of that poet? The arms of the family are supposed to be Ar., a fess gu. between three stags' heads erased az.; crest, a dexter hand holding a cross crosslet fitchée gu. Are these correct, and if so when were they granted? Certain members of the family appear to have settled at Horningsham, on the borders of Somerset and Wiltshire, about 1655. At this time Sir John Thynne is said to have brought some superior workmen from Scotland for the purpose of rebuilding Longleat House under John of Padua. Is there any connexion between these two events? Any information respecting the Scottish colony that existed at Horningsham will be acceptable.

J. H. BARBER.

3, Sydenham Terrace, Croydon.

[Concerning the parentage of the Scottish historical poet nothing certain can be told. The coat blazoned above does not appear in Burke's *General Armory*, 1878.]

TO "CALL A SPADE A SPADE."—In the year 1548 "Archbishop Cranmer was driving on a design for the better uniting the Protestant churches, viz. by having one common confession and harmony of faith and doctrine, drawn up out of the pure Word of God, which they might all own and agree in." Melancthon, among others, was consulted by Cranmer on this occasion, and encouraged the archbishop to go on with his design, advising him, however, "to avoid all ambiguities of expression, saying, that in the church it was

best to call a spade a spade, and not to cast ambiguous words before posterity as an apple of contention." Is there an instance of an earlier use of the phrase?

WM. FREELOVE.

Bury St. Edmunds.

"MINGINATER."—

"One that makes fret-work; it is a rustick word used in some part of Yorkshire."—Ray, ed. 1674, p. 33.

I have reason for saying that this word is not unknown at the present day in London. Query etymology?

A. L. MAYHEW.

POPE'S "DUNCIAD."—This masterly satire, as is well known, was originally intended to be called *Dulness*, or *The Progress of Dulness*. Was its alteration to the *Dunciad* suggested by the existence of any earlier work of a similar title? or was the *Dunciad* the first of the many poetical satires, like the *Scribbleriad*, *Censoriad*, &c., named obviously after the *Dunciad*, now to be found in the libraries of the curious?

P. D.

EDWARD BREWSTER.—Any information respecting this person, in business as a publisher of religious and educational works in St. Paul's Churchyard about 1650-6, will greatly oblige.

J. COOPER MORLEY.

FLAGS FOR SAINTS' DAYS.—I am desirous to know what flag I can hoist on the following days: St. Patrick (Argent, a saltire gules?), St. David (Gules, a saltire argent?), St. Elizabeth, St. Agnes, St. Helen (Argent, a cross calvary or?), St. Lucy and All Saints' Day (Azure, semée d'étoiles or?).

NEPHRITE.

"BLUFFED."—In the church at Chapel-en-le-Frith, near Buxton, is a table of fees to be paid for having the bells rung, e.g., "Tolling, 4d. an hour. If *bluffed*, double dues." *Bluffed*, I understand, means muffled. Is the word generally known?

A. H. A. HAMILTON.

Fairfield Lodge, Exeter.

LESLIE AND BERNARD, OR BARNARD, FAMILIES.—Can any of your correspondents (in Holland?) tell me where William Leslie of Balquhain, Privy Councillor to Charles I., lived and died in Holland, where he had acquired some property, to which he retired after the king's execution; also to what English family of Bernard or Barnard his wife Marjory belonged? Their daughter Mary married Sir Ellis Leighton, brother of the archbishop, and I presume is laid in the Leighton tomb at Horsted Keynes, in Sussex. These questions are not answered in the records of the Balquhain family.

SCOTUS.

AUTHORS OF QUOTATIONS WANTED.—

"This flower, in Nature's beauty dress'd,  
With added charms will shine,  
Transplanted from this faithful breast,  
And plac'd, my fair, in thine."

B.

### Replies.

#### "ASCANCE" OR "ASCANCES."

(4th S. xi. 251, 346, 471; xii. 12, 99, 157, 217, 278; 5th S. iii. 471; iv. 77.)

In the glossarial index to Prof. Skeat's *Chaucer, Man of Lawe*, &c., Clarendon Press Series, Oxford, 1877, I noticed the following some time ago, s.v. "Ascance": "It clearly means perchance, perhaps. The etymology was discussed, ineffectively, in 'N. & Q.,' 4th S. xi. 251, 346, 471; xii. 12, 99, 157, 217, 278." Now, as I remembered very well having written two notes\* upon the subject in "N. & Q.," and I naturally thought they must be among those thus summarily condemned and dismissed by Prof. Skeat, I eagerly looked further on to see what derivation he himself would propose. What was my astonishment when I found this derivation to be, in the main,† the *very one proposed by myself in both my notes*, which are to be found in 4th S. xi. 472 and 5th S. iii. 471! At first I could not understand how Prof. Skeat could condemn my notes, and then go and give as his own the very derivation which I thought I had been the first to propose, but a little examination soon cleared up the difficulty. I found that Prof. Skeat had, curiously enough, overlooked my two notes, and my two notes only, amongst all those upon the subject.‡ And it was easy to see also how he came to overlook them. My first note begins at the very top of p. 472, and as, in the index at the end of vol. xi., p. 471 only is naturally given, as containing the *first* of the two notes upon the subject, it was very natural that Prof. Skeat, when he had read the first note, should not turn over the page to see if there were a second. My second note, again, is *three volumes* further on than those in vol. xii., so that Prof. Skeat was not likely to see it. But, though Prof. Skeat evidently did not see my notes when he referred to "N. & Q.," whilst composing his article on "Ascance" in his glossary, I can hardly doubt that he *did see and read them* at the time that they appeared, for it is evident from his frequent contributions to "N. & Q." that he is a constant reader of it. And if so, I cannot help thinking that the derivation of the main part of the word (*caunce* or *cance*) which he gives, or seems to give, in the glossary as his own, was unconsciously taken from my notes. If he held the same opinion at the time the different notes on the subject appeared in "N. & Q.,"

\* I have since discovered that I wrote *three* notes, but the last, 5th S. iv. 77, is very short and of but little importance.

† Prof. Skeat says: "The main part of the word is clearly our *chance*."

‡ If the list of references given in this note be compared with the list given by Prof. Skeat, it will be seen that my two notes (4th S. xi. 472 and 5th S. iii. 471) are not quoted.

how is it he did not publish it?§ Of course, it is very possible that he and I, quite independently, came to the same conclusion with regard to the derivation of this part of the word; but even in this case I have the priority by four years,|| and I hope that, in any future edition of his book on Chaucer, he will modify his condemnation of the notes in "N. & Q.," and allow that in two of these at least a correct derivation was given.

As seven years have now passed since the appearance of my notes, and the back volumes of "N. & Q.," and Prof. Skeat's volume also, are probably not accessible to the great majority of the readers of "N. & Q.," perhaps I may be allowed to give here, as briefly as I can, both his and my views with regard to the whole of the word. We are both agreed, as I have already stated, that the *cance* of *ascances*¶ is our word *chance*; but we are not at one with regard to the *as* at the beginning, and the *s* at the end, of the word. In both of my notes I took the *as* to be our English *as*, like that in *as if*; but in the first note I took the final *s* to be the mark of the genitive,\*\* whilst in the second note I took it to be all that was left of the word *wise*, so that *cances* was a corruption of *cancewise* = *chancewise*,†† or perchance. Both of these views are, I think, maintainable, and the reader may choose between them. Prof. Skeat seems to waver between two views. He at first says the word is related to the O.F. *escance* (M.F. *échance*); but as this word, both in its old and in its modern form, has a meaning very different from that of the simple word *chance*, and as, moreover, the Fr. *es* or *é* = the Lat. *ex*, very rarely, I believe, becomes *as* in Eng., and, besides all this, the use of the substantive adverbially and the plural number would have to be explained, I think we may dismiss this

§ I remember being surprised at the time that there was no note from Prof. Skeat upon the subject.

|| My notes were published in 1873, his book on Chaucer in 1877.

¶ The common, and, as allowed by Prof. Skeat, the better, form is *ascances*, but the *u* merely marks a variation in pronunciation.

\*\* I compared *beside* and *besides*. For genitives used adverbially, see Mätzner, *Eng. Gr.*, p. 380. Whether the *s* in this word is a mark of the genitive or not, it is certain that the suffix *es* (or *s*?) was used to form adverbs, see Prof. Skeat's *Etym. Dict.*, s.v. "Beside."

†† I compared Warwick, Greenwich, &c., in which the *w* is not sounded, and the vulg. *allus* = always. I obtained the idea of the word *cancewise* from a Dutch word, *kanswijs*, which is used in much the same way as *ascances* and = as if, forsooth. This word I believe to be only another form of *kanswijs* (= *chancewise*, for *kans* = chance, and *wijs* = wise), just as the imperf. of the Dutch verb *komen* is now only *kwaem*, though at one time it must have been without a *w*, like the corresponding Germ. *kam*. *Kanswijs* is also found written *quans* without a *w*, the *wijs* having been corrupted into *is*, so that my notion that the Eng. *wise* might, when following a word ending in a vowel (*cance*), be corrupted into a simple *s* is not so very farfetched. Can Prof. Skeat tell me if *ascances* is ever found written *ascancis*?



view at once as utterly untenable. Prof. Skeat's second view is that *ascanes* = the O.F. *as canes* = in M.F. *aux cances*; but he can find no better reason than that in O.F. *as* = *ad illas* or the M.F. *aux*. \* What he should have endeavoured to show was that *as canes* was used in O.F. = *by chance*, and that the Fr. prep. *à* is used in such cases = our *by*. I think he would find it impossible to adduce any evidence whatever in support of either of these propositions, to say nothing of the difficulty offered in this case by the plural number. We do indeed meet with *au besoin*, *au hasard*, *au cas*, *à la bonne heure*, &c., but in none of these cases has the *à* anything like the meaning Prof. Skeat would give to it, and nowhere do I find a plural used in such cases adverbially. If *as canes* had or ever could have existed, it would probably have had something like the meaning of *au hasard*. But this is interpreted by Littré to mean "à l'aventure, sans réflexion, inconsidérément," and is often rendered in Eng. by *at random*, which is something very different from *by chance*, of which the French equivalent is *par hasard*. I am of opinion, therefore, that this second view of Prof. Skeat's is also an impossible one, as far as the *as* and the final *s* are concerned. The chief objection to my view is the way in which I understand the *as*, because in some cases there is, apparently, no meaning of *as* or *as if* in the word. But in other cases there evidently is this meaning, e.g. in a passage quoted by Mr. FURNIVALL ("N. & Q.," 4th S. xi. 251) from Chaucer (*Troilus and Cressida*)—

"And—she let fall †  
Hire loke a lite aside, in suiche manere  
*Ascances*, 'What! may I not stonden here?'"

where "as if, as though, as if to say," the meanings given to the word by Mr. Thomas Wright in his glossary to the *Canterbury Tales*, makes excellent sense, especially the last ("as if to say"), which is almost the exact translation of the *QUASI dicessse*, which is allowed by Mr. FURNIVALL, against his own view, to be the corresponding Italian in Boccaccio's original. I suspect, therefore, that there was originally the meaning of *as if* in the word, and that this meaning afterwards dropped.

F. CHANCE.

Sydenham Hill.

**WAGER OF BATTLE: APPEAL FOR MURDER** (6th S. ii. 285).—The reporter cited by Mr. WAIT is wrong in saying that any parties in the time of Charles I. "fought in the presence of the Court." Lord Reay and Ramsay appeared to fight, but were stopped. The case of the father of the celebrated John Lilbourn should, however, be

\* His words are: "We find O.F. *as* = Lat. *ad illas*, showing that *as-canence* (better *as-canences*) stands for *ad illas cadentias*."

† These are, I believe, Mr. FURNIVALL's words, not Chaucer's.

mentioned, if only as an illustration of the indomitable spirit which seems to have run in the family. *Rushworth* (iv. 356) tells us, under the date of July 24, 1641, that

"Richard Lilbourn's petition was read, setting forth how often he had joyned issue for tryal by battel for lands in value of above 200*l.* per annum, and had brought down his champions several times to the Assizes at Durham; but were from time to time put off from a tryal by combat by the judges, who still found some error in the record, that the tryall could not proceed. The House afterwards ordered a Bill to be brought in to take away tryal by battel."

SAMUEL R. GARDINER.

**STOTHARD OR ROMNEY** (6th S. ii. 225).—The answer to MR. AUSTIN DOBSON's question is that Romney painted "Serena" between 1780 and 1784. Stothard painted the same subject in 1792. A slight knowledge of the respective merits of the two artists would have enabled Mr. DOBSON to decide the question without appealing to dates. "N. & Q." is not an arena where questions of taste should be fought out, but when Mr. DOBSON talks of Romney vulgarizing Stothard, or of Stothard refining Romney, he certainly invites discussion on the subject. I should not like such terms to appear in "N. & Q." without a protest. Romney and Stothard had one point in common: they were both bad draughtsmen of the human figure, though in Romney the defect was probably due to carelessness. In his pictures the hands are often badly drawn, and nearly always unfinished. Stothard was a skilful designer of head and tail pieces, and was much employed by the booksellers to illustrate popular works. The greater number of his illustrations are exceedingly bad. The best of them which I have seen is certainly that of "Serena," which he took from Romney. Many a copy of *The Triumphs of Temper* is sold by the second-hand bookseller on account of this plate. The original picture, which was much admired at the Manchester Exhibition, is probably one of the most graceful female figures ever imagined by an artist, and in colouring and design is unsurpassed. If sold at the hammer it would probably fetch 5,000*l.* or 6,000*l.*, about three times the total value of every picture painted by Stothard during a long and laborious career. This is, of course, only an estimate, but I have pretty good authority for my assumption of it.

To turn, however, from estimates to facts. The last picture of Romney's which I saw sold by auction was an unfinished full-length of "Lady Hamilton at the Spinning-Wheel." It was purchased for 800*l.*, and not long afterwards the possessor was offered 2,000*l.* for it, and on his refusal he was asked to name his own price.

Romney was not only a rival, but to some extent a successful rival, of Reynolds, and Sir Joshua was, as we know, jealous of him. Many of the beauties of that day sat to both Reynolds and Romney.

There are portraits of Mrs. Robinson (Perdita) and Lady Carlisle by both Romney and Reynolds, and for the former certainly the palm must be awarded to Reynolds. The picture was engraved by J. R. Smith, and is a marvel of female grace and loveliness. Not many of Romney's pictures were engraved, but of these the impressions fetch large prices, and are very scarce.

At Burlington House two or three winters ago there was an exhibition of engravings after Reynolds, Gainsborough, and Romney, and I cannot help thinking that if Mr. DOBSON had passed an hour or two there he would not have talked of Romney vulgarizing Stothard.

F. G.

PETER FITZ HERBERT (6th S. ii. 165, 197, 217, 235).—Your correspondents have done good service in calling attention to the absurdities which one writer gravely copies from another until they are accepted as genealogical truths. It is a manifest *reductio ad absurdum* that Peter Fitz Herbert married the great-great-granddaughter of his mother's sister. Peter was in 1225 the husband of Isabella de Ferrers of Lechlade (*Pines*, April 12, 9 Hen. III.), and this same Isabella enjoyed the manor of Lechlade for many years after Peter's death (Stapleton, *Rolls of Norman Exchequer*, ii. 125). It is equally certain, from a letter of Llewellyn, Prince of North Wales, to William Marshall, Earl of Pembroke, that his son David did not marry Isabella de Braose until after her father's death (*Royal Letters temp. Henry III.*, edited by Dr. Shirley for the Master of the Rolls); and we know from the same volume of letters that Isabella's father, William de Braose, was hanged on the morrow of SS. Philip and James (May 2), 1230. It is, therefore, absolutely impossible that David's widow, Isabella de Braose, ever married Peter Fitz Herbert.

I wish that some competent genealogist would verify the statement that Peter Fitz Herbert's mother, Lucy, was really the sister and coheir of Roger, Earl of Hereford, and his brothers, for it rests on the doubtful authority of a monastic *stemma*, which is false on the face of it in the only point which we are able to test (*Monasticon*, iii. 264); for it assures us that Lucy's husband, Herbert Fitz Herbert, quitclaimed the Forest of Dean, his wife's share of the earldom of Hereford, in 1158, when Lucy's brothers were still living, and her coheirship had not arisen. This is the more important because Lucy's claims to any share of Earl Roger's estates are wholly ignored in the *Liber Niger* of 1165, when her husband and her supposed sister, Margaret de Bohun, made returns of their lands of inheritance. I observe that the pedigree printed at p. 165 gives Herbert Fitz Herbert a second wife, Maud, but it is clear from the *Testa de Nevill* (p. 42) that Lucy, whatever was her parentage, survived her husband many years, and

was still living in 1219. The Fitz Herbert pedigree is a fair sample of the rubbish which passes muster when it has once been printed. But there is little hope of a remedy, for if there were any living scholar who was capable of producing a new baronage he could not hope for remuneration, and would scarcely sell copies enough to pay the printer's bill.

TEWARS.

I agree with HERMENTRUE that there is no satisfactory evidence of the marriage of Peter with Isabel (the daughter and coheir of William de Braose), who was the wife of David ap Llewelyn; indeed, the fact that the latter did not die until 1246 is sufficient proof that his widow could not, as Mr. GREENSTREET asserts *ante*, p. 235, have married Peter, who died in 1235. I am, nevertheless, of the opinion that his third wife was an Isabel de Braose of an earlier generation, probably his first cousin, and daughter to the William de Braose who married Berta, daughter of Milo, Earl of Hereford, and sister to the William de Braose who died in 1212 (see *ped.*, *ante*, p. 165). But that she was the Isabel who married David ap Llewelyn, as asserted by Dugdale and others, is, I think, sufficiently proved not to have been the case, and I suspect that at the date of Peter's death (1235) the latter Isabel was but quite a child.

D. G. C. E.

The best account of this family of Fitz Herbert that I know of is in Eyton's *Antiquities of Shropshire*, vol. vii., wherein is also a pedigree, which although incomplete is, I think, pretty correct, so far as it goes. It differs in three points from that given *ante*, p. 165:—(1) Maud is stated to be the second wife, not of Herbert Fitz Herbert, but of his cousin Ralph Fitz Stephen. (2) Isabella, the second wife of Peter Fitz Herbert, is called "Isabel de Ferrars, widow of Roger de Mortimer." (3) Peter Fitz Herbert's issue is not by her, but by his first wife, Alice, daughter of Robert (not Roger) Fitz Roger. In the Rot. Fin., A.D. 1225, Isabella is mentioned as wife of Peter Fitz Herbert and sister of Henry de Ferrars. In the Rot. Cur. Reg. (*Abbrev. Placit.*, p. 101), "Hugo de Mort. mari aran. vers. Pet. fil. Herberti et Isabellam ux. ej. de ii car. ter. in Langeberg," 10 Hen. III. In the same, p. 44, Alice, the first wife of Peter Fitz Herbert, is called "fil. Rob. fil. Rog." 5 John. It would seem, therefore, that Eyton is right, and the peerages wrong, in their description of Isabella, wife of Peter Fitz Herbert, and that she was not a Braose at all, but a Ferrars.

REG. H. C. FITZ HERBERT.

RICHARD III. (6th S. ii. 145, 194, 216, 251).—I am so grieved to have left K. N. standing agast all this while that I beg him to accept a very humble apology, along with a frank confession that I went too far in my statement so



far as it concerned Edward the Confessor. But is it not the case that until Alfred, at any rate, though the Kings of Wessex were Bretwaldas, they were not Kings of England—there were other, it may be tributary, kings beside them. Did not Alfred's sister marry the King of Mercia? If I am wrong in this belief, I shall be obliged to K. N. to put me right, when I will beg his pardon again, and yours also, Mr. Editor.

As to St. Richard, I give him up to K. N.'s tender mercies. I did not particularly believe in him myself, but I thought he had been generally accepted as a reality, and therefore treated him as such; but I am not at all concerned in his favour.

Perhaps I may be permitted to quote on my own behalf the remark of the head of a college which promises to become famous: "Gentlemen, we are none of us infallible—not even the youngest man amongst us."

HERMENTRUDE.

TENNYSON'S "AYLMER'S FIELD" AND JOHN'S BRAND (6th S. ii. 147, 253).—In J. R. Walbran's *Visitor's Guide* to Redcar is the following account of an inscription found buried in a tree:—

"There is, too, a portion of a tree grown in Newbrough Park, near Thirsk,.....which on being cut down and split up for billet wood was found to bear the following inscription, graven in rude Roman capitals, about five or six inches high, on a bole or core of about twelve inches in diameter, which came out entire from an outer rind of about four inches in thickness:—

THIS TRE LOVING TIME WITNES BEARE  
OF TOW LOVES THAT DID WALK HEARE.

The letters encircle the tree in nine spiral lines, occupying a space of about five feet, and are impressed both on the bole to which they have been originally committed, and on the rind by which they have been subsequently enveloped. Two hearts, each transfixed with an arrow after the usual and approved fashion, are introduced in the third line, and in one of them may be traced the letter B. The other is uninscribed."—P. 38.

Those who are unacquainted with woodcraft are commonly not aware that it is by no means a rare occurrence to find metal objects, such as gate crooks, axe heads, and chisels, embedded in timber. I have heard on good authority (viz., that of Joseph Bell, an old carpenter of Messingham, who was told by the discoverer) that when the parish of Kirton-in-Lindsey was enclosed, at the end of the last century, a large ash tree which grew on the west of the town was felled, and that within it was found an iron chain embedded. It is probable that when the tree was young it had been used as a temporary gate-post, the gate being fastened by a chain instead of crooks. The gate had long been removed or broken up, but the chain had been forgotten and so had become gradually covered by layers of wood.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

WEARING HATS IN CHURCH: "SMELLING THE HAT" (6th S. i. 374, 519; ii. 57).—It is notorious

that very great irreverence in divine service prevailed during the latter part of the sixteenth and the beginning of the seventeenth centuries. King Charles I. and Archbishop Laud endeavoured to promote more decent and becoming behaviour, and the unfortunate canons of 1640 were designed partly to this end. Canon ix. prescribes that for the sake of uniformity one book of articles should be used by the bishops at their Parochial Visitations, but this, with the sanction of the archbishop, might be modified to suit the special circumstances of any particular parish. Edmund Rossingham, in a news-letter to Edward, Viscount Conway, dated June 8, 1640, after referring generally to the canons and articles of visitation, says:—

"There is another article to inquire who keep on their hats during divine service and in sermon time, for the keeping off of hats has been much urged in many churches in and about the City. On Sunday last week the parson of St. Giles-in-the-Fields took so great scandal at two earls that were in the church for putting on their hats in sermon time that he went out of the church [in great] discontent. One of these earls taking notice afterwards to his Grace [the archbishop] by way of offence at the parson, his Grace replied in the doctor's behalf that he had been very diligent for a long time to bring his parishioners to a decency of behaviour in the church."

Rossingham goes on to say:—

"His Grace declared one day in the Synod that his Majesty took special notice of the increase of Popery in the kingdom, and two reasons were alleged at the same time for this increase, one was the want of due reverence in the churches, and the other was that many ignorant preachers in their sermons charged the Papists with tenets they never held."—State Papers, Dom., Charles I., 1640, No. 44.

JOHN MACLEAN.

Bicknor Court, Coleford, Glouc.

As showing that King James I. and his court sat during sermon time with their hats on, I quote the following from Ar. Wilson's *Life of King James*, pp. 151-2, 1653. I say King James did, because it is certain that the Lord Treasurer would not have acted so differently from his master in a point of religious etiquette in his master's presence:—

"An. Christ. 1620. For about this time one of his own Chaplains, preaching before him at Greenwich, took this Text, 4 Mat. 8....So that he concluded the Devil to be a great Monarch....and no doubt he had his Vice-Royes, Councill of State, Treasurers, Secretaries, [&c.]...he gives a character of every particular Officer, who were fit to be the Devils servants, running through the body of the Court....And when he came to describe the Devils Treasurers exactions and gripings...he fixt his eye upon Cranfield, then Lord Treasurer...and pointing at him with his hand, said with an Emphasis, That man (reiterating it) That man, that makes himself rich, and his Master poor, he is a fit Treasurer for the Devil. This the Author heard, and saw, whilst Cranfield sat with his hat pulled down over his eyes, ashamed to look up;...the King who sat just over him, smiling at the quaint Satyre so handsomely coloured over."

B. NICHOLSON.

"POSY"—A SINGLE FLOWER (5th S. xii. 188, 289, 329, 350, 378, 470, 515; 6th S. i. 25, 123; ii. 132).—I am sorry to have misunderstood M. P. I thought he was speaking generally, and not of his own private knowledge. But in excusing one error he has fallen into another. Although Dr. Cogan, in my quotation from his *Haven of Health*, applied the word "posie" to the herb rue, or mint, or balm, and not to the flowers of those plants, it is altogether erroneous to state that rue has no flower (see *ante*, p. 132). It has both flower and seed, as he will find on reference to any botanical work.

I may here mention that Dr. Cogan uses the words "posie" and "nosegay" synonymously, showing that they were so used in Shakspearian times (1588); and the same words were applied indifferently to one flower or herb and to several flowers or herbs in a bunch. As a good example of the word used as a sentiment, you may not consider it waste of space to print the following:—

"A Wedding Ring

"Fitted to the finger of every paire that have or shall meete in the feare of God.

"Or, that divine circle of heavenly love wherein man and wife should walke all their dayes. The *Poesie* whereof is an expression of a good husbandes kindness towards his vertuous wife, with her retaliacyon of like affection."—Beloe's *Anecdotes of Lit.*, vol. iii. p. 107.

Quoting at second-hand, I am unable to state the date of the above curious marriage sermon. Beloe gives none, and the tract itself may not be dated, but it was probably the beginning of the seventeenth century. It was written, we are informed, "by William Crompton, a distinguished Puritanical preacher in his day." MEDWEIG.

NADOWESSIAN (6th S. ii. 128) Indians are the most numerous and warlike of all the aboriginal tribes of North America, independent of the United States, and occupy a vast extent of territory watered by the rivers Columbia, Missouri, and Osage, a tributary of the Missouri. Adrien Balbi, in his *Atlas Ethnographique*, describes them as "la famille Sioux-Osages," who appear to understand the Sioux or Dakota language, spoken by the Dakotas (*i.e.* the Allies), and the dialect of the Orcherti-Chokoang (*i.e.* the Seven Fires), named also Narcotah, and commonly known to Europeans by the appellations of Sioux, Siwer, or Nadowessians. I beg to refer MR. MAYHEW to the brief and lucid notice of the eleven confederate Indian tribes given in the *Atlas* (33. Nadowessies 774, Huitième Tableau, entitled "Région Missouri-Colombienne), and to "Lardner's Encyclopædia," *The History of Maritime and Inland Discovery*, vol. iii. chap. xii. specially pp. 184-190.

WILLIAM PLATT.

Broadstairs.

As I find in *Schiller's Leben*, by G. Schwab (Stuttg., 1841, p. 489), the poet was inspired to

compose the *Nadowessische Todtenklage* when he had read *Carver's Travels through the Interior Parts of North America*. MR. MAYHEW will find a copy of this work (published in London 1778, the first edition) in the Bodleian. It was soon translated into German (Hamburg, 1780), as well as French (Paris, 1784). Goethe greatly admired this ballad of Schiller, and expressed a wish that Schiller had made a dozen of this kind. Humboldt, on the other hand, is said to have felt a certain horror of it. In spite of Goethe's praise, this poem has never grown so popular and familiar with the German youth as Schiller's other ballads.

H. KREBS.

Oxford.

The Naudawissees (Umfreville), var. Nadowesis (Henry), Nadoessis (Le Hautan), Nadowasis (Mackenzie), are a Mississippi tribe, and the same as the Sioux, and, as some say, the Issati. The name in question is said to have been corrupted down from Nadouessieux. According to Pike their native name was Narcotah. From them the Dakota Assiniboina are a detached tribe. Consult Adelung's *Mithridates*, by Vater; the works of Mackenzie, Henry, and Pike; Dr. T. V. Hayden's *Contributions to the Ethnology and Philology of the Indian Tribes of the Missouri Valley*, Philadelphia, 4to. 1862; *Treasury of Languages*, published by Hall & Co., London; and *Grammar and Dictionary of the Sioux Language*.

R. S. CHARNOCK.

Junior Garrick.


"BULRUSH" (6th S. ii. 147, 271).—When DR. MACKAY refers us to "Celtic *buile*, fine, large, handsome," will he kindly explain what he means by Celtic, and in what Celtic text such a word occurs? He cannot mean Gaelic *buil*, completion, perfection, nor Irish *buile*, evil design, madness, rage. Or is the word merely invented for etymological purposes? CELER.

So the English word *bull*, "taurus," has nothing to do with *bellowing*, but is a word borrowed by the invading Saxon from "the Celtic *buile*, fine, handsome"! At least, so we have it, without one atom of proof, on the *ipse dixit* of a writer of an article in *All the Year Round*, which production has been commended to our notice by two respected correspondents of "N. & Q." I beg to enter an emphatic protest against this wanton, this unwarrantable Celtizing of a genuine old English word. To see at once the utter absurdity of the equation Eng. *bull*, taurus=Celtic *buile*, fine, handsome, one has only to visit that admirable storehouse of facts Prof. Skeat's *Dictionary* (*s.v.*). There we find, by the side of the English word *bull*, the cognate O. Dutch *bolle*, Dutch *bul*, Icel. *boli*, all with the same meaning; and we see clearly that the Eng. *bull* is a Teutonic word de-



noting, with its congeners, the male of a cow, and has nothing in the world to do with a Celtic word meaning "handsome." A. L. MAYHEW.

"STY" (6th S. ii. 182, 229).—I can only say that I remain of opinion that the word is Scandinavian. See Icelandic *stia*; O. Swed. *stia*, *stiga*; Dan. *sti*. The last means (1) a path, (2) a pen. As to the cognate words, there are plenty in Rietz, *Swed. Dial. Dict.*, p. 672. Supposing these were derived from the verb to *stand*, there is such a verb in Scandinavian without going to Slavonic at all. The Bohemian words have a different set of vowels, and no more illustrate our *sty* than the Latin *stabulum* does. The English word from the root of *stand* is not *sty*, but *stall* (Fick, iii. 341), and this may very well be related to the Slavonic words mentioned. The O. Swed. form *stiga* (Rietz, *Ihre*) has been overlooked, and so has the A.-S. *stigo*, in Wright's *Voc.*, i. 286, col. 2. It is quite true that I see a difficulty in the transition of meaning, and should be glad of still more light here. Cf. G. *steige*, a hen-coop. WALTER W. SKEAT.

BIRDS UNDER THE CROSS (6th S. ii. 186).—S. T. T. will find in the *Dictionary of Christian Antiquities* (vol. i. p. 495, s.v. "Cross") a drawing of an ancient engraved stone, probably a signet, the device on which is a *crux commissa*, bearing on the upright limb the monogram , and on either side of the monogram the letters A and Ω. Coiled round the stem of a cross below the monogram is a serpent tempting two doves, one on either side of the foot of the cross, who look up for safety to the symbol of salvation. Below is the motto "Salus."

Birds seem to be used in early art as symbols of faithful souls aspiring to Christ. So Aringhi, ii. 324, takes the lightness and aerial nature of the bird as a symbol of the aspiration of faithful spirits, "quorum potissimum conversatio, ut apostolus ait, in cœlis est." Bede also says, "Volucres sunt, qui sursum cor habent et cœlestium concupiscunt." See the article "Bird" in the *Dictionary of Christian Antiquities*, i. 207.

In Agincourt's *History of Art* (I cannot give the exact reference, as I have not the book at hand) there is a drawing of a sculptured stone with an inscription from the catacombs, on which there is a cross with a nondescript bird—a peacock, I think—on either side. JOHNSON BAILY.

Pallion Vicarage.

SALAAM : SALEM (6th S. ii. 195).—*Shalom*, שלום, and not *salem*,\* שלם, is the Hebrew

\* *Salem*, *Shalem*. = Jerusalem; as to the etymology of which see p. cccxlvii of Gesenius's *Lexicon*, edit. 1857, by S. P. Tregelles; cf. also Gen. xiv. 18; Ps. lxxvi. 3; Josephus, *Antiq.*, i. 10, § 2; Relandi, *Palæstina*, p. 976.

synonym of *salaam*, "a greeting of peace," religiously observed by every Mohammedan in obedience to the precepts of the Koran:—"When those who believe in our signs shall come unto thee, say, Peace be upon you" (chap. vi. v. 54). "When ye are saluted with a salutation, salute the person with a better salutation, or at least with the same" (chap. iv. v. 88), i.e., to the salutation, "Peace be upon thee!" add, "And the mercy of God and his blessings."

WILLIAM PLATT.

Broadstairs.

"HOLT" (6th S. ii. 264).—In connexion with this word in composition, a circumstance is worth mentioning which illustrates the errors sometimes made by acting on mere conjectures in etymology. The well-known village in Kent, famous for its conspicuous clump of beech trees and the elevation of the situation, and now generally called Knockholt, was, until about half a century ago, known as Nockholt or Nokeholt, signifying (as it is rightly explained by Hasted, in his *History of Kent*) a noke (or nook) by the holt, i.e. wood. On inquiring of a lady, daughter of a gentleman long resident in that village, I learn that the *k* was prefixed to the word by a former incumbent in conjunction with her father (who, like himself, was a classical scholar, but knew little or nothing of Anglo-Saxon), induced by a fancied derivation from *knoll* and *hul* (for hill). W. T. LYNN.

Blackheath.

This word is not confined to any particular county. It means both a wood and a grove, perhaps more often the latter. The synonymous word *hult* occurs very frequently in Scandinavia. *Holt* often corrupts to *hot*, *hott*, as in Bagshot, Oakshott.

R. S. CHARNOCK.

GEORGE SAMUEL, ARTIST (6th S. ii. 236).—This artist exhibited only landscapes, and no enamel portraits, at the Royal Academy from 1785 to 1822 (ninety-four works), and at the British Institution from 1807 to 1823 (fifty-four works). He lived in Foster Lane (1785); 80, Cheapside (1786-1789); 7, New Inn (1790); 477, Strand (1791-1795); and 2, Richmond Buildings, Soho (1796-1823). Redgrave mentions the Thames Frost piece, and also some drawings for a poem called *Grove Hill*. He also states that Samuel was killed by an old wall falling on him, whilst sketching, shortly after 1823. ALGERNON GRAVES.

In the Water-Colour Gallery, South Kensington Museum, there is an example of the art of George Samuel, entitled "Pont Aberglaslyn, N. Wales." This is one of the many paintings the Museum owes to the liberality of the late William Smith, F.S.A., Deputy-Chairman of the National Portrait Gallery. G. Samuel was exhibiting 1786-1823.

R. F. S.

A SONG WITHOUT THE LETTER E (6th S. ii. 220).—The following copy of verses was contributed to the *Northampton Mercury* during last year; it may possibly assist J. W. P. in obtaining the information he desires:—

"A LITERARY AND MUSICAL CURIOSITY.—It is well known that the letter *e* is used more than any other letter in the English alphabet. Each of the following verses contains every letter of the alphabet except the letter *e*:—

"A jovial swain should not complain  
Of any buxom fair  
Who mocks his pain and thinks it gain  
To quiz his awkward air.

"Quixotic boys, who look for joys,  
Quixotic hazards run;  
A lass annoys with trivial toys,  
Opposing man for fun.

"A jovial swain may rack his brain,  
And tax his fancy's might;  
To quiz is vain, for 'tis most plain  
That what I say is right.

"C. H. B.

"Towcester."

F. A. TOLE.

Northampton.

"THE TRUE BRITON" (6th S. ii. 243).—This periodical continued weekly from Jan. 2, 1751, to June 6, 1753, when it ceased. It consists of five half-yearly volumes, each with an index and title. Two other magazines bore the same title: one "by Philip, Duke of Wharton," issued in numbers, 1723-4, and in two vols., 1723-4 and 1731; the other, comprising four volumes, Lond., 1851-4.

FAMA.

Oxford.

CHURCH BELLS RUNG AFTER A CORONER'S INQUEST (6th S. ii. 227).—I have known the custom which OXON mentions for at least twenty years in Buckinghamshire and Lincolnshire, and I think it can be explained in few words. In canon 67, A.D. 1603, there are mentioned four uses of the church bells in connexion with a death. 1. "When any is passing out of this life a bell shall be tolled." This is properly the passing bell. 2. "One short peal" after the death. 3. "One other before the burial." 4. "One other after the burial." So far as I have been able to learn, there are now no *peals*, in the modern acceptation of the word, in connexion with deaths or funerals, except occasionally a muffled peal in memory of an old ringer or other special "notability." There is now no passing bell, properly so called, i.e. No. 1; but after the body has been laid out a bell is tolled, No. 2, and to this the name of "the passing bell" has been transferred. In cases where there is to be an inquest, as the body has not been properly laid out for interment, the bell is not tolled until after the coroner has given the order for the burial. This is not, then, a special ringing after the inquest, but the ringing after the death deferred to

this time. No. 3 is still a general custom, but No. 4 appears to have quite fallen out of use.

E. S. W.

Winterton, Brigg.

The bell rung after an inquest is the usual death knell or passing bell, which in the case of a suicide is usually deferred till after an inquest, because, should the verdict be that it was a case of *felo-de-se*, the deceased would not be entitled to Christian burial, of which the death knell is a part of the ceremony.

X. Y. Z.

SIGNBOARD PAINTED BY THE LATE DAVID COX (6th S. ii. 244).—The paragraph on the recent history of this well-known signboard was worthy of preservation in "N. & Q." I had already made a note of the signboard in these pages, Jan. 3, 1857, when I introduced the subject of "Inn Signs Painted by Eminent Artists" (2nd S. iii. 8), a theme that was followed up by myself and other correspondents in more than one volume of "N. & Q." Subsequent to the publication of that note in 1857, I had the pleasure to form the personal acquaintance of David Cox, and what he told me concerning "The Royal Oak" signboard quite justified the decision given by the judge in the recent trial. It would be interesting to know who was the "connoisseur" who was stated—by the landlady's trustees—to have offered 1,000*l.* for the signboard. One can but lift up one's hands and cry "Prodigious!" at reading this statement.

CUTHBERT BEDE.

CROMWELL AND FENNELL FAMILIES (6th S. ii. 268).—MR. FFENNELL doubtless alludes to a communication in "N. & Q.," 4th S. ix. 435, from your old and respected correspondent JOHN PIKE, now, I regret to say, no more.

JAMES ROBERTS BROWN.

THE PRICES OF THE MIDDLE AGES AND THE NINETEENTH CENTURY COMPARED (6th S. ii. 282).—MR. THOROLD ROGERS's tables of comparative prices under the above heading omit the important fact that the shilling of the period 1261-1400 contained three times as much silver as the shilling of 1856-65.

T. E. C. LESLIE.

DROUGHT IN SCOTLAND (5th S. xii. 86, 118, 438, 476, 497).—I have again to refer to the extraordinary fact that, although the waters are at this moment flooding the country far and wide, and that rains of great force have fallen more or less throughout the year, the spot which formed the subject of last year's correspondence is again suffering from long-continued drought. I repeat my last year's procedure by quoting from a letter just received from the Provost of Paisley, enclosing the public notices referred to therein:—

"Paisley, 7th Oct., 1880.

"Some time ago you took an interest in the vagaries of the weather and their effects on the Paisley water



supply. This year we have had a repeat of these, and I send you circulars bearing thereon. We are drawing our last reserves, and think it rather unfair that you in the south should get all the favours of nature, and we hyperboreans should, as usual, only get the crumbs which fall from the rich men's table. While blessings were falling about the midland counties we have had to put up with tantalizing sunshine, and even yet (and the lookout as well), the heavens are as brass. We have had dry times of it all the year, and such rain as did fall little of it reached the ponds, the dry grass and the sun together evaporating it as fast as it fell."

Nottingham.

F. D.

"HURRAH" (6th S. ii. 166, 278).—The word is surely Hebrew, הִרְרָה, and our "Old Hundredth" Psalm begins with it: "Shout joy [hurrah] to Jehovah." It is of common occurrence in other psalms.

W. F. H.

RICHARD SAMUEL, ARTIST (6th S. ii. 67, 213, 236).—This artist was probably the father of George Samuel, he having ceased to exhibit the same year that the latter commenced. He exhibited at the Society of Artists, Spring Gardens, in 1763 and 1775 (four works, one a miniature), and at the Royal Academy from 1772 to 1785 (sixteen works). He lived in Clement's Inn (1772-1774); 4, Cornhill (1777-1779); near Covent Garden (1780-1781); and, in 1785, at 11, Beaufort Buildings, Strand. In the last year no initial is given.

ALGERNON GRAVES.

THE JEW OF TEWKESBURY (2nd S. xii. 165, 479; 6th S. ii. 52).—MR. MACRAY refers (u.s., p. 479) to the notice in Rishanger (*ad calc.* M. Par., ed. Wats). As there is some question whether the Earl of Gloucester was concerned, and MR. MACRAY does not copy the reference, it may be inserted as containing no allusion to him:—

"Eodem tempore apud Theokesbury, quidam Judæus cecidit in latrina, sed quia tunc erat Sabbatum, non permisit se extrahi, nisi sequente die Dominica, propter reverentiam sui Sabbati, quamobrem Judæum contigit mori in fetore" (ad A.D. 1260, p. 990).

ED. MARSHALL.

Another version of the story occurs in one of the monastic chronicles (at this moment I forget which) of the Rolls Series. The Jew had tumbled into a cesspool, in which he was standing up to his neck when the earl passed by. The earl wished to pull him out; the Jew refused his aid, saying,—

"Sabbata nostra colo; de stercore surgere nolo."

The following morning the earl passed by again. "Help me out!" cried the unhappy Jew. "By no means," replied the earl,

"Sabbata nostra quidem, Solomon, celebrabis ibidem."

EDMUND WATERTON.

This story occurs twice in the *Chron. Monast. de Melsa*, vol. ii. (1867), pp. 134, 137, in both places mentioning "Ricardus de Clara comes Glovernie."

This chronicle was written between 1399 and 1429.

W. C. B.

"SMOKE-FARTHINGS" (6th S. i. 437; ii. 110).—In the *Hist. Dunelm. Scriptores Tres* (Surtees Society) mention is made of "smoke-pennies." It occurs in a mandamus of Pope Alexander III. about the year 1174, in the time of Bishop Pudsey, of whom it will be remembered Richard I. said, when he begirt him with the sword after his purchase of the northern earldoms, "See what power I possess: I have made a young earl out of an old bishop." This document calls upon every householder in each parish within the district of "halie workfole" to contribute a penny annually towards the works then going on in the cathedral. Much of Pudsey's work remains in and about "Durham's Gothic shade," especially the Galilee or Lady Chapel, which is a lasting testimony of that prelate's munificence.

GODRIC.

Durham.

Bishop Cosin's *Correspondence* (Surtees Society, vol. lv.), vol. ii. p. 346:—

"April, 1667. *Extraordinaries*.—Payd Wm Johnson for harth-money for Durham Castle for halfe a yeare, ending Lady day last 1<sup>st</sup> 2s."

Cp. Surtees's *Hist. of Durham*, vol. ii. p. 218: Sir Nathaniel Johnson, Knt., chief farmer of the chimney money; also Burke's *General Armory*, 1878:—

"Johnson (Kittlesworth, \*co. Durham; granted May 20, 1569). Per pale sa. and az. on a saltire ar. betw. three towers of the last flamant ppr. and two spears saltireways in base or, five cocks of the field. Crest—a dexter arm embowed in armour firing a pistol all ppr."

Is this grant printed anywhere? A CWT.

LOCAL WORDS (6th S. i. 329, 499, 523; ii. 138).—*Steale* is pronounced *steil* in the West Riding. It is, I opine, now very rarely used—at least, I have not heard it for many years. I used to hear it more frequently in the following two examples than any other, viz., *brush-steil*, i.e., the handle of the common house broom, and *rake-steil*, i.e., the handle of the common hay-rake. It is somewhat curious that the handle of the house broom should be called *steil*, when that of its near ally, the heather besom, is almost universally styled *shaft*. The magpie in the neighbourhood of Almondbury, near Huddersfield, is commonly known as a *spootin-steil*, from the fancied resemblance, I imagine, of its tail to the handle of a spoon.

F. W. J.

Bolton Percy, Yorkshire.

LIME TREES (6th S. ii. 85, 153).—In speaking of gigantic limes the famous old tree at Fribourg should not be forgotten, although smaller than the

[\* Sic, not Kittlesworth, as erroneously printed *loc. cit.*]

two examples quoted. The trunk, much decayed, is twenty feet in circumference, and in the autumn of 1876, when I saw it, each of its branches was supported on a stone column. It is said to have sprung from a twig carried by the messenger who announced the victory of the Swiss over the Burgundians at Morat in 1476, and its continued vigour is attributed to the quantity of water used to extinguish a fire by which it is reported to have been partially consumed. The tree is referred to in Murray's *Handbook for Switzerland*. M. D.

[At 5th S. viii. 478, Mr. Woodward referred the origin of the Fribourg lime to the victory of Morgarten, which would make a considerable difference in its age. Murray assigns it to Morat.]

THE "ILIAD" (6th S. ii. 186, 236).—This work, entitled *Iliadis Fragmenta Antiquissima cum Picturis*, &c., edited by Angelo Maio, and published at Milan, 1819, may be procured at the Ambrosian Library at Milan for about fifteen francs currency. Copies are scarce even in Milan, that is to say in the trade, but the learned Father Ceriani has several copies for sale. In the Ambrosian Library there is a printed copy on vellum (the sole copy extant), also a most beautiful copy richly illuminated. I imagine that Messrs. Williams & Norgate of Henrietta Street could also supply copies of the current edition, but the commercial value of this learned work may be roughly estimated at three guineas.

RICHARD EDGCUMBE.

NELL GWYNNE'S EARLY HISTORY (6th S. i. 256, 442, 503).—Etheridge wrote some scurrilous verses concerning this lady's early history, which are printed in *The Works of his Grace George Villiers, late Duke of Buckingham*, 1715, 2 vols., 8vo. (vol. i., p. 166, &c.) One is *The Lady of Pleasure, a Satyr*, which has these lines for "argument":—

"The Life of Nelly truly shown  
From Cole-yard and Celler to the Throne,  
Till into the Grave she tumbled down."

The poem commences:—

"I sing the Story of a Scoundrel Lass  
Rais'd from a Dunchill to a King's Embrace:  
I trace her from her Birth and Infant Years;  
To *Venus* none so like as she appears:  
To Madam *Venus*, the Sea-froth gave birth;  
To Madam *Nell*, the Scum of all the Earth," &c.

The greater part is unquotable.

ALFRED WALLIS.

SIR THOMAS PLAYER (5th S. xii. 409, 433; 6th S. i. 126, 162; ii. 118).—If F. P. would like to have the autographs of the two Thomas Players, it would give me great pleasure to send them to him. That of Sir Thomas Player, Chamberlain of the City of London, is dated 1676; the other Thomas Player is called "Receiver General," under the date of 1664. This may be the father.

EMILY COLE.

"THE GREEK CALEND" (6th S. ii. 126, 258).—This was originally a saying of the Emperor Augustus. Suetonius, *Oct.*, 87: "In literis cum aliquos nunquam soluturos significare vult *Ad Kalendas Græcas soluturos ait.*"

P. J. F. GANTILLON.

AUTHORS OF BOOKS WANTED (6th S. ii. 87).—

*The Life of a Travelling Physician*, &c., 3 vols., 1843. —I have an idea that the above work was written by Augustus B. Granville.

THOMAS STRATTON.

AUTHORS OF QUOTATIONS WANTED (6th S. ii. 208, 239).—

"God is always drawing like to like," &c.

The "Homeric source" referred to (*ante*, p. 239) is *Odyss.*, xvii. 218.

P. J. F. GANTILLON.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Classic and Italian Painting*. By Edward J. Poynter, R.A., and Percy R. Head. (Sampson Low & Co.)

*Sir Joshua Reynolds*. By F. S. Pulling, M.A. (Same publishers.)

*Horace Vernet and Paul Delaroche*. By J. Ruutz Rees. (Same publishers.)

*Sir Edwin Landseer*. By Frederick G. Stephens. (Same publishers.)

We are fast becoming swamped with handbooks of the "Men of Letters" type. One of the writers of the four volumes enumerated above is editing a series of "Foreign Countries and British Colonies," which, unless he is a man of moderate aims, may be indefinitely protracted, and, under the able guidance of Dr. Hueffer, we are to be introduced to the "Great Musicians." Among the books at present under notice that by Mr. Poynter and Mr. Head is a long way the best, both in authority and execution, while that by Mr. Pulling is the most pleasant to read. Mr. Poynter's volume is copiously illustrated, and gives an account of painting in Egypt and Greece, and of Italian art down to the decline. The chapter on Egyptian art is written by the editor, who is also personally responsible for an excellent preface and for considerable additions to Mr. Head's account of the Italian schools. Altogether, this first instalment of the "Illustrated Text-Books of Art and Education," as the series to which it belongs is called, excites considerable interest. If the succeeding volumes on Architecture, Sculpture, and Ornament are as good, and as effectively edited as this one, the student may be congratulated upon the prospect of obtaining a thoroughly trustworthy library of brief books on art at an exceedingly moderate cost. Mr. Pulling's *Reynolds* is a clever summary of known facts respecting that painter, much, of course, being derived from Taylor and Leslie. It is modestly and fluently written, and, in the absence of technical skill (to which he lays no claim), the writer has so genuine an admiration for the good "Knight of Plympton" that he manages to communicate much of his own enthusiasm to his reader. We are surprised, however, that he makes no mention of Hogarth in speaking of Garrick's portraits at p. 21. Surely Mr. Pulling does not put Hogarth below Zoffany and Angelica! We prefer to think that he has, for the moment, forgotten certain pictures at Lord Feversham's and elsewhere. Mr. Rees's sketches of *Vernet* and *Delaroche* are also good of their kind, but they are slight in character and do not show great literary skill. Mr. Stephens's *Landseer* is simply a revised edition of an already sufficiently known book, and calls for no further notice.



*Calendar of State Papers, Foreign Series, of the Reign of Elizabeth, 1575-77.* Edited for the Master of the Rolls by Allan James Crosby, M.A. (Longmans & Co.)

This volume is chiefly occupied with the affairs of Holland and Spain, and contains abundant proof of the persistent energy with which Queen Elizabeth and her ministers encouraged the rebellion against the Spaniards in the Low Countries and the Prince of Orange's mistrust of Philip II. New light is thrown on the difficulties with which Don John of Austria had to contend in the government of the Netherlands from the jealousy of his sovereign and the intrigues of English adventurers. One of the wild projects of this stormy period was a plot to poison Queen Elizabeth and to marry the Queen of Scots to the Spanish viceroy. Such rumours gained full credence amongst the English, who were ready to believe any evil of the authors of "the Spanish fury of Antwerp"; but the chief object of English indignation was the Spanish Inquisition, which exercised paramount authority. The queen's ambassador at Madrid was not allowed to celebrate Protestant rites in his own household, and if an English ship was found in a Spanish port with heretical books on board, the cargo was seized by the Holy Office, and all the crew were thrown into prison. Burghley remonstrated with King Philip on these tyrannical proceedings; but the king protested that he had no power to curtail the privileges of the Holy Office, and the English envoy had to content himself with the king's promise that Queen Elizabeth's subjects should in future be held liable for their own wilful acts only, and that the penalties for introducing forbidden books should be confined to the actual offenders. But the promise was not kept, and Sir John Smith's protest against its violation became the subject of a stormy altercation with the Archbishop of Toledo, which is narrated at length in Sir John's letter to the king at the end of this volume.

DICKENS'S *Dictionary of Continental Railways* for October (monthly, 26, Wellington Street) is a wonderful shillingworth. The "A B C" plan, upon which it is arranged, is a good one for through journeys, but it would be well in future issues to give the double name of frontier stations, e.g., on p. 113, "Alt-Münsterol." In the case of Perpignan there is certainly an alternative route, not longer in point of time, by the Lyons line, through Tarascon, Cette, Narbonne. And it might be well to show that Perpignan is the last terminal station, whence a branch runs to Prades, for Amélie-les-Bains, which has lately been discovered by the English as a winter resort. We quite agree with Mr. Dickens that there are very great facilities for obtaining tourist and return tickets on continental railways, which are unknown to the mass of English travellers.

UNDER the title of *Ordinale et Statuta Ecclesie S. Andree Cathedralis Wellen.*, the Rev. H. E. Reynolds, M.A., Librarian of Exeter Cathedral, is about to edit the Ordinal and Statutes of the Cathedral Church of Wells, from the MS. (No. 729) in Lambeth Palace Library. The work, which is now nearly completed, will contain an explanatory preface, embracing much hitherto not very accessible information from the registers of the Dean and Chapter, such as the Liber Ruber and Liber Albus.

We hear that Messrs. Kegan Paul & Co. are about to publish, under the title of *Dorothy: a Country Story in Elegiac Verse*, with a preface, a small book dealing with the question of female labour in a manner not perhaps acceptable to the advocates of "Women's Rights" and their allies.

THE LATE MR. JOHN GRABHAM.—All old frequenters of the Library of the British Museum must remember the kind assistance which this gentleman, who was for twenty-five years the Superintendent of the Reading Room, was always ready to afford them. I have just heard that his widow, now aged sixty-two, is a candidate for election at the National Benevolent Institution, and as there are doubtless among your readers many subscribers to that excellent institution, will you kindly allow me to bring Mrs. Grabham's case under their notice?

WILLIAM J. THOMS.

40, St. George's Square, S.W.

### Notices to Correspondents.

We must call special attention to the following notice:

On all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

JUBILEE POEMS.—MR. JOHN RANDALL, 62, Thorne Road, South Lambeth Road, S.W., writes:—"A friend will shortly celebrate his fiftieth anniversary as a physician. Can any one refer me to an appropriate jubilee poem?"

T. D. S.—Long of Longville, Jamaica, quartering (2) Tate, (3) Lord Zouche of Harringworth, (4) Lord St. Maur, cr. 1314. But the label in the last coat is incorrectly engraved.

L. E. B.—For "Language is given us," &c., see 5th S. ii. 474; iii. 97, 120 (under its French form).

ALFRED CHAS. JONAS (Kilmarnock).—The epitaphs have been printed over and over again.

F. MANT ("E. A. Poe").—Many thanks. Anticipated.

W. G. B. P.—We shall be glad to have the list.

ERRATUM.—S. P. writes that *ante*, p. 270, seventh line from the top, 4to. should be substituted for "3vo."

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

ABOUT Twenty years back I LOST from my House in Regent's Park the Second Volume of TURNER'S PICTURESQUE VIEWS IN ENGLAND AND WALES, that is, the PLATES ONLY, all Artists' proofs on India Paper, in the finest condition. It is well bound, in purple morocco, with gilt lines on the sides, and measures 16 in. by 13½ in., and 1½ in. thick. If this should meet the eye of its present owner, I am willing to buy it of him for what he may have given for it, or to sell him the first volume.—Address F. G. 2, Courtland Terrace, Kensington, W.

NORWICH, 5, Timber Hill.—MR. B. SAMUEL frequently has good Specimens of Chippendale, Wedgwood, Old Plate, Oriental and other China, Pictures of the Norwich School, &c.

NORTHAMPTON BOOK CIRCULAR, No. 71, OCTOBER. Also, CATALOGUE of OLD ENGLISH CHINA, &c. Free on application.—Address TAYLOR & SON, Northampton.

A NEW CATALOGUE of RARE TRACTS, OLD HISTORICAL PAPERS, Literary Curiosities, Scarce Portraits, Ancient Maps, &c., is NOW READY, and sent free per return on receipt of Address and Two Stamps.—J. H. FENNELL, 14, Red Lion Passage, Red Lion Square, London, W.C.

BOOKS (Second-Hand Miscellaneous), RE-MAINDERS, &c.—C. HERBERT, English and Foreign Bookseller, 69, Goswell Road, London, E.C. CATALOGUE free on receipt of Two Stamps. Libraries, Old Books, and Parchment purchased.



LONDON, SATURDAY, OCTOBER 23, 1880.

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## Notes.

## THE LIBRARY OF BRASENOSE COLLEGE, OXFORD.

Brasenose College Library may deserve a short account in these columns, not on account of its singularity in any respect, but for the very reason that it well represents the average Oxford college library. It is far inferior to the collections at Christ Church, Queen's, or Balliol, and has few MS. treasures to set beside those of Corpus, while it is literally overshadowed by the great Reading Room of the Bodleian, yet it has no need to be ashamed of its buildings and endowment, contents, or prospects. We will take these in order.

1. The library is probably as old as the college (founded in 1509), for it possesses books presented to it by Bishop Smyth, the co-founder, and by some of the first body of fellows, and was at first contained in a single room on the north side of the front quadrangle. There are no records of its early state, but no doubt it was supported entirely by donations. In 1663 money was raised for a new chapel and library, and the present room was erected over the cloisters. It was the last library in Oxford to retain the custom of chaining the books to their places, for not till 1781 were the old fittings altered to their present form. It is now

a large, well-proportioned room, about eighty feet in length by twenty-five in breadth, lighted by ten windows on the side facing Radcliffe Square, with books covering the whole of the wall space, and filling some cases placed transversely across the room. There is no gallery. Of late years an undergraduates' library has been formed, of which more will be said. From 1669 the library has received a small fixed contribution from members of the college, but was fortunate in receiving a legacy in 1725 from Dr. William Grimbaldson, which now produces more than two hundred pounds a year for library purposes. It has also had some large donations of books, especially from John Longland, Bishop of Lincoln, 1521–47, Henry Mason (d. 1647), and Francis Yarborough (d. 1770), among whose books are many with MS. notes by Joseph Wasse.

2. The MSS. are few in number, and the only important ones are a Terence of the eleventh century, once in the possession of Cardinal Bembi (exhibiting, alas, no trace of the "Bembine" recension); the original MS. of Dean Nowell's *Larger Catechism*, corrected by the author, and countersigned by Archbishops Parker and Grindal; and the only existing MS. of Bishop Pearson's minor theological works, from which they were edited by Archdeacon Churton in 1844. The printed books are more interesting. We possess the only copy of a book printed at Oxford in the fifteenth century on vellum, Alexander de Ales's commentary on the *De Anima* of Aristotle, "impressum per me Theodericum rood de Colonia in alma universitate Oxon. Anno incarnationis dominice M.CCCC.LXXXI. xi die mensis Octobris." Accidentally, bound up with another book, was discovered an especially rare edition of the first Prayer Book of Edward VI., bearing date March, 1549 (see Cardwell's *Two Books of Common Prayer*, second ed., Oxf., 1841, p. xl, and Ketley's *Two Liturgies*, Parker Society, 1844). There are also copies of Crowley's Psalter of 1549, of Day's Psalter of 1563 in four parts, and of the *Orcharde of Syon*, printed by Wynkyn de Worde in 1519, which is of special interest to us from the fact that Sir Richard Sutton, who was steward of the monastery of Sion, and caused the book to be printed, was co-founder of the college. Our copy of *An Exhortation vnto Prayer...also a Letanie with Suffrages*, undated, with musical notes, is perhaps the earliest edition of Cranmer's Litany issued in 1544. It was printed by Grafton or Berthelet. The college has always been anxious to do honour to Dean Nowell, successively scholar, fellow, and principal, by forming a collection of the editions of his *Catechisms*, and possesses, among others, the first two issues both of the Latin and English *Larger Catechism* (1570–1) and the only known copy of a 1586 edition of the *Middle Catechism*. It may be interesting to add that the number of volumes in the library in



February, 1879, was 11,726, and that it increases at the rate of about 150 volumes a year. The undergraduates' library is in a distinct room, and contains about 400 volumes of the chief works required for the schools. If your readers inquire what sort of subjects is best represented in the library as it has come down to us from the last century, the answer must be English theology, especially of the time of the Restoration, standard editions of the fathers and of classical writers, and miscellaneous English literature, perhaps chiefly historical and topographical. The intrinsic value of college libraries, as possibly containing undiscovered treasure, has been greatly overrated, a fact probably due to the difficulty of access to them for the general public.

3. But above these bibliographical and literary points ranks the question, How far has this library aided the work which Oxford has for centuries taken in hand, in connexion with the higher education of the country? What part has it played in the ordinary life of the place? Not a prominent one. In the past there is no instance of it being accessible to undergraduates except through their tutor. Nearly all the college libraries have been, till lately, fellows' libraries only. Perhaps their resources were at first fully taxed to meet the requirements of the fellows, then too poor to purchase expensive books for themselves, but we may also surmise that little or no interest was taken by the general mass of resident students in questions which lay outside their obvious daily work. It seems not to have been recognized that libraries should create and foster a width of intelligent study, without waiting till public opinion force open the entrance to knowledge. The functions of these libraries would seem to be *not* to rival greater collections by amassing rare books and manuscripts, unless on a subject or by an author specially connected with the college, *not* to be kept in quiet and seclusion through too high an estimate of the value of their uncommunicated stores, and *not* to be mere collections of superseded editions; but, on the contrary, (a) to provide both for the fellows and undergraduates substantial help, in the form of expensive, uncommon, or voluminous works of reference, procuring several copies of works in much request, and thus sensibly diminishing the cost of education: this requirement has been fairly met by us in consequence of a sufficient endowment; (b) to give opportunities, if not inducements, to men who have any special taste of cultivating that taste: to effect which it is in practice found necessary that there should be as few restrictions as possible on free access to the books; (c) to be a centre of literary information on all subjects connected with the college. It may be mentioned here that Brasenose, though, compared with some other colleges, it has not produced many literary celebrities, can form a list of nearly

400 authors of its own, among whom are Elias Ashmole, R. H. Barham (author of the *Ingoldsby Legends*), Rich. Barnefelde, Rob. Burton (author of the *Anatomy of Melancholy*), John Foxe the martyrologist, John Marston (probably here and not at C. C. C.), Dean Milman, Dean Nowell, and the Rev. F. W. Robertson, not to mention living writers. And how, writing for the pages of "N. & Q.," can I pass over the name of Richard Heber, the *helluo librorum*? As yet the library is not rich in the works of *alumni*; on the other hand, a frequent and valued contributor to these columns, the Rev. W. E. Buckley, has, with long devotion to the work, formed a collection which does not fall far short of a complete reference library for the literary history of his college, and which he freely opens to those who seek information.

The gradually spreading recognition of the above and similar aims has already resulted in two practical movements in Oxford. One has been towards aiding or relieving the Bodleian by the arrangement that each college should develop a particular part of literature, and throw its library open to graduates of such other colleges as afford corresponding privileges; and Worcester College, in particular, has carried out this idea with respect to classical archaeology. A doubt may be allowed whether the scheme is in practice useful, or even desirable, in view of the difficulties of working it, the small incomes of many of the libraries, and the obvious duty of first providing for the current wants of each college.

The second movement is deserving of all praise, the establishment of undergraduates' libraries. Few colleges are now without a suitable room where students can read or borrow the books which they most need for their work. The utility of this step is shown by the number of books consulted in any place where access is freely accorded. This is the special and legitimate development of a college library at the present time; and while it indeed tends to relieve the Bodleian of those readers who carelessly ask for trivial books, it also fosters in others a spirit of solid investigation which it will be well for colleges to encourage and direct.

B.N.C.

F. MADAN.

IRISH BALLADS.—A tolerably thorough rummage has shown that very little of the traditional ballad remains in the memory of the people of Scotland. Whether something better has come in or no, printing has driven tradition out. The humble people of Ireland have not been so effectively schooled, for good or bad, and ballads must linger in their memory, and are likely to be found in uncorrupt forms. Some bits of Anglo-Irish ballads have been printed, but, so far as I know, an attempt has never been made to form a collection of the English ballads that are preserved

by tradition in Ireland, or any part of Ireland. A considerable treasure would, without doubt, be the reward of anybody who would take the right way to recover it. A friend of mine has lately obtained *Sir Hugh* from a ten-year-old Irish child in the streets of New York, whose mother (deceased) was said to have known many ballads; and an Irish servant-maid gave him the story, but, alas! not the words, of the celebrated Scandinavian ballad of the mother who is roused from her grave by the second wife's neglect of her children. There is a fair chance of finding in Ireland English ballads that have perished utterly in Great Britain. Will not somebody move in this matter?

F. J. CHILD.

Harvard College, Cambridge, Mass., U.S.

**GIPSY AND SCOTCH RHYMES.**—In the highly entertaining and learned volume entitled *In Gipsy Tents*, just published by your correspondent, Mr. F. Hinds Groome, is given (at p. 160) a specimen of what are said to be the Oriental riddles still current among the Romani race in England and Wales. It is a verbal puzzle on "a cherry," and is as follows:—

"Riddle me, riddle me, red coat,  
A stick in his hand, a stone in his throat,  
Riddle me, riddle me, rōti tōt."

Now, many of your readers will recognize in this Welsh gipsy rhyme what I consider an inferior version of a very well-known and, I believe, very old Scotch "guess." This is how it ran in Gallo-way in my youth, and so I understand it still runs:—

"Riddle me, riddle me, rot, tot, tot,  
A wee, wee man in a red, red coat,  
A staff in his hand, and a stane in his throat,  
Riddle me, riddle me, rot, tot, tot."

If it be contended that this is of Eastern origin, so, apparently, must be a good many more of a similar sort; for example:—

"Jenny wi' the white petticoat and the red nose,  
The longer she stands the shorter she grows."

*Apropos* of gipsies, in an article on the subject in the *Nineteenth Century* for this month, by Mr. Joseph Lucas, occurs a passage the meaning of which is hardly sufficiently obvious.

"The earliest mention," it is stated, "of the appearance in Europe of the people whom we call gipsies is in the *Hessian Chronicle* of Will. Dillick, which relates their arrival in Hessian territory in the year 1414. They are not mentioned in the public prints, however, as being in Germany till 1417, when they appeared in the neighbourhood of the North Sea."—P. 580.

What were the "public prints" of the fifteenth century that are referred to?

ALEX. FERGUSSON, Lieut.-Col.

**THE ORDER AND METHOD FOR THE PRESENTMENTS, SEPT. 30, 1674.**—I send you a copy of an original paper just found among my old Gloucestershire MSS. Surely it deserves to be put

on record in the world-wide pages of "N. & Q.," especially in these days of free action, when every one does what seemeth him good.

"The Churchwardens are to present upon oath all persons that do not repaire to their parrish Church every Sunday and there abide orderly and quietly during the whole tyme of Divine Service and sermon, according to the lawes and Statutes in that case made and provided, which said presentments they are to deliver unto us fairly written at every petty Sessions that the offenders may be proceeded against according to Lawe. They are to take an accompt of the severall Inhabitants of their parrish, of what age and sex they are, And to make a return thereof unto us at the next Meeting, upon Oath.

"They are to observe every Sunday who are not at Divine Service as aforesayd. And you are every one of you to appear in person.

"The Constables are to enquire dayly, and especially after Sunsett and on the Lord's Day, who continue tipling in any Alehouse, who use any unlawful Games, who are disorderly and who profane the Lord's Day.

"You are to present the names of all who sell Ale either with or without License in your severall Tythings, or keepe unlawful Games or disorders, or suffer persons to continue tipling in their houses, contrary to Lawe, and in what place such persons dwell. You are diligently to enquire of all other disorders and disorderly persons and night walkers in your parish. You are to give an accompt what warrants have come to your hands, and how they have been executed. You are every one of you to appear in person with a true presentment of the premises distinctly written, upon your oaths.

"You are also hereby to take notice that the next petty Sessions will be held at the Signe of the Lamb, near Lawford's Gate, on Thursday, the 15<sup>th</sup> day of October next, at w<sup>h</sup> time you are to appear by Nynne of the Clock in the forenoon."

Lawford Gate is where the Gloucestershire magistrates still meet, and on Thursday.

H. T. ELLACOMBE, M.A.

**PROF. MOMMSEN'S LIBRARY.**—The following extract, translated from the *Neues Archiv* (Band vi. Heft i. 200), the organ of the Gesellschaft für ältere deutsche Geschichtskunde, and devoted to the support and aid of the completion of that colossal work the *Monumenta Germaniae Historica*, contains what may be regarded as the official account of the MS. treasures destroyed in the fire at Prof. Mommsen's residence on July 12. Prof. Mommsen, it may be remarked, is the chief of the committee engaged in publishing the *Auctores Antiquissimi* of the *Monumenta*:—

"Of the MSS. of Jordanis, the new edition of which Mommsen was on the point of finishing, the Codex Palatinus of the Heidelberg Library, and another codex from the Cambridge Library, are entirely destroyed; those belonging to the libraries of Breslau and Vienna are very much injured. The text constructed from these MSS., and already in type, was fortunately saved. A copy of Lindenbruch's edition of Jordanis (belonging to the Hamburg Library), with a marginal collation of the lost Arras Codex, also perished, but Herr Heitz of Strasburg has produced another copy, which turns out to be the one from which Lindenbruch copied the readings of the MS. Two MSS. belonging to Leyden are as good as uninjured. Mommsen's preparatory labours for editions of Marcellinus and Isidorus are for the most part saved;



but collations of various MSS. made by Bethmann, Ewald (in Spain), and Mommsen himself, are some of them injured and others destroyed."

W. A. B. COOLIDGE.

"INFERNAL" USED AS AN INTENSATIVE.—We should many of us, if we came upon this word used as a strong form of *very*, be inclined to look upon the document in which it occurred, whatever its professed age, as a modern production. As a warning of the danger of error incurred by those who take modern slang words or phrases to be a certain evidence that the writings in which they occur are modern, I would direct attention to the following passage in a letter from Lady Mary Verney, written in the year 1646. She was in London, and is describing the expenses she is put to. She had to pay

"12 shillings a week for a chamber, another for her maid, two pair of stairs high, and all fire, candle, washing, breakfast, and diet, besides coaches, which are most *infer[nell]* dear, and there is no stirring forth without one, or a chair."—*Seventh Report of Historical MSS. Commission*, 454.

ANON.

HINDOO FOLK-LORE.—The *Pioneer Mail* recently contained the following paragraph:—

"The harbour works at Madras are progressing famously, and there can be no doubt now that Mr. Thorowgood will complete the undertaking early next year, and that, barring accidents, the original estimates will not be exceeded. When the southern groyne reached its extreme length the other day, and the curve inwards towards the north was fairly commenced, Mr. Thorowgood celebrated the event with a little jubilee. A few days later the lower classes of natives became the victims of a terrible hoax, which they have since clung to with the tenacity of their peculiar disposition. Mr. Thorowgood's little festival, it was rumoured, had been really a propitiation of the great sea *sami*; eight infants had been sacrificed by order of Government, and, as the *sami* wanted more, more young children had to be found. In order to procure them, men had been instructed to steal them, and the police had orders not to interfere. A downright panic set in among the lower castes. The *sami* had sat down at the end of the groyne, and no stone could be set properly till he had had a meal! 'What sort of *sami* is he?' asked I of the aforesaid Tom; 'is he a bad or a good *sami*?' 'Oh, very bad sort *sami*, sar—same like a big snake, with hairs like a tiger and head like elephant.' This absurd idea still lingers among the people, who firmly believe that Government has put *something* into the sea to appease the leviathan—rupees, rice, betelnut, and tobacco being the last idea."

WILLIAM E. A. AXON.

Fern Bank, Higher Broughton, Manchester.

MONUMENTS IN CHURCHES.—Three or four years ago I visited Pickering Church (Yorkshire), and noticed a fine cross-legged recumbent effigy (I believe of marble) of a knight—one of the Bruce family I was informed—at the west end of the nave. Since then the church has been "restored," and on a second visit to it, a month or two ago, I, after searching for some time for this monument, at last discovered it, almost concealed by forms,

chairs, &c., piled up higgledy-piggledy, behind the organ. My object in writing this is to draw the attention of archaeologists generally, and Yorkshire antiquaries especially, to the matter, in the hope that steps may be taken before too late to have the effigy, or what remains of it, placed in the chancel, where sufficient space might certainly be found for it.

R. B.

South Shields.

CHANGE OF CLIMATE IN SCOTLAND IN TWENTY YEARS.—In the *Statistical Account of Scotland*, published in 1798, the Rev. John Fraser, minister of Kilmorack (Beaulieu), says:—

"In no respect has this country undergone a greater change than as to climate. About twenty years ago (1778) the farmers, without a coat upon them, were obliged to yoke their labouring cattle, even in the month of March, about three or four o'clock in the morning, as neither the ploughs nor cattle could stand the heat of the day after six or seven. But how great the reverse. No sight more common now in the latter end of April and beginning of May than a ploughman, with his body wrapped up in a great-coat and his hands muffled in worsted mits to preserve him from the frosty air. Showers of snow and hail are not unusual in June, even in the dog-days."

It may be questioned whether any other parish or district has experienced such climatic change.

SETH WAIT.

PROPHETIC DREAM OF CHARLES II.—In a letter of one William Mayle, May 21, 1640, who was apparently a picker-up of gossip for Archbishop Laud, he thus writes to that prelate, sixteen days after the dissolution of the Short Parliament:—

"Mrs. Wood reported that our gracious prince hath been these five days weeping bitterly, and that no man can pacify him; that the prince was troubled at night with dreams, so that at last the king came to him and asked him what was the matter, when the prince replied: 'Your majesty should have asked that sooner.' Then the king required the prince to tell him, who answered: 'My grandfather left you four kingdoms, and I am afraid your Majesty will leave me never a one'; whereupon the king should ask the prince, 'Who have been your tutors in this?'"

JOHN E. BAILEY.

"TO BE CUT OFF WITH AN ANGRY SHILLING."—The expression without the *angry* is, of course, very common, but with the *angry* I have never seen it before. I came across it in Miss Braddon's *Barbara* (ii. 31), "If Mark had married her it would have been a different thing. He'd have got himself cut off with an angry shilling." The *angry* is, of course, an intensification; even the paltry shilling which is left is supposed to carry with it the anger of the donor.

F. CHANCE.

Sydenham Hill.

THE ORIGIN OF BANKS.—Looking over Haydn's *Dictionary of Dates* (1876), I find that it states the Mint in London was the place of deposit for merchants' cash, &c., till Charles I. rather un-

ceremoniously helped himself, and so damaged the reputation of the Mint as a bank. We are told that in 1645 the merchants, &c., agreed to lodge money, &c., with the goldsmiths, and that this was the origin of banking in England. From some notes I have, it would appear that one Thomas Foulis, a goldsmith in Edinburgh, in 1593 was to all intents and purposes a banker, and that James VI. in 1594 owed him 14,598*l.*, a rather large sum in those days. If I am correct (unfortunately I cannot say from what source I derived my notes), banking, so far as the goldsmiths are concerned, was in existence in Scotland upwards of fifty years before its introduction into England.

ALFRED CHAS. JONAS.

Kilmarnock.

AGNES AND JOANNA BAILLIE.—The following, from the *Times* of the 12th inst., is worth recording in "N. & Q." :—

"Among the many suburban residences which are about to be brought soon under the auctioneer's hammer is Bolton House, Hampstead, for many years the residence of the two famous sisters—Agnes and Joanna Baillie. Here they entertained their literary friends, including Sir Walter Scott, Rogers, Lucy Aikin, Mrs. Barbauld, Charles Lamb, Keats, &c.; and here they died, Joanna in 1851, in her ninetieth year; and Agnes in April, 1861, in her one hundredth year. The house and the adjoining residences were formerly called 'Ostend,' for what reason is no longer known, and the rising ground on which they stand is still called 'the Windmill Hill.' The house itself appears to have been built about the date of the death of George II. or the accession of George III."

J. N. B.

THE BALLOT-BOX.—The examination of the witnesses by the Election Commissioners now sitting offers a remarkable illustration of a passage from the late Rev. Sydney Smith's *Wit and Wisdom*, p. 205, third edit.: "The noise and jollity of a ballot mob must be such as the very devils could look on with delight—a set of deceitful wretches—a wholesale bacchanalian fraud—a *posse comitatus* of liars."

WILLIAM PLATT.

Broadstairs.

ALLITERATIVE SENTENCE IN ULSTER DIALECT.—"Whither would you rether hae, a stewed soo's snoot, or a soo's snoot stewed?" This has to be said very fast, over and over again, till the words stumble over each other. There is another, but not so alliterative :—

"Whither would you rether,  
Or rether would you whither,  
Hae a goose to your dinner  
Or a dinner to your goose!"

W. H. PATTERSON.

Belfast.

BRASSES NOT REGISTERED.—There are two brasses in Newport Church, Essex, which are not registered by Manning, nor by any one else that

I know of. There are seven in Littlebury Church, Essex, but only four registered. G. H.

A DEATH REGISTER.—The following is from the register of Burgh next Aylsham: "1752. Buried Mary, wife of John Winnet, and their three children, Infants (Born at one time), Abraham, Isaac, and Jacob. Oct. y<sup>e</sup> 31."

EDMUND T. YATES, Ck.

CHANGES OF PRONUNCIATION.—Milton, in *Paradise Lost*, accents the word *sojourner* on the first syllable; it is now accented on the second. He accents *blasphemous* on the second syllable; it is now generally accented on the first.

BAR-POINT.

Philadelphia.

POETICAL TAVERN SIGNS.—I remember when young (say sixty years since) seeing the following inscription on a sign at a tavern at the bottom of the market in the city of Bristol. The poetry was said to be by mine host himself :—

"I, John Frew, does live here,  
I sells good porter, ale, and beer;  
To make my sign a little wider,  
I lets you know I sells good cider."

I am afraid the poet, when he wrote the third line, thought more of rhyme than reason.

M. H. R.

THE SHANNON AND CHESAPEAKE.—The following extract from the *Scotsman* of October 2 may be of interest to some of the readers of "N. & Q." :

"Quartermaster James Coull, one of the oldest veterans connected with the British naval service, was found dead in bed yesterday at his house in Academy Square, Montrose. Mr. Coull, who was in his ninety-seventh year, went to sea at the age of eight, was pressed on board the Centaur just before that vessel went into action at the battle of Copenhagen, and after 'seeing service' at the battle of Trafalgar, the capture of Batavia, and other naval engagements, had the honour of steering the Shannon during her celebrated fight with the Chesapeake, on which occasion he received two wounds."

J. WOODWARD.

Montrose.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

MORTIMER'S ILLUSTRATIONS TO CHAUCER'S "CANTERBURY TALES."—Mr. Bradshaw has just called my attention to the fact that on eight of the nine engraved quarto plates from Mortimer's Chaucer drawings, published in 1787, some ten years after his death, there is at the top of each a reference to volume and page of an edition of Chaucer, or rather of Tyrwhitt's text of the *Canterbury Tales*, which is not now known to bibliographers or Chaucer students. Neither the octavo



Tyrwhitt of 1775 nor the quarto of 1798 will suit. In possible explanation of the fact Mr. Bradshaw says :—

"Perhaps an edition in quarto was projected directly after Tyrwhitt's came out in 1775, and Mortimer was asked to furnish a series of drawings. As he died in 1777 or thereabouts, and these nine plates were not issued till 1787, and then by different engravers mostly, it is quite possible that the projected plan of an edition became slack at first, and then fell through. But as many of the plates have an actual page reference, one would think there must have been at least a second volume and part of a third printed. If so, perhaps some proofs or stock are even yet existing. It would be very nice to find these.... The following are the page references :

1. Prologue. No page reference. Engraved by J. Hogg.
2. Palamon and Arcite fighting, vol. ii. p. 63. No engraver's name.
3. Nicholas and Robin (Miller), vol. ii. p. 168. No engraver's name.
4. Miller of Trompington (Reve), vol. ii. p. 193. Sharp.
5. The Coke and Perkin (Coke), vol. ii. p. 212. E. Williams.
6. Sompnour, Devil, and Old Woman (Frere), vol. iii. pp. 71, 72. J. Hogg.
7. Frere and Thomas (Sompnour), vol. iii. p. 93. J. Hogg.
8. January and May (Merchant), vol. iii. p. 191. J. K. Sherwin.
9. Three Gamblers and Time (Pardoner). No page reference (it would be vol. iv.). J. Hogg.

No. 1 may have been intended for a frontispiece, and so not have had a page reference; and no doubt the Pardoner's tale was not printed when the plate to that was engraved. The same date is on them all—'London Published Feby 12th 1787. by J. R. Smith. No. 31 King Street Covent Garden.'

There is no J. R. Smith in Kent's *London Directory* of 1786 or 1788,—1787 is not in the British Museum or in the Guildhall Library,—but Redgrave states that he was a publisher (of) and dealer in prints, as well as an engraver. Mr. Reid says that Mortimer's original drawing of "January and May," No. 8 in Mr. Bradshaw's list, is at South Kensington. Bohn's *Lowndes*, under "Tyrwhitt's Chaucer, quarto, 1798," says that copies of the Mortimer engravings were in the White Knights and some other copies. They were in my copy of the 1798 edition that I cut up to collate with Lord Leonfield's Petworth MS. of the *Tales* for my *Six-Text*. Can any of your readers tell us whether Mortimer ever drew more than the above-named nine illustrations; where any such, including the engraved ones (except that at South Kensington), are; whether any other record exists of the edition of Chaucer that Mortimer or his engravers used?

F. J. FURNIVALL.

THE LORDS GREY DE ROTHERFIELD, AND THE QUATERMAIN FAMILY.—JOAN, only daughter and heir of Robert, fifth and last Lord Grey of Rotherfield, was the wife of John, Lord Deyncourt. She is said by Sir Bernard Burke to have married, secondly, Richard Quartermain. I am anxious to

find what evidence there is of this Quartermain marriage, which I should be glad to establish, but am doubtful whether it can be substantiated. If not, I should be glad to know whom Richard Quartermain did marry.

I also want to ascertain the names and families of the mothers of the following ladies, all of whom were wives of Barons Grey de Rotherfield :—

Margaret, daughter of Roger Swyllngton, died 1429.

Elizabeth (or Maud), daughter of Michael Poyneys, married 1361. In this case the mother's name was Joan. She was the widow of Sir John de Molynes, and an heiress.

Elizabeth, daughter and coheir of William de La Plaunche. She married, secondly, Sir John Clinton. HERMENTRUDE.

MARY WILLOUGHBY.—The following inscription is in deeply incised letters on an oak slab over the pulpit in Tilsworth Church, Bedfordshire :—

"MEMORANDVM  
MRS MARY WILL  
OWEL, HATH  
GIVEN . 6 . POUNDS  
A . YEARE . TO . THE .  
POORE . OF . THIS .  
PARISH . FOR . EVER."

I believe this bequest "for ever" has, unfortunately, been lost for a considerable time. The Willoughby family became connected with this parish through the marriage of Sir Richard, son of Sir Richard Willoughby, temp. Edward III., to Isabel, daughter of Roger de Mortein, who held lands in this parish, and one of whose descendants (? John de Mortein : only these words, "Morteyne cy gist," are visible on the slab, which has been built into the structure of the church) was buried here. I am unable to discover who this Mrs. Mary was. I have looked at one or two Willoughby pedigrees, but cannot identify her. Will any one kindly assist me? F. A. BLAYDES.

Tilsworth, Leighton Buzzard.

FLAMINGO.—How came the bird to be called by this name? The word that sounds most like it is the Italian *Fiammingo*, but that means Fleming, *Flamand*. The Italians call the bird *fenicottero*, a modification of the Latin *phœnicopterus*. They seem to have no popular name for it, because it is too rare with them to have obtained one. I suppose the bird's flame-coloured plumage gave origin to the word *flamingo*, but through what channel did it reach us? J. DIXON.

TREGONWELL FAMILY.—About fifty years ago a Mr. Tregonwell built a house in Bournemouth, and he is said to have founded the now fashionable "winter garden of England." Was this gentleman descended from the same family as Dorothy Tregonwell, who married Thomas Warre, of Swell Court, and Shepton Beauchamp, whose daughter

and heir married Sir Robert Grosvenor, of Eaton Hall? What are the arms, and to what county does the family belong? LOUIS DRECE.

Sunny Hall, Bournemouth.

CAREW CASTLE.—Where can I find a good account of Carew Castle, Pembrokeshire? The accounts given in the guide-books of the locality are very scanty. The local pronunciation of the name appears to be Carey. Is there any authority for this, or is it merely a provincialism? G. C.

Brighton.

JOHN COLE, of Beverley, author of "*A Miscellany, or Collection of Poems, Odes, and Songs*." Hull: Printed at the Printing-Office, Whitehorse Yard, 1791." Was he any relation to John Cole of Scarborough? JOHN TAYLOR.

Northampton.

"THE WORTHY SAYINGS OF OLD MR. DOD. Fit to be treasured up in the Memory of every Christian."—Such is the title of a small book or pamphlet, in two parts, which I picked up near York a short time ago. Who was Old Mr. Dod? We learn very little respecting him, and that only incidentally, in the book itself. Therein it appears that (1) he was a clergyman, his living being spoken of as "small," and his preaching as "searching"; (2) he lived in the troublous times of the last Revolution, several circumstances being related of his behaviour towards the rough soldiery "in the late wars"; (3) his residence, for a time at least, was at "Ashby near Fawsley." Beyond these meagre facts, I can glean nothing concerning him. Has his memory clean died out, and does this little book afford one more exemplification of the correctness of the poet's definition of fame:—

"What is it, but to fill

A certain portion of uncertain paper?"

The book, by the way, has a portrait of Mr. Dod, in flowing wig, gown, and bands. There is a full-page illustration of the crucifixion at the end, and within are one or two cuts. The illustrations are rough, but much in the style of Gent, of York. I am of opinion that the book is from his press. T. S.

"OHLIAM."—

"(Rome) deviendra la ville des ascètes à la façon de Jacques Ohliam, avec ses callosités aux genoux et sa lame d'or sur le front."—Renan, *Conférences d'Angleterre*, 1880, p. 66.

Renan is of course referring to James, the Bishop of Jerusalem, called Ohlias by Hegesippus (ap. Eusebius, ii. 23), and which he interprets as equivalent to *επιτολή τοῦ λαοῦ*, "the bulwark of the people." Bishop Wordsworth and Dean Stanley suppose that the original form of Ὀβλίαις was Ohpli-am, i.e. "the hill or fortress of the people" (Heb. 'ophel+am). Ewald restores the

name as 'Hôvelli-am, "the fence of the people," while some of the MSS. of Eusebius read Ὠλάειμ (see Smith's *Bible Dic.*, s.v. "Ophel"). Query, does the Ohliam of Renan point to a fresh restoration, or is it merely a misprint for Ophiam?

A. L. MATHEW.

[In the Hibbert Lectures for 1880 (London, Williams & Norgate), p. 59, the name stands "James Ohliam."]

ARMS OF HAMILTON OF STANEHOUSE.—What arms were borne by this family? I shall be glad of any other information about them subsequent to that recorded in Anderson's *History of the Hamiltons*. As regards their arms I can obtain no information from the Lyon Office, Edinburgh, and Anderson apparently did not know them. J. HAMILTON.

Hastings.

THE WORSHIP OF SATURN.—Can any one guide me to a work treating on the most primitive worship of the planet Saturn? W. E. M.

—MYSTERIOUS LAKE SOUNDS.—The dwellers on certain parts of the shore of Lough Neagh assert that occasionally they hear loud sounds, as of gunshots or explosions, which they allege issue from the surface of the lake. These sounds they call "water-guns," or sometimes they are spoken of as the "lough shooting." My attention was first called to the matter by a gentleman who was curate of a parish on the eastern shore of the lough, and who had frequently heard these sounds both by day and by night. I afterwards had an opportunity of talking to some of the fishermen on the subject, and they were quite familiar with the "lough shooting." The sounds are heard usually in calm warm weather, and quite as often during the night as during the day. The people who are accustomed to these sounds pay but little attention to them, and therefore it was not easy to ascertain, in conversation, how often they are heard, whether every summer, when they were last heard, &c. The country people do not attempt to account for them. To the only suggestion I could make—namely, that the "water guns" were echoes of distant shooting, perhaps of poachers—the fishermen said that that was out of the question, because the sounds were heard in the darkest nights, when there was no light whatever to shoot at anything. The sounds are heard on shore, and also by the fishermen when they are out on the lough, far from shore. Have such sounds been noticed in connexion with other large shallow lakes, with low shores, in other parts of the world?

W. H. PATTERSON, M.R.I.A.

Belfast.

BARKER FAMILY, OF LINTON, CAMBRIDGE.—Can any of your correspondents assist me in tracing the pedigree of the above family? Who were the parents of Samuel Barker, born at Linton, July 6,



1769? I believe they were Thomas and Mary Barker, who died 1777 and 1775 respectively; in which case, had they other issue, and can information be afforded as to their pedigree? The family arms are, Three martlets in a shield, a bear sejant, or a greyhound. Both having been used, I cannot say with certainty which is correct. This seems to indicate their connexion with the Barkers of Hambledon and Lyndon, co. Rutland, or of Ipswich, co. Suffolk. Am I correct in ascribing their origin to either family? There were about fifty copies published for private circulation of the pedigree of the Barker family of co. Salop and elsewhere. I have tried to procure a copy, but without success. Some of your readers may be able to state if this publication affords any clue and further advise me.

HENRY E. BARKER.

2, Mount Olive, Ingestre Road, Oxton, Cheshire.

[The proper blazon of the coat of the Lyndon family, of which the direct male line became extinct 1815, is, "Per fesse nebulée, sa. and or, three martlets counter-changed." Their crest was "A bear sejant ppr." The Ipswich family appear to have used the bear and the greyhound indifferently for their crest.]

"THER IS BOUTE A BEAME."—

"It is probable enoughe my Lo. of Somerset may marry my sister in lawe, 'ther is boute a beame,' as the Halifax phrase is, and yet it is most certaine the Earl of St. Albans affects me not at all; my Lord what thinke you, can I helpe either? whie then lett every man doe as he likes, for as it is in the ballett, 'I like the humour well.'"—Viscount Wentworth (1635) in Ellis, *Original Letters*, ser. ii. vol. iii. p. 233.

What is the meaning of the above phrase, and why "Halifax"? What ballad is alluded to in the last sentence?

GEO. L. APPERSON.

Wimbledon.

JOHNSON'S RESIDENCES IN LONDON.—There is in *Old and New London*, vol. vi. p. 194, a very incomplete list given, which purports to be based on Boswell. Thirteen localities are enumerated. I know of seventeen. Has any painstaking person been at the trouble to make a complete and correct list? In the above book 6, Castle Street, Cavendish Square, is named. Was it not Castle Court?

C. A. WARD.

Mayfair.

NUMISMATIC.—Brass. Obv.: legend, "Victoria Queen"; field, bust in profile to left. Rev.: legend, "East India Company, 1845"; field, "One cent," within wreaths. It is rather smaller than the copper coin of that date. Were coins for the East India Company ever struck in brass for circulation, or is this a forgery?

W. STAVENHAGEN JONES.

79, Carlton Hill, N.W.

RICHARD POMEROY of Bowden, in Yealmpton, Devon, who married Eleanor Coker, of Mapowder, had two sons, Henry and John. Richard Pomeroy

and his sons were all living in 1531. Henry married Agnes, daughter and heiress of William Huckmore, and widow of Edward Harris, and had a daughter Elizabeth, who married Sir Thomas Harris, Kt. Can you inform me whether Henry had a son, or if his brother married and had a son?

W. S.

44, Bedford Square.

GARRETT=SMYTH.—Edward Garrett, Gent., of London, married Mary, daughter of Sir Robert Smyth, of Upton, co. Essex, in the year 1661. I shall be glad to have any information as to his descendants or present representatives.

W. S. S.

Northampton.

POISONOUS BERRIES.—Are the berries of the common laurel poisonous? I have heard aged people in this part of the country (North Wilts) say that, in the days of their youth, they used to make them into pies.

HOME FARM.

"PICKEREL."—In reading a biography lately I came across this word very frequently. It is a Sussex word, and, according to the context, I take it to be equal to "court" or "court-house." Is this so?

J. COOPER MORLEY.

Liverpool.

HOPE FAMILY.—In the year 1746 a Mrs. Hope, with her two sons, Thomas and James, left Scotland for Dublin, where she settled. I shall be much obliged for any information concerning the husband of this lady. I have already been informed that he took part in the Rebellion of 1745; hence, I suppose, the flight of his wife, or widow, and children to Ireland.

HENRY G. HOPE.

22, Freegrove Road, Camden Road.

THE CROWNS OF IRISH KINGS.—What is the exact description of the crowns worn by the ancient Irish monarchs, as well as of those belonging to the kings of Tyrone and Ulster?

ZANONI.

AUTHORS OF BOOKS WANTED.—

*The Curfew*, a Story of Oliver Cromwell's time.

A. G.

*Historical Applications and Occasional Meditations upon Several Subjects*. Written by a Person of Honour. London, 1670.

*The Life of Robert Frampton, Bishop of Gloucester*. Edited by the Rev. T. Simpson Evans, M.A. London, 1876.

ABHBA.

AUTHORS OF QUOTATIONS WANTED.—

" 'Who plucked that flower?' cried the gardener, as he walked through the garden. His fellow helpers said 'The Master,' and he held his peace." Inscription on a memorial card of three children.

W. F. GREGORY.

"What is lighter than a feather?"

The dust that blows in summer weather," &c. The above is quoted by Miss Mary Cecil Hay in her new story *Mining*.

J. COOPER MORLEY.

## Replies.

## THE ORIGIN OF THE WORD "SNOB."

(6th S. i. 436.)

It was the late Rev. Alfred Gatty, D.D., who, in the very first volume of "N. & Q.," Feb. 16, 1850, made the ingenious suggestion that *snoob* had its origin from our universities, where a nobleman was marked as *nob.* (short for *nobilis*) and an undergraduate without "a handle to his name" was *s. nob.*, which is the abbreviation for *(ine) nobilitate*. Another suggestion, in the second edition of Hotten's *Slang Dictionary*, was that he who aped and imitated the *nob.* would do so *quasi-nob.*, which might be contracted to *snoob*. In the *Gradus ad Cantabrigiam* (1824) is this:—

"*Snoobs.* A term applied indiscriminately to all who have not the honour of being Members of the University; but in a more particular manner to the *profanum Vulgus*, the Tag-rag and Bobtail, who vegetate on the sedge banks of Camus; and who appear to have a natural antipathy to the *Gens Togata*."—P. 101.

In Bristed's *Five Years in an English University* (second edition, New York, Putnam, 1852), is the following, from the remarks on "The Cantab Language":—

"*Snob.* A townsman as opposed to a student, or a blackguard as opposed to a gentleman: a loafer generally."—P. 23.

In B. H. Hall's *Collection of College Words and Customs* (revised edition, published at Cambridge, America, 1856) is the following:—

"*Snob.* 1. [The above quotation from Bristed.]

'They charged the *Snoobs* against their will,  
And shouted loud and lustily.'

*Gradus ad Cantab.*, p. 69.

Used in the same sense at some American colleges.

"2. A mean or vulgar person; particularly, one who apes gentility (Halliwell). Used both in England and the United States, 'and recently,' says Webster, 'introduced into books as a term of derision.'

"*Snobness.* In the English Universities, a female *snoob*. 'Effeminacies like these, induced, no doubt, by the flattering admiration of the fair *snoobesses*.'—*Alma Mater*, vol. ii. p. 116.

"*Snoobish.* Belonging to or resembling a *snoob*.

"*Snooby.* Low; vulgar; resembling or pertaining to a *snoob*."—P. 435-6.

I may remark that the last-named work, *Alma Mater*; or, *Seven Years in the University of Cambridge*, by a Trinity Man (Thomas Wright), was published in 1827. Mr. W. Everett, in his *On the Cam* (1866), does not appear to notice the word *snoob*, though he gives the derivation of *gyp*, and makes such curious remarks as that the Americans imagine *The Adventures of Mr. Verdant Green* to be "the guide-book published by official authority." So much for the word *snoob* as pertaining to the class that Thackeray so vigorously handled in his famous *Book of Snobs*.

But this does not answer the question, Why is a shoemaker called a *snoob*? Your correspondent

Mr. WILLMOTT DIXON shows that it was so used by Grose in 1785. I am unable to answer the question, although it has for many years been present to my mind. In the *London Review*, Oct. 27, 1866, appeared from my pen an unsigned article, "The Festival of Snobs," dealing with this very question and the celebration of St. Crispin's Day, Oct. 25, by the shoemakers and members of the Crispin clubs, the Cordwainers' Company (*corduainier*, from Cordua or Cordova, where Hudibras's "Spanish" leather came from), and such clubs as that of the Sutors of Selkirk, of which Sir Walter Scott and Prince Leopold of Saxe Coburg were members. I again touched upon this subject in a paper "Concerning Cobblers," published in the *Leisure Hour*, Oct., 1868. In Nimrod's *Chace* the word *snoob* is given to a stranger who is out hunting in the "swell countries"; and Aiken gives an illustration where "Snoob takes the lead" of the hunting field. But why is a shoemaker called a *snoob*? It is sometimes easier to raise a ghost than to lay one—to ask a question than to return a satisfactory reply; and this query, propounded thirty years ago in these pages, has not yet been answered.

If your correspondent had not shown that it was "a nickname for a shoemaker" in 1785, I should have fancied that it might have had its origin in the days of the Prince Regent, when "snip" was the nickname for a tailor, for his supposed snipping (or "cabbaging" of cloth, whence he is represented in a coloured caricature of that day, in my possession, with an enormous cabbage beside him), and its first two letters would fall trippingly from the tongue for an alliterative title for his brother craftsman the shoemaker, while the two final letters might be taken from the humble cobbler or the great *Hoby*. The word "cobbler," which was joined with the "cordwainer" in the time of Henry IV., was disused by the company at some time, I believe, in the past century, and would appear to have fallen into contempt. James Lackington, who had been a shoemaker before he became bookseller, poet, and proprietor of *The Temple of the Muses*, seems to have been one of the last who used the word in a favourable way,—

"Cobblers from Crispin boast their public spirit,  
And all are upright, downright men of merit."

There were other "tuneful cobblers," like Richard Savage and the two Bloomfields, who, as Byron said, could

"Compose at once a slipper and a song";

men like Blackett, who

"St. Crispin quits and cobbles for the Muse,"

under the patronage of Capel Lofft, who was thence dubbed "the Mæcenas of shoemakers." Pope speaks of a man who "cobbler-like," and after the fashion of "the apron'd cobbler," became disgustingly tipsy. The cobblers of Frankfort on the Main, ever since the days of Charlemagne, have claimed control over the soles of boots and



shoes, and the shoemakers over the upper leathers. A fierce controversy on this point arose so lately as July, 1863. In Hanover the cobblers took precedence over the shoemakers, and the King of Hanover and his son were received into the Corporation of Cobblers in October, 1861. But in England the word *cobbler* appears to have fallen into contempt, and is only capped in opprobrium by that other word *snob*.

I can adduce an example showing that the sons of Crispin retained their peculiar nickname up to Oct. 8, 1866; for at the Birmingham Quarter Sessions held on that day an old offender who was found guilty of housebreaking, and was sentenced to eight years' penal servitude, made an imaginative defence, in which he sought to lay the blame on some shoemakers with whom he had been drinking, and throughout the whole of his rambling speech he referred to these men as "snobs," and to the implements of their trade as "snobs' tools." There is not a trace of the word *snob* to be met with in *The History of the Gentle Craft*, originally published in 1584, and of which Charles Lamb makes mention in his facetious and learned article in the *London Magazine*, 1825, which was an amusing burlesque on the writings of his bibliomaniac and antiquarian friend the Rev. Thos. Frognall Dibdin. In that erudite article, which was supposed to be written by the Rev. Tom Foggy Dribble, and which purported to be a prospectus of a learned work, *The Street Companion; or, the Young Man's Guide and the Old Man's Comfort in the Choice of Shoes*, there are some remarkable coinages of words, but none that bears on the word *snob*. James Granger, the biographer, who died in 1776, speaks of one Thomas Knight, of Oxford, who was greatly skilled in heraldry, and who might have been a king-at-arms, but who "sunk in a few years from a shoemaker to a cobbler." Not a word about the "snob," which would probably be absent from the Baron of Bradwardine's *Glossarium*, with its learned distinctions between the *caligæ* and *socci*. We still have to ask, Why are the sons of St. Crispin branded with the nickname *snobs*?

CUTHBERT BEDE.

"JOLLY" (6th S. ii. 226).—I have been led by MR. MAYHEW's query to reconsider the soundness of what Mr. Sweet calls the astounding etymology of *jolly*, through the O.Fr. *jolif*, Ital. *giulivo*, from O.N. *jól*, Christmas or Yule, Christmas being the season of jollity; and as far as the train of thought goes I can see no hitch in the derivation whatever. Christmas was undoubtedly, among the Scandinavian nations, the one great season of jollity. If we look at Littré we shall see that the primary meaning of *jolif* was festal, joyous, gay, so that there is nothing incongruous in supposing the word to be derived from the great festival of the year. MR.

MAYHEW objects, in the first place, that there is no other instance of a Fr. *j* representing the Norse initial *i* or *j*. He must mean in words passing from Norse into Latinized languages, I suppose, because when the derivation is the other way the Fr. *j* is regularly represented by the same letter, pronounced *y*, in Scandinavian, as in Norse *Jude*, a Jew. The words with this initial are not very numerous, but we may cite Dan. *jakke*, a jacket, the origin of which may be uncertain. But Norse *jolle*, a yawl, is generally supposed also to be the origin of the English *jolly-boat*. Atkinson, in his *Cleveland Glossary*, traces the Yorkshire *jannock*, even, level, fair, equitable, to the Icel. *jafn* or *jamn*, Swedish *jämn*, even; whence *jämka*, provincially *janka*, to make even. Rietz also gives as a Swed. provincialism *jangla*, to squabble, to jangle; also *jompa*, to jog in trotting, to be compared with E. *jump*. There would be nothing unheard of, then, in a Fr. or Eng. *j* corresponding to the same letter in a Scandinavian original. MR. MAYHEW's principal objection, that the use of *Yule* in English, with an initial *y*, and *jolly*, with an initial *j*, shows the two forms to be unconnected, is an entire mistake; because *Yule* is direct from the Norse, while *jolly* has come through a French medium. Nor is it a very serious objection that no adjectival derivative can be pointed out in the Scandinavian languages having the sense of blithe, cheerful, pretty. We have verbs of corresponding signification, undoubtedly derived from *jól*, in Sw. *jula*, to live freely, as if at Yuletide (Rietz); Norse *jula*, to delight, to gladden; *jula seg*, to live in jollity, to lead a joyous life (Aasen); and Du. *joelen*, to revel, to make merry.

H. WEDGWOOD.

I fear Mr. Sweet has been misunderstood; he tells me he *admits* the derivation of the French *joli* from *jól*. What he objected to, naturally enough, was the absurdity of supposing that *jolly* came *straight* from the Norse *jól*, without any intermediate form! for this is what Mr. Metcalfe says; and MR. MAYHEW would have seen what was meant had he referred to the original passage, which runs thus: "The dictionaries, of course, refer this word *jolly* to the French *joli*. But this etymology admits of reconsideration if it is true that *jól* (Yule) signifies 'mirth,' 'jollity,' and that Odin, as the Christmas host of the deities, was called *Jólnir*" (p. 422). No wonder that so muddled a statement excited comment.

That there is no other example of the representation of Norse *j* by French *j* may be due to the fact that there cannot be, by the nature of the case. I know of no other French word beginning with *j* that is of Norse origin. But we may note the Fr. *japper* as answering to English *yap*, and the O.F. *jangler*, to jangle, answering to a Du. *jangelen*, frequentative of *jancken*.

WALTER W. SKEAT.

May an old man, who has never gained skill in digging up roots, ask those who are more learned than himself if the word *jolly*—which, sixty or seventy years ago, was seldom used in England but by naughty schoolboys and more naughty young men, who wished to let the world know that they were “jolly companions every one”—is anything more than a drunken offspring of *jovial*, which has grown up somewhat in this way—*jovial*, *joviality*, *jollity*, *jollily*, *jolly*? No misuse of words or of the parts of speech is more wonderful than that a new tongue—which has sprung up in America like a mushroom—should be more and more used every day by young Englishmen, who now are “awfully” glad to see you, “awfully” obliged if you do anything for them, and “awfully jolly” if the tabby cat has kittens.

RALPH N. JAMES.

Ashford, Kent.

I note an occasional early use of this word in a peculiar sense :—

“Your Mason, your Smith, your Carpenter, and all other Tradesmen whatsoever, none excepted, doe all steale, all lye, all coozen; none of them deales truly, no not one. And which is worst of all, they take a glory therein, and thinke themselves, in so doing, to be *jolly* wise fellows, and Masters of their craft: holding those that deale more honestly (if there be any such) to be simple men, and poore seely fooles that want wit.”—*The Life of Guzman De Alfarache*, written in Spanish by Matheo Aleman, &c., London, printed for Edward Blount, 1622, folio, p. 127.

Again :—

“There are in the United Provinces, many *jolly* towns besides, which may be ranked among them of the first magnitude, especially *Utrecht*, which hath the face of an ancient stately Town, and subsists more by herself,” &c.—*Londinopolis: an Historical Discourse or Perustration of the City of London, the Imperial Chamber and Chief Emporium of Great Britain*, &c., by Jam Howel, Esq., London, folio, 1657, p. 390.

WILLIAM BATES, B.A.

Birmingham.

A RELIC FROM EGYPT: A BIBLE (6th S. ii. 125).—There is copied into the *Overland Mail* of August 20 an extract from a letter of E. D. to “N. & Q.,” stating that he has in his possession a Bible, found on the battle-field of Alexandria, with the name of Col. Thos. Digby, 54th Regiment, inscribed, and he says that this might be an interesting relic to the relatives of the persons whose names are written in it. Might I ask you to inform E. D. that, if he thinks the officers of the 54th Regiment sufficiently representative of the late owner of the Bible to warrant him in making it over to their keeping, it will be carefully preserved and duly valued as a memento of an episode in the regiment’s history.

J. W. HUGHES, Lieut.-Col.  
Com. 54th Regt.

Meerut, East Indies.

EPITAPH IN LYDD CHURCH, KENT, 1420 (6th S. ii. 166).—Lydd, where Cardinal Wolsey was vicar, being in my neighbourhood, I feel called on to reply to an inquiry which I have only lately seen. The required “rest of the inscription” refers, probably, to the Latin epitaph. But the following answer to E. J. B.’s translation may suffice, in the mean time, to “round the period” for some readers’ satisfaction. I give it from the genuine manuscript, and can personally certify that it is of later date than 1420:—

“AUDI ALTERAM PARTEM.

(In answer to the Epitaph on John Motelfont, at Lydd, in Kent.)

O mortal man, who years agone did’st lay thee down to rest,  
And left thy mournful Epitaph for us, a grim bequest,  
We know, as well as e’er could’st thou, these truths:—  
that men must die;  
That all the brightest forms must fade; that pomp is vanity.  
But we have learnt to smile at brows wearing a changeless frown,  
And prize no more thy hermit’s cowl than tinsel pageant’s crown.  
Sententious wisdom dooms our joy, because it quickly ends !—  
As well declare, because some die, ’tis folly to make friends.  
Our flowers must fade, ere winter snow falls from the gloomy sky !—  
Let us their transient beauties prize, before these beauties die.  
Youth flits away, on hasty wings ! be swift, then, catch its bloom,  
And keep its memory in our heart, until we reach the tomb.  
O grim sick-hearted Puritans, who long this earth have trod,  
Ye are unworthy of the flowers, the sunshine; gifts of God.  
It is too much to darken life, with your cold threats and fears;  
It is too much to veil the heavens, with thunder-clouds and tears.  
Our warmer hearts you shall not chill, our cheerful faith not dim;  
We see the bright new world uprise, beyond th’ horizon’s rim.  
Too long in earth-bound sepulchres the springs of joy lay hid;  
Sons of the morning, sing with us, and leave the glooms of Lydd.”

J. WOODFALL EBSWORTH.

Molash Vicarage, by Ashford, Kent.

LINES BY LORD BROUGHAM (6th S. ii. 244).—The article by MR. FITZPATRICK is calculated to mislead. The Château Elinore at Cannes, the residence of Lord Brougham, where his amiable and accomplished daughter died, is not a “cottage,” nor has it any lines “inscribed over it.” It is a noble mansion, imbedded, so to speak, in the midst of charming gardens and pleasure grounds, with a most aristocratic-looking entrance. The house is full of mementoes of the lamented lady in portraits and inscriptions, of which the lines in



question are a specimen. Whether they are by Lord Brougham is a question, as many of his friends contributed their sympathetic tribute. The following beautiful elegy, which is one of the series, is from the pen of the Marquis Wellesley, and is worthy of notice from the elegance and purity of its Latinity. So far as I am aware, it has not hitherto been published:—

"Blanda anima e cunis; Heu! longo exarata morbo  
Inter maternas, Heu! lacrymasque patris,  
Quas risu lenire tuo jucunda solebas,  
Et levis atque mali, vix memor ipsa tui.  
I pete celestes, ubi nulla est cura recessus,  
Et tibi sit nullo mista dolore quies.  
Donec nos tecum, jam optata pace repostos  
Jungat in æterna luce suprema dies!"

(Signed) WELLESLEY, 1839."

J. A. PICTON.

Sandyknowe, Wavertree.

Either MR. FITZPATRICK's friend copied these lines incorrectly or they could not have been composed by Lord Brougham. He was never guilty of bad grammar, and could not have written,

"Where grief and pain thou ne'er *can* know."

He had a villa at Cannes. How was it that his daughter died there in a hired cottage?

JAYDEE.

"ASCANCE" OR "ASCANCES" (4th S. xi. 251, 346, 471; xii. 12, 99, 157, 217, 278; 5th S. iii. 471; iv. 77; 6th S. ii. 311).—I am much obliged to DR. CHANCE for his kindness in calling my attention to this matter, and for the considerate way in which he treats my shortcomings. I certainly overlooked his article, or, if I derived anything from it, it was unwittingly. I will certainly make the correction and give him the credit of the explanation in my next edition but one, the next edition being, practically, out of my hands.

I regret to say I am anything but a regular reader of "N. & Q."; I only do my best to glean what I can occasionally. My set is imperfect, and there is a sad gap in it just at the very place indicated, and I frequently omit to send replies from want of time to write them out. I think this may be held to explain the whole matter. I should certainly be the last person wittingly to omit giving credit to another, seeing that so many have, in the kindest way, given credit to myself.

At this moment I can hardly make up my mind, but I think there is a good deal to be said for *as* in *ascance* being merely the E. *as*, and I suspect DR. CHANCE is right all through. It is worth while just to look at *How chance* in Shakespeare (*King Lear*, II. iv. 60) and Wright's note on it. At the same time we must not omit to give Tyrwhitt the credit of the explanation also. If DR. CHANCE will kindly refer to Tyrwhitt's original note on l. 7327 of the *Canterbury Tales*, he will find that Tyrwhitt has already noted the resemblance to the Italian *quasi dicesse*, and even

refers us to Kilian for the etymology. I have lately bought a copy of Hexham's *Dutch Dict.*, ed. 1658, and I now find in it, "*Alskacc*, ofte [*i.e.*, or] *quansuys*, as if, or forsooth." I have no time to look up the matter further just now. I regret that I did not reprint Tyrwhitt's note in full. I do not know of the spelling *askauncis*.

WALTER W. SKEAT.

Cambridge.

STOTHARD OR ROMNEY (6th S. ii. 225, 312).—Although I was certainly not aware of the indignation my words would arouse, I am glad that my query has elicited F. G.'s reply, because it gives me some of the information I sought. In justice to myself I must, however, point out that my comparison was not a comparison of the whole of Stothard's work with the whole of Romney's, as F. G. seems to imply, but a comparison of a specific oil sketch in the Dyce collection, attributed to Romney, with a specific engraving by Sharp after a design by Stothard—a comparison, I would submit, of a much narrower and more definite kind. And with every disposition to bow to F. G. and the "good authority" which seems to loom behind his words, I must frankly confess that, in this instance (and I was speaking of no other), I still find my knees stubborn and my heart unconvinced. After a second careful comparison of the two designs—and it should be noted that the question is not one of colouring or technique, but simply of design against design—I still think Stothard's the more "refined." No one who compares plate with picture can fail to recognize that in tenderness of expression, intentness, and graceful pose of the head upon the neck, the former has the advantage. Upon the general question, too, I must take leave to add that I think F. G. underrates Stothard. His estimate, at all events, does not coincide with that of some distinguished modern critics. It may therefore be possible that, like Hayley and his coterie, he also overrates Romney. In either case I am not prepared to retort that he knows nothing of the matter because I cannot accept his views. In the first place, I am wholly unacquainted with his achievements as an art critic; and, in the second place, I feel sure that any assertion of this kind is one of the worst possible crutches of an argument.

AUSTIN DOBSON.

AN ENGLISH MISSION TO SPAIN IN 1638 (6th S. ii. 308).—In this year there was an underhand negotiation going on, through the Princess of Platzburg at Brussels, for a Spanish alliance, which was, as Charles hoped, to help him to recover the Palatinate. Most likely the gentleman referred to was sent to convey special instructions to Sir Arthur Hopton, the agent at Madrid. If COL. FERGUSON would kindly let me have a copy of the letter in question he would confer a great obligation on me,

as I might find in it some hints useful for the history on which I am engaged, and I might be able in return to give him more definite information.

SAMUEL R. GARDINER.

South View, Widmore Road, Bromley, Kent.

CROMWELL AND FENNEL FAMILIES (6th S. ii. 268, 317).—It is to be feared that the alleged connexion of the Markham and Cromwell families rests on no stronger basis than mere tradition. Certainly no evidence has ever been produced to show either that Capt. Fennell married Frances Fleetwood, or that Fleetwood, by his wife Bridget Cromwell, ever had a daughter Frances. On the contrary, when writing my Markham notes for the *Westminster Abbey Registers*, I exhausted every available resource, and failed to establish either suggestion. If Fleetwood had a daughter Frances it is more likely that she would have been the child of his first wife, Frances Smith. But, so far as there is any evidence, he had by her only one son, Smith, and one daughter, Elizabeth. Fleetwood, in his will, appears to mention all his children, but no Frances, and makes no allusion to the Fennells. Nor are the Fennells, or such a daughter Frances, mentioned in any of the contemporaneous records of the family that have come under my eye. Against this strong testimony there is an offset only the possibility that, from some cause, the existence of this Frances was ignored by her father and other relations, but this is a suggestion hardly worth serious consideration.

JOSEPH LEMUEL CHESTER.

THE OLD CORNER OF ST. PAUL'S CHURCHYARD : GOLDSMITH'S LIFE AND CARNAN (6th S. i. 475 ; ii. 90, 297).—I think there is little if any doubt that Carnan published at the house made famous by John Newbery, which is now occupied by Messrs. Griffith & Farran. But the title-pages of some books before me are somewhat puzzling, and would almost seem to indicate that at one time there were rival houses in St. Paul's Churchyard. F. Newbery, the son of John, appears to have immediately succeeded his father in the business. John Newbery died in 1767, and a book entitled *Fruitless Repentance* bears F. Newbery's name, the address St. Paul's Churchyard, and the date 1769. It is curious to note that a series of little books called "The Circle of the Sciences," evidently projected by John Newbery, with the imprint "Newbery & Carnan, 65, north side of St. Paul's Churchyard," bears the same date. It may be, however, that the change in the style of the firm was made in that year. F. Newbery's name and the address "Corner of St. Paul's Churchyard, Ludgate Street," appear on the title-page of Lord Chesterfield's *Maxims*, 1777, and the name of "Francis Newbery, Junior," is on the title of a *Dissertation on Fevers*, bearing the date of 1778 ; an edition of Goldsmith's *Traveller*, published in

the same year, has the imprint "T. Carnan & F. Newbery, Junior." Then I find "T. Carnan, successor to Mr. J. Newbery, St. Paul's Churchyard," on the titles of later editions of "The Circle of the Sciences," already referred to, dated 1787, 1788, and 1789. In 1789 "F. Power, successor to T. Carnan, 65 in St. Paul's Churchyard," appears on a book of the *Cross Roads of England*; and "Francis Power & Co. (grandson to the late Mr. J. Newbery), No. 65 in St. Paul's Churchyard," is the imprint borne by a little book on logic dated 1789. But the imprint of "E. Newbery, St. Paul's Churchyard," creates a difficulty which I should be glad to see cleared up. I have before me a number of books bearing his (or her) imprint, the earliest being 1784 and the latest 1802, and I know that he (or she) was succeeded by J. Harris, who in his turn was succeeded by Grant & Griffith, the immediate predecessors of Griffith & Farran, so that from E. Newbery in 1784 to the present time the line is unbroken. The question then appears to be, Were there two publishing houses from 1784 to 1789, and, if so, how came it about that they were merged into the one "E. Newbery," as appears to be the case, inasmuch as nearly all the books of J. Newbery, F. Newbery, Carnan, and Power subsequently appeared in the lists of E. Newbery and J. Harris?

I am still collecting materials for a fuller account of John Newbery and his books than has yet appeared, and I shall be glad of any information that readers of "N. & Q." may be able to afford.

CHARLES WELSH.

Leytonstone.

THE PRICES OF THE MIDDLE AGES AND THE NINETEENTH CENTURY COMPARED (6th S. ii. 282, 317).—I left out all reference to the weight of the pieces of silver by which articles were measured designedly. To have treated this topic fully would have been a very long business. But I should have perhaps said, in order to obviate an objection which is made by so acute and learned an authority as my friend MR. CLIFFE LESLIE, that I did not mean to compare prices, but to compare values, and that in such a contrast the weight of the pieces by which each set of the contrasted objects is priced is of no consequence whatever, provided each set is measured by the same standard. Had I measured the different objects by grains of silver the proportionate rise or fall in values would have been the same, and that is the only important fact to which I invited attention.

JAMES E. THOROLD ROGERS.

Oxford.

There are two or three errors in the third column of the very interesting list of comparative values of various articles given under the above heading that seem to call for correction. The proportion for "malt" should be 13.27 instead of 8.74 ; for



"sheep" 24'52, instead of 22'54; and for "wine," 16'00, instead of 13'00.

JOHNSON BAILY.

Pallion Vicarage.

**SORTS OF ALES** (6th S. ii. 308).—In Chamberlayne's *Present State of England* for 1671 it is said that

"since the late Rebellion, England hath abounded in variety of drinks (as it did before in variety of Religions) above any Nation in Europe...Ale, many sorts of Ales very different, as 1. Cock, 2. Stepony, 3. Stick-Back, 4. Hull, 5. North Down, 6. Sambridge, &c., a piece of wantonness whereof none of our Ancestours were ever guilty."

In succeeding editions this list of "ales" was increased. Thus, to the six already mentioned, 7. betony, 8. scurvy-grass, 9. sage, were added in 1673; 10. college, in 1682; 11. Derby, in 1694; 12. Nottingham, 13. Sandback, 14. China, and 15. butler's, in 1702. After this no new names were added to the list. "Sambridge" appears in the several editions from 1671 to 1694, when it is replaced by "Sandback" (a town in Cheshire noted for its ale). It is probable, therefore, that "Sambridge" was either a vulgarism or a misprint. "Stepony" evidently took its name from Stepney (noted for its buns and ale), but, according to Grose, the liquor in question was in fact not really ale, but a decoction of raisins and lemons, sweetened with sugar. The name "stick-back" can hardly have been derived from any vegetable ingredient; more probably it was merely adopted to indicate the potent character of the ale, analogous to "stingo."

EDWARD SOLLY.

**LADY O'LOONEY'S EPITAPH** (6th S. ii. 284).—

It is, I think, beyond all doubt and question that this strange epitaph is not at Pewsey. The Rev. Thomas F. Ravenshaw, M.A., F.S.A., Rector of Pewsey, Wilts, published his *Antiente Epitaphes*, from A.D. 1250 to A.D. 1800, London, 1878; and in pp. 184-6, he has given in full what your correspondent has given in part, with this brief footnote:—"In a very mutilated form this epitaph has long been current as that of 'Lady O'Looney,' and was said to be found at Pewsey, Wilts."

ABHBA.

This "eccentric epitaph" is not at Pewsey, or, indeed, anywhere else in its popular form, which is really an inaccurate condensation of that seen by R. F. S. at St. George's burying-ground. The original is printed at length in the appendix to my *Antiente Epitaphes* (Masters). Dickens, in *Household Words*, first assigned it to Pewsey, and I was for a time much worried by incessant applications for "correct copies."

T. F. RAVENSHAW,

formerly Rector of Pewsey, Wilts.

**"BLUFFED"** (6th S. ii. 310) no doubt means "muffled." "Bluff" is an old word signifying to blindfold, to hoodwink. See Phillips's *World of*

*Words*. Halliwell, in his *Dictionary*, gives "bluffers" as a Lincolnshire word for blinkers.

H. T. E.

**"MINGINATOR"** (6th S. ii. 310).—An obvious corruption of "iminator," or image-maker, a statuary, a frequent term in mediæval records of building and architecture.

F. G. S.

In the second edition of *A Collection of English Words* (Lond., 1691), p. 49, Ray further observes, after stating that it is in use in some parts of Yorkshire, "corrupted perchance from Engine."

ED. MARSHALL.

**C. J. MATHEWS, ACTOR** (6th S. ii. 309).—The mention of Mathews in Elmes's (not Eames) *Life of Sir C. Wren* occurs as an addendum after the preface.

L. PH.

**BURNING ALIVE, A.D. 1712** (6th S. ii. 285).—Does not this mean merely branded?

W. D. S.

**THE "BOW BELL" AT BLAKESLEY, NORTHANTS** (6th S. ii. 264).—

"Et etiam idem C'licus p' tempore existens cotidie vnam campanam eccl'ie de Blakesley p'dict' pulsabit tempore congruo mane & vesp'e p' daybell & ignitegie, horis conuenientibz scd'm tempora anni.....Et etiam idem C'licus voc' decan' pulsabit quolt' die ad quartam horam post nonam vnam campanam eiusdem eccl'ie de Blakesley p' quartum vnus hore ad suic'm vnus Antiphoni be' Marie virginis scd'm cursus & tempora Anni in eccl'ia p'd'ca cantand' p' ip'm decan' & pu'os quos p' tempore docu'it."

Extract from an old Blakesley deed, dated 9 Edward IV., in the possession of Y. B. Birmingham.

**THE ETYMOLOGY OF "BEDFORD"** (6th S. i. 173, 460; ii. 249).—I had not thought to say more, having shown that *bedica* (with short *i*) has nothing to do with *bediking* or fortification. But we are now asked to believe that *Bed-* represents the A.-S. *beadu*, war, on the strength of the form *Beaden*. The proposer of this etymology is bound to tell us how he declines *beadu*, and which case of it bears any sort of resemblance to *beaden*.

CELER.

**EDGAR ALLAN POE** (6th S. ii. 167, 214, 236, 275).—Charles Pierre Baudelaire, a French poet and admirer of the eccentric and grotesque, devoted himself heart and soul to the translation of Edgar Poe's works, four volumes of which were published in 1856-65, 8vo. Cf. *Dictionnaire des Contemporains*, fourth edition; *La Felière et Decaux: Ch. Baudelaire* (1868, 32mo.); Asselineau, *Ch. Baudelaire: sa Vie et son Œuvre* (1869, 8vo.); *Ch. Baudelaire: Souvenirs, Correspondance et Bibliographie* (1872, 8vo.).

WILLIAM PLATT.

Broadstairs.

Bret Harte has parodied Poe's weird verses, *Ulalume*, in a piece entitled "The Willows, after

Edgar Allan Poe" (*The Heathen Chinee*, &c., Ward & Lock, p. 60). EDWARD H. MARSHALL.  
6, King's Bench Walk, Temple.

Numerous parodies of *The Raven* have appeared during the last few years in the *Newcastle Weekly Chronicle*, *The Vulture*, by Mr. Brough, among the rest. P. J. MULLIN.

MR. MOREFILL'S communication is full of interest. Although an Hungarian scholar, I have not seen the translation to which he refers. *Nagy Szellemek* (*Great Men*), by Thomas Szana (Budapesth, 1870), contains a life of Poe, with Magyar versions of *The Raven* (*A Holló*) and *To One in Paradise* (*Az ég egy angyalához*), by Endrödy.

J. H. INGRAM.

Howard House, Stoke Newington Green, N.

The first and last verses of a parody on *The Raven*, which appeared in *The Tomahawk*, are as follows:—

"*The Craven*.

Once upon a midnight lately might be seen a figure stately,

In the Tuileries sedately poring over Roman lore;

Annotating, scheming, mapping, Cæsar's old positions sapping,

When there came a something rapping, spirit rapping, at the door.

"'Tis some minister," he mutter'd, 'come, as usual, to bore.'

So to Cæsar turn'd once more.

"Prophet," shriek'd he, 'thing of evil! here we fear nor God, nor devil!'

Wing thee to the house of Hapsburg! Up to Austria's heaven soar!

Leave no bloody plume as token of the lies my soul has spoken!

Leave my iron will unbroken! Wipe the blood before my door!

Dost thou think to gnaw my entrails with thy beak for evermore!'

Quoth the eagle, 'Jusqu'à mort.'

The above was written shortly after the death of Maximilian.

WM. FREELOVE.

Bury St. Edmunds.

CHRIST'S HOSPITAL (6th S. ii. 67, 113, 138, 156, 193).—In Trollope's *History of Christ's Hospital* the following scholars are mentioned "of whose character and attainments the Hospital is justly proud":—1. Edmund Campion, known in history as Father Campion the Jesuit; 2. David Baker, Roman Catholic author; 3. John Vicars, poet and author; 4. Joshua Barnes, Regius Professor of Greek, Camb.; 5. James Jurin, M.D., President, Royal College of Physicians; 6. Jeremiah Markland, Greek scholar; 7. T. Fanshawe Middleton, Bishop of Calcutta.

I may also mention, of those passed away, James Scholefield, Regius Professor of Greek, Camb., and Edward Rice, Head Master of Christ's Hospital for some years, and remembered with great respect by old Blues; and at the present date,

Sir Henry Sumner Maine, K.C.S.I., Professor of Jurisprudence, Oxford; Right Rev. Rowley Hill, Bishop of Sodor and Man; and G. H. Croad, Secretary of London School Board.

C. H. I. G.

"BLUE MOON" (6th S. ii. 125, 236).—I have twice heard this expression used by educated persons in the sense referred to. "Once in a blue moon" was used to mean "extremely seldom." The fathers of both these persons were born in Suffolk, and I think it must be an East Anglian phrase.

W. D. SWEETING.

Peterborough.

"JINGO" (5th S. x. 7, 96, 456; 6th S. i. 284; ii. 95, 157, 176).—*Jingo* is at least as early as Goldsmith's Miss Carolina Wilhelmina Skeggs; but if the song at p. 157 is worth recording I can supply the missing verses:—

"The farmer's dog leapt over a stile,  
And his name was little Bingo.

B with an I,

I with an N, &c.,

And his name was little Bingo.

This farmer had a pot of good stuff,

And he called it right good stingo.

S with a T,

I with an N, &c.,

And he called it right good stingo."

Then comes, I presume, the third verse, which I never heard before. P. P.

In Michael Scott's *Tom Cringle's Log*, at the beginning of chap. v., a negro ditty is given as follows:—

"Fader was a Corramantee,

Moder was a Mingo;

Black picaniny buca wantee,

So dem sell a me Peter, by Jingo,

Jiggery, jiggery, jiggery."

It must be remembered that Michael Scott's descriptions are all from personal observation.

GREVILLE WALLPOOLE, M.A., LL.D.

23, Porten Road, W.

INN SIGNS (6th S. ii. 164, 259).—

"This gate hangs high and hinders none;  
Refresh and pay and travel on."

This was, as I have heard my grandfather tell in driving me from Cambridge to Burwell, a notice written on a gate which formed the signboard of the inn which is still known as "The Gate," Langmeadow, some six miles from Cambridge, and near Anglesey Abbey. I am speaking of twenty-five years ago.

GEO. J. JOHNSON.

The following cutting from the *Lytham and Kirkham Times* (Lancashire) of Wednesday, September 22, contains an inscription from an inn sign in this neighbourhood very similar to those already quoted:—

"THE 'HIGH GATE' AT NEWTON-LE-SCALES, FYLDE.—Many of our local readers know 'The High Gate'



Tavern at Newton, but there will not now, we fear, be many left who remember the old sign. Between two poles some twenty feet high hung a signboard about seven feet vertically and three feet wide. On the upper end of it was pictured a field gate, and underneath that were painted the following rhymes:—

'This gate is high, yet hinders none  
From staying or from going on;  
But good advice I'd have you take  
Both for yourselves and landlord's sake.  
Stay, travellers, yourselves regale  
With spirits or with nappy ale,  
When you will go much better on,  
Yet call next time and see old John.'

'Old John' has been dead many a year and the sign is no more. Possibly John's successor was not John. It might have been Ephraim, and as Ephraim will not, any way you put it, rhyme with 'on,' the sign and rhyme were dispensed with together. We shall be obliged if any of our readers will inform us where a similar doggerel invitation is now to be seen."

C. R.

Lytham.

"CEREMONY" (6th S. ii. 192).—You say, "Bopp derives *cerimonia* from Sanskr. *kri=facere*, and Smith, *Lat. Dict.*, suggests that it may be connected with *curare*." So much the worse for them. They are but guessing, both of them. But who am I smiting two such learned men? My modesty is not compromised, I hope. It is the facts that sustain me. The first two syllables, *cere*, represent *Cere*, the name of the largest, wealthiest, and most luxurious of the Confederate cities of Etruria. Evander says to Æneas (Virg., viii. 625):—

"But mighty nations I prepare to join  
Their arms with yours, and aid your just design:  
Not far from hence there stands a hilly town  
Of ancient building and of high renown,  
Torn from the Tuscans by the Lydian race,  
Who gave the name of *Cere* to the place.  
Once fair Agylla called, it flourished long  
In pride of wealth and warlike people strong,  
Till cursed Mezentius in a fatal hour  
Assumed the crown with arbitrary power."

Romulus took from *Cere* his religious rites, and especially his vestal virgins. Tullus Hostilius is said to have been an Etruscan of the great city *Cere*. Ancus Martius, the fourth king, established the Jus Ceretium, giving particular rites and privileges to all the Cerites. Thus early the name *Cere* was used to form compound terms.

"In the year [A.U.C.] 365, when the Gauls besieged Rome, and threatened to overwhelm and ruin the whole of Italy, the vestal virgins and the sacred fire were sent to *Cere*. We are told that one Albinus, a plebeian, who was fleeing away, and was in his chariot with his wife and children, overtook them, barefooted and bleeding, conveying the palladium and the holy vessels, on the Mount Janiculum, now Montorio, and that he immediately stopped and alighted, declaring that he would not ride whilst the ministers of the gods walked. He made the vestal virgins take the place of his own family in his chariot, and conducted them safely to *Cere*, where they were received and entertained with the utmost honour until they could return to their own city. Strabo, moreover, says that the Cerites attacked the Gauls in their retreat and took

from them all the spoil which they were bearing away, and which they immediately restored to the Romans. The Senate, in gratitude, called all their sacred rites henceforward *Ceremonia*, and hence our word *ceremony*."

All this I have compressed from *Etruria* by Mrs. Gray. No etymology can be more interesting or more definitely fixed. The guesses of Bopp and Smith are as wide of the truth as guesses usually are, and their authors are convicted of ignorance of history not creditable to them.

W. G. WARD, F.R.H.S.

Perriston, Herefordshire.

SCRAP-BOOK GUM OR PASTE (6th S. i. 495; ii. 212, 238).—I have never found anything equal to starch, which should be made as thick as possible and used when new-milk warm or a little warmer. If used too hot it will "cockle" the paper. The "old prints on unsized paper" are difficult to deal with, but I should expect starch to be better suited to them than either gum or paste, both of which are very unsuitable. They will mount with gold-beater's skin, but this requires great delicacy and much patience to look well when done.

HERMENTRUDE.

THE STORY OF THE DEATH OF PAN (6th S. i. 495; ii. 298).—Larousse has the following, article "Pan":—

"Mais ce qui est resté surtout célèbre, c'est cette locution: *Le grand Pan est mort*, qui signifie à proprement dire: le monde ancien n'existe plus, il est menacé par l'éclosion d'un monde nouveau. Plutarque est le premier qui ait révélé ce mythe. Il rapporte que, sous le règne de Tibère, quelques années après l'apparition du christianisme, un certain pilote, nommé Thamas, qui naviguait dans la Méditerranée, entendit ces mots retentir au milieu de la nuit: *Le grand Pan est mort!* puis de tous côtés s'élevèrent des plaintes et des gémissements, comme si la nature entière se fût désolée et mise en deuil."

Larousse then gives passages upon the subject from Rabelais, Proudhon, and Ed. Texier.

There is an interesting note upon this saying, as illustrated by the well-known passage in Milton's "Ode on the Nativity," in Mr. Masson's *Milton's Poetical Works*, vol. iii. p. 355.

EDWARD H. MARSHALL, M.A.

LANDEG FAMILY (6th S. i. 456; ii. 93, 292).—It is quite possible—I would almost say certain—that this name is Welsh. *Glandeg*, "comely and fair," is a compound adjective of a kind sufficiently common in Welsh, composed of two simple adjectives, *glân*, "clean," also "handsome, beautiful," and *teg*, "fair." Now Welsh words beginning with *g* often in construction drop that initial, and thus *glandeg*, used with a noun, would become *landeg*. Further, this adjective is often used humorously or half scoffingly with proper names, as *Sion landeg*, *Wil landeg*, "fair Jack," "comely Will." It is by no means improbable that the word thus applied to some one, at first jocularly or as a kind of nickname, was (as has often happened

with nicknames) permanently adopted, and so became a regular surname. It may be added that the above use of *glandeg* is common in Glamorgan.

THOMAS POWELL, M.A.

Bootle College, near Liverpool.

This name no doubt may be of Welsh origin. Perhaps such a local name might be found on old maps. I take it I have given the proper meaning of the name.

R. S. CHARNOCK.

Boulogne-sur-Mer.

To "COUNTY-COURT" (6th S. ii. 84, 154).—Lord Campbell could not have lived to 1858 without hearing many words formed in this manner. I remember one of a similar character. There was an active magistrate, living in Nottinghamshire some fifty or sixty years ago, named John Thomas Becher. People brought before him and punished were said to be "John-Thomas'd." "I'll John-Thomas you" was an expression frequently used in the neighbourhood of Southwell, meaning "I will summon you" or "get a warrant for you." I have heard the county court called the "twitch court." I was once on the coach-box riding through North Derbyshire. The coachman pulled up at a public-house in a village where several men were standing at the door. One of them called out to coachy, "When art tha goin' to pay me that bit o' tin as tha owst me? If tha dostna afore long I'll put thee i' th' sma' sieve." The "small sieve" was the county court.

ELLCEE.

Craven.

WOMAN'S TONGUE (6th S. i. 272, 404, 504; ii. 196).—The lines quoted by MR. STAVENHAGEN JONES remind me of an epigram on the same subject which I copied, but I know not whence, fully fifty years ago. The copy is before me, and I now recopy it:—

"How wisely Nature, ordering all below,  
Forbade a beard on woman's chin to grow!  
For how could she be shav'd, whate'er the skill,  
Whose tongue would never let her chin be still?"

I. E.

"PRUDENT"=VIRTUOUS OR CHASTE (6th S. i. 293, 480; ii. 77).—If Churchill may be credited as an authority, in his day "prudence" and "virtue" were antithetical terms, as in his poem entitled *Night*, published in 1761, and addressed to his friend Robert Lloyd, there are these lines:

"Prudence, of old a sacred term, implied  
Virtue, with godlike wisdom for her guide,  
But now, in general use, is known to mean  
The stalking-horse of vice, and folly's screen.  
The sense perverted, we retain the name;  
Hypocrisy and Prudence are the same."

A tutor then inculcates the truth of the above in an address (too long for quotation) to his favourite pupil.

Does not prudence prevent our speaking or acting improperly, and, that it may not miss its

aim, try to discover the bad ways in order to avoid them? Such is the definition I have somewhere read of prudence. *Prudent*=virtuous seems to be the meaning in *Don Juan*, i. 66:—

"Some people whisper

That Inez had, ere Don Alfonso's marriage,  
Forgot with him her very prudent carriage."

FREDK. RULE.

Ashford, Kent.

Miss Braddon seems to delight in this or a somewhat similar use of the word, for I have just met with it three times in the second volume of her novel *Barbara*. The first passage (p. 41) runs as follows: "You're a precious deal better off than when you were barmaid at Lanherne's." "No, I'm not," said Molly, with conviction; "for then everybody in the place knew I was a *prudent* young woman, and now they don't." "I don't know what you call *prudence*," grumbled Mark, waxing savage. "You were a most audacious flirt." The Molly here mentioned is really married to Mark, but is generally supposed to be his mistress only. In the second passage (p. 129) we have, "'Wasn't it rather a strange thing for a *prudent* young woman to do?" asked Mrs. Peters"; the strange thing being her having gone from London to Southampton, without her mother's knowledge, to see her lover start for India. The third passage (p. 226) is: "'But there are looks that mean as much as kisses; looks which no *prudent* young woman would expose herself to.'"

I had passed more than fifty years of my life without seeing or noticing a single example of this use of the word, and now the examples pour in upon me (accidentally) faster than I want them.

F. CHANCE.

Sydenham Hill.

ELECTION COLOURS (6th S. i. 355, 382; ii. 175).—Blue is the Conservative colour in Suffolk, and yellow the Liberal; and the following at election time is frequently repeated:—

"True blue will never stain,  
But yellow will with a drop of rain."

WM. FREELOVE.

Bury St. Edmunds.

CHRISTMAS AS A CHRISTIAN NAME (6th S. i. 281, 404; ii. 115).—In the town in which I live are two brothers, one of whom was baptized Christmas and the other Valentine. They were born respectively on December 25 and February 14.

J. R.

Leigh, Lancashire.

T. H. WILLIAMS (6th S. ii. 85, 172).—This artist, in addition to the pictures exhibited at the Royal Academy and other places in London, etched, lithographed, and published a large number of views in Devon and Cornwall. He contributed several illustrations to Moore's *Devon*.



Mr. Davidson, in his *Bibliotheca Devonensis*, gives a list of no fewer than ten of his publications on Devon and Cornwall, ranging from 1801 to 1828. One of these, *Picturesque Excursions in North Devon*, contains twenty-eight etchings. My own collection of Williams's publications contains examples of his work in etching, lithography, and finished engraving by other hands, viz., J. Smith, Ranson, T. Higham, Deble, &c. Only a few days ago I picked up four little lithos from his hand.

G. T.

Exeter.

Having made inquiries of a friend, one of a family of celebrated artists of the name of Williams, I have received the following reply:—

"I am sorry I can give you but little information. The artist is not a member or relation of our family. On referring to the catalogue of the Bristol Academy for 1879 I find the following local names:—C. N. Williams, 37, Whiteladies Road, Clifton; A. Williams, St. Mark's Place, Stapleton Road, Bristol; Miss M. S. Williams, 5, Sherburne Villas, Clifton."

EMILY COLE.

Teignmouth.

A REVIVAL AT YORK MINSTER (6th S. ii. 305).—It would be interesting to know whether the Collect and Versicles recently taken into use at York Minster, and said to have "long been disused," have ever been used since the Prayer Book of 1549 was established for use in our cathedrals and churches. It would also be interesting to know whether the Dean and Canons have also begun to obey a much more important injunction, the third of the same set, and which orders a daily celebration of the Holy Eucharist at nine o'clock. The injunctions in question have long been in print in the Annotated Prayer Book, pages xxv, xxvi.

HILTON HENBURN.

POETICAL QUOTATIONS PRINTED AS PROSE (6th S. i. 153, 283, 342; ii. 156, 293).—See Mr. W. T. Dobson's *Literary Frivolities* (Chatto & Windus), and a notice of the book which appeared in the *Athenæum* of Oct. 9. The reviewer quotes the following well-known passage from Dr. Maginn's description of the author of *Vivian Grey*:—

"O reader dear, do pray look here, and you will spy the curly hair and forehead fair, and nose so high, and gleaming eye, of Benjamin Dis-rae-eli, the wondrous boy who wrote *Alroy* in rhyme and prose, only to show how long ago victorious Judah's lion-banner rose."

Also an extract from one of Macaulay's letters to his sister Hannah:—

"My Darling,—Why am I such a fool as to write to a gipsy at Liverpool, who fancies that none is so good as she if she sends one letter for my three! A lazy chit, whose fingers tire in penning a page in reply to a quire! There, miss, you read all the first sentence of my epistle, and never knew that you were reading verse."

WM. H. PEET.

## Miscellaneous.

### NOTES ON BOOKS, &c.

*In Gipsy Tents*. By Francis Hindes Groome. (Edinburgh, Nimmo & Co.)

MR. GROOME'S book may be safely recommended to all who take an interest in Gipsy life. He speaks with the authority of one who is personally acquainted with many Gipsy families in England, and who has conversed with various representatives of their wide-spread cousinhood abroad. And he is, as might be expected in the case of the author of the erudite article "Gipsies" in the *Encyclopædia Britannica*, thoroughly conversant with the literature devoted to the subject with which he deals. The whole of the volume is worthy of careful reading. But some parts of it are of special interest, representing the results of the author's own experiences, or the conclusions at which he has arrived on some of the questions relating to Gipsy speech and origin which still remain unsettled. His sketches of Sylvester Boswell and John Roberts, both of whom have studied the grammar of the Gipsy tongue, and committed their ideas about it to paper, are very attractive, as are also the specimens given of the simple talk which goes on in the tents pitched by his wandering acquaintances. These will prove agreeable to all readers, but students of folklore will take a special interest in the accounts of Gipsy burial in the fifth chapter, the legends in the ninth chapter which connect the modern Gipsies with the *kōmodromoi* of Byzantine writers, the folk-tales gathered from various Gipsy sources, and many of the notes, of which the following may be taken as a specimen:—"To Gipsies all over England the water-wagtail is known as the *Rōmano chirkilo*, or 'Gipsy magpie,' and they believe that its appearance foretells a meeting with other Gipsies, kinsfolk or strangers, according as it flies or does not fly away; also that the Gipsy lad who kills one of these birds is sure to have a lady for his sweetheart (*suvēla raūni*). According to Dr. Richard Liebich's *Zigeuner in ihrem Wesen und in ihrer Sprache* (Leipzig, 1863), German Gipsies also designate the water-wagtail as *Romano tschirkulo*. Why, Dr. Liebich omitted to inquire. It is a noteworthy fact that the Greeks had a saying, as old at least as the fifth century B.C., 'Poorer than a *kinklos* (*κίγκλος* = water-wagtail), and that peasants in the third century A.D. called homeless vagabonds *kinkloi*. I do not seek to derive, with Erasmus and Pierius, *Cingarus* (Zingaro, Tchinghiané, Zigeuner, &c.) from *kinklos*, a water-wagtail, believing these words to have been as distinct originally as *Gipsies* (Egyptians) and *vipsys* or *gipseys* (eruptions of water in the East Riding of Yorkshire: cf. William of Newburgh's twelfth century *Chronicle* and Camden, *sub* 'East Riding'). But may not Gipsies have been led, by the resemblance of its name to theirs, to adopt the water-wagtail as the Gipsy bird? and why did Theognis and Menander apply to the water-wagtail the epithets 'much wandering' and 'poor' unless the bird was associated in their minds with some poor wandering race? Possibly we have here a slight confirmation of the theories of MM. Bataillard, Mortillet, Chantre, E. Burnouf, and others, according to which there were Gipsies in Europe in prehistoric times."

1878-1879, *L'Italie Actuelle: Lettres à un Ami*. Par Emile de Laveleye. (Hachette & Co.)

MOST travellers who have visited Italy have belonged to either the category of *virtuosi* or to the ever-increasing class of muscular Christians rejoicing in the name of "globe-trotters." In France, Voltaire's adversary, the *Président de Brosses*, is the best known representative of the former, whilst Alexandre Dumas is a fair specimen of

the latter. M. Emile de Laveleye states very plainly, at the beginning of his new book, his intention of opening out for himself a new field. The development of economic sciences has always been his study of predilection; he has examined it in Germany, in Belgium, and in France; he now wishes to investigate it in the Italian peninsula, and the inquiry must be of the deepest importance if, as he remarks, the sciences have not progressed to such an extent anywhere else, save on the other side of the Rhine. We always feel that, with M. de Laveleye as a guide we are perfectly safe. He is a liberal in the best sense of the word, and he helps us to correct many mischievous remarks and applications which either party spirit or ignorance is so fond of spreading abroad through the medium of the newspapers. Some persons might perhaps be inclined to think that he sees Italy *couleur de rose*, but the observations he offers are always confirmed by the natives themselves, and in many passages of his book he leaves to intelligent Italians the task of unfolding and maintaining his own theories on political economy. If, besides, we wish to know really what these theories are, we have only to read M. de Laveleye's speech at the banquet given to him by his Italian *confrères*, Signor Minghetti in the chair. One of the principal articles in his political programme is the division of property; and the parallel he draws on that subject between Switzerland and Italy is extremely interesting. On the ever-momentous question of the Church and its relation with society, M. de Laveleye takes the anti-clerical side. He praises as they deserve the endeavours of Gioberti, Rosmini-Serbatì, Tocqueville, and Montalembert to bring about the *entente cordiale* between the Vatican and the "principles of '89"; but with the Syllabus and the omnipotence of the Jesuits staring us in the face, he is thoroughly justified in saying that the contemplated alliance is utterly impossible. In conclusion, the book we have thus briefly noticed is one which we can heartily recommend to our readers; it gives abundant information in the most entertaining manner, and is equally valuable whether we consider it as a photograph of modern Italy or a study of political economy.

*Assyrian Texts.* Selected and Arranged with Philological Notes by Ernest A. Budge, M.R.A.S. (Trübner & Co.)

THE hope expressed by Mr. Layard, that the day would come when every cuneiform inscription would be deciphered, seems now verging towards consummation. In the work before us Mr. Budge has rendered much assistance to the student of this difficult Shemitic tongue by giving a selection of texts illustrated by copious notes and comparisons with the Hebrew. To any lover of antiquity such a work must be of the deepest interest, since great results are to be looked for in this branch of study which will throw light on Biblical research. Some time has elapsed since the reading of the inscription on the black obelisk, now in the British Museum, confirmed the history of Jehu as we read it in the Bible. The names of Jehu, the son of Khumri (Omri), and of Hezekiah both occur in these records; and it is with living interest that we read, in the annals of Sennacherib, of "Hezekiah, King of Judah, who had not submitted to any yoke," and of the boastful contempt of the Assyrian monarch, with his "I besieged, I captured," like the "Veni, vidi," of Cæsar. Compared with the records of Egypt, there is here manifest much of that fire which is lacking in the mighty memorials of eternal stability and wonderful grandeur of the works of the Pharaohs. Egypt endures where much of Assyria has vanished; and, as a whole, the impressions conveyed by the two nations are distinctly at variance, indomitable desire of conquest being a great characteristic of the

one, immutable existence of the other. These thoughts, however, though of vast moment historically, are only minor topics to the Biblical student, who feels that light is dawning out of the dust-heaps of fallen empires, and who looks to Assyrian scholars for great things to come; to such a result Mr. Budge has here contributed. The subject is one of which very little is generally known, and the volume before us is amongst the first of its kind. We cannot but look forward, after the present instance of the editor's knowledge, to a second publication which, as the result of his labours, is announced to be forthcoming.

*Tales of our Great Families.* By Edward Walford, M.A. Second Series. 2 vols. (Hurst & Blackett.)

THE articles collected in these two volumes originally appeared in the *Queen*, and were well adapted for the purpose which they served in the columns of that popular newspaper. The journalist has achieved a success, if his gossip amuses a large circle of readers and leaves an agreeable recollection of the leading incidents. But when such sketches are reprinted, and claim a place on our library shelves, the collected series challenges a severer criticism, and inaccuracies of detail which passed unnoticed in a weekly newspaper seriously detract from the value of the book. So practised a writer as the author of *Tales of our Great Families* could scarcely fail to produce a readable book on a subject of inexhaustible interest with which he is so well acquainted, but he would have been better appreciated by his readers if he had taken more pains to satisfy the requirements of modern critical research. The origin of the house of Stuart is a genealogical problem of the highest interest, which has of late years been very fully discussed; but the valuable investigations of Mr. Eytton and others are completely ignored, and the exploded fables of Banquo and his wife, the Countess of Brittany, are gravely repeated as history. In his baronial genealogy Mr. Walford is singularly infelicitous. He should have known that Hastings of Ashill was not the son of William the Conqueror's Portreeve of Hastings, and the Cambro-Norman descent of the Irish Fitzgeralds is familiar to every reader of Giraldus Cambrensis. Again, who could suppose that "the local grandee named Bardolfe," whose sister married John Russell of Dorsetshire in 1202, was the Lord of Wormgay, whose widow married the famous Hubert de Burgh? This want of accuracy is not confined to the Norman period. Sir William Hewitt, the Lord Mayor of 1559, was not "a pinmaker," but a clothworker; and the present Lord Henley is not the last Lord Northington's maternal grandson, for he is well known to be the grandson of the first Sir Robert Peel.

*Our Nationalities.*—1. *Who are the Irish?* 2. *Who are the Scotch?* By James Bonwick, F.R.G.S. (David Bogue.)

To the question, "Who are the Irish?" some, thinking only of certain scenes in the legislature of the United Kingdom, would perhaps answer, "The Obstructionists." Mr. Bonwick, however, has nothing to do with the region of political party spirit. He deals only with history and ethnology. That there is no difference between Celt and Teuton, as Mr. Bonwick would seem to wish us to believe, we cannot admit, notwithstanding the high authority quoted for that view. On the contrary, we hold that it is the presence of the Celtic strain that runs with scarcely an exception through the whole of the baronage of Scotland which differentiates that portion of Scottish society from the parallel class in England. North of Tweed the Norwegian, Danish, or Norman immigrant necessarily made good his settlement by marriage with a Celtic



Heiress. South of Tweed this process, equally of necessity, connoted alliance with another branch of the same Teutonic stock. Mr. Bonwick has read widely—we might say omnivorously—in pursuit of the principal theories on the subjects of his present undertaking. But he has collected evidence of the most varying value, with far too little attempt at sifting it. He cites a book by a Mrs. Wilkes, written to prove that Ireland was “Ur of the Chaldees,” with almost as much confidence as he cites the works of Celtic scholars like Mr. W. F. Skene and Mr. J. F. Campbell. And when he tells us that “Jeronakron” (*sic*) (the sacred promontory of Ireland) is an “Iberian word,” we are tempted to ask whether the Iberians spoke Greek. In his classification of the races in Scotland Mr. Bonwick unfortunately gives free scope to fanciful etymology. He revives the utterly exploded theory of the descent of the Douglasses from Theobaldus Flammaticus, and unhesitatingly dubs them a “Flemish family.” Why not a family from “Ur of the Chaldees”? The Flemish element seems to be a favourite one with Mr. Bonwick, and, in order to bring it to the front, he accomplishes some remarkable genealogical *tours de force*. We think Mr. Bonwick’s undertaking a praiseworthy one, but we also think that his manuals must be read with critical vigilance.

“ANNALS OF EXETER COLLEGE,” in the present number of the *Edinburgh Review*, will have an attraction not only for those who have been and are being educated on Bishop Stapledon’s foundation at Oxford, but also for Devonians and Cornishmen in general, although these by recent legislation have been deprived of their exclusive rights to its scholarships and fellowships. Eloquently does the writer of the article tell the history of the foundation through the various changes it has undergone, and justly does he congratulate the College on possessing within its own walls as a Fellow, in the person of Mr. Boase, an antiquary willing to search among the mouldering records of bygone ages for details of life at Exeter College during the Lancaster and Tudor periods.

WE would remind our readers that the committee of the Topographical Society of London have made arrangements for the holding of the inaugural meeting of the Society on Thursday, the 28th inst., at four o’clock, in the Long Parlour at the Mansion House, the Lord Mayor presiding. Cards for the meeting may be obtained from Mr. H. B. Wheatley, F.S.A., 18, John Street, Adelphi.

THE ancient Roman pavement at Woodchester having been lately uncovered, and found to be deficiently figured in the drawings of Mr. Lysons’s book on *The Roman Villa*, 1797, Mr. Bellows, of Gloucester, was, with the sanction of the rector and churchwardens, instructed to prepare a coloured drawing of the work as it is at the present time. The drawing has now been executed, and copies, with an account of the pavement, may be had of Mr. Elliot Stock, Paternoster Row.

MR. J. HORSEFALL TURNER is editing, with notes and illustrations, the *Nonconformist Register of Baptisms, Marriages, and Deaths*, compiled by the Revs. Oliver Heywood and T. Dickenson, 1644-1702, 1702-1752, generally known as the *Northowram or Coley Register*.

AMONG Mr. Murray’s list of forthcoming works are:—*Mrs. Grote: a Sketch*, by Lady Eastlake; *Personal Life of David Livingstone*, by W. G. Blaikie, D.D., LL.D.; *Life and Letters of Lord Chancellor Campbell*; *Christian Institutions: Essays on Ecclesiastical Subjects*, by Dean Stanley; *English Studies of the late Rev. J. S. Brewer, M.A.*; *A Dictionary of Hymnology*, by Rev. John Julian, F.R.S.L.; Elwin’s edition of the *Works of Alexander Pope*, vol. iii. Poetry; and the *Life of Jonathan Swift*, by Henry Craik, B.A.

## Notices to Correspondents.

We must call special attention to the following notice:

On all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

CORRESPONDENTS are requested to bear in mind that it is against rule to *seal* or otherwise *fasten* communications transmitted by the halfpenny post. Not unfrequently double postage has to be paid on their receipt, because they have been “closed against inspection.”

J. GOULTON CONSTABLE.—You are aware, we presume, that two Countesses of Warwick bore the Christian name of Frances, *t. Jac. I. and Car. I.* But we cannot find much about either of them. Both are mentioned in Dugdale’s *Warwickshire*, and Lysons gives some details concerning the latter of the two in his *Environs of London*, 1795, vol. ii. p. 483. Of the former, as the daughter of Sir Christopher Wray, L.C.J., *t. Eliz.*, you may not improbably find some record in Mr. Dalton’s *History of the Wreys of Glentworth. Morant’s Essex*, 1816, vol. ii. p. 101, gives an account of the Rich family, *s.v.* “Lees Priory,” where the second Frances, Countess of Warwick, was buried in 1634.

C. B.—Elizabeth’s ambassador could only be accredited to the King of France, though a secret emissary might be sent to the chiefs of a party. Charles IX. suc. 1560, and d. 1574. Obviously, therefore, Charles could not entertain anybody at the Tuileries “twelve years” after 1564. But he might have received there Edward, thirteenth Lord Clinton, K.G., Lord High Admiral of England, *cr.* Earl of Lincoln May 4, 1572. And Edward, Earl of Lincoln, was in Paris, for the ratification of a treaty, in August, 1572. See Froude, *Hist.*, vol. x. p. 378.

H. G. ATKINSON.—The legal year in England commenced on Lady Day (March 25) down to Jan. 1, 1752, when the statute 24 Geo. II. c. 23, came into operation, and introduced at the same time the Gregorian reform of the calendar. In Scotland the legal year had statutorily commenced on January 1 since 1600. But in England any day between January 1 and March 25 had necessarily a double date until 1752.

JAMES HOOPER (“The Number Nine”).—See Dante’s *Vita Nuova* and the great stress he lays upon this number. He says of Beatrice that she was “herself the number nine, that is, a miracle, whose root is the Blessed Trinity.” Cf. also the nine choirs of angels, &c.

CLARIBEL writes:—“Can you give me any information respecting the family of Booker, residing about 200 years ago in or near Liverpool? Any facts about them would be gratefully received.”

H. C. B.—“Tout par soullas” was the motto of an old French writer, Jean Chaperon. Literally it means “All by way of relaxation or recreation.”

J. C. (Liverpool).—We can only make a selection. Before sending epitaphs you should consult the indexes to our five series.

A. L. M. (Oxford).—It shall appear.

## NOTICE.

Editorial Communications should be addressed to “The Editor of ‘Notes and Queries’”—Advertisements and Business Letters to “The Publisher”—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, OCTOBER 30, 1880.

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## Notes.

## ROYAL SCANDALS.

There is something peculiarly attractive to some minds in stories about the wickedness of illustrious persons. Probably few princes have died without there being some one ready to whisper, "Poison, no doubt," and a score or two more than willing to cry out, "Eh! do you say so? Well, 'tis very likely—indeed, no doubt." It is difficult to trace such rumours to their foundation; the work is dirty, and the result generally is but a small recompense for the labour. A question relating to one of these regal fictions was asked three years ago, and the matter is still in one sense an open one. A correspondent writing under the signature of D. O. E. asked, on March 24, 1877 (5th S. vii. 228), Is it true that the Duke of York, the younger brother of George III., died of a fever at Monaco, as commonly stated, on Sept. 17, 1767? Has it not been stated in print that he was killed? It does not appear in the replies to this question that any reference to any printed statement of this kind has yet been given. The following extract from a paper called the *Scotchman*, No. 4, published Saturday, Feb. 28, 1772, is worth preserving:—

"Question, Who sent away the late D—— of Y——, giving him a slow poison, because he discovered several

of their amours to the late K——, and disapproved al the infamous measures of Lord B——? Answer, Hecate and the Thane."

The paper in which this appeared, the *Scotchman*, was one of the most scandalous of the time, which is saying a good deal. At the present time it would certainly be put down pretty sharply by the strong hand of the law as grossly libellous; but in 1772 it was permitted to continue from Jan. 21 till June 6 (at least), when No. 21 was issued. It is enough to say of this very singular publication that, amongst other things, it contains deliberate assertions that the Princess of Wales, in conjunction with Lord Bute, poisoned the Prince of Wales in 1751, and the Duke of Cumberland in 1765; that the father of Matilda, the "unfortunate princess" who married the King of Denmark, was not the Prince of Wales, but Lord Bute; and that in 1760 the young King, on the Sunday after his grandfather's death, in the Royal Chapel, "behaved in a most indecent manner, tittering and laughing, and all the time ogling Lady Sarah Lenox in the side gallery." No doubt there were other like reports respecting the death of the Duke of York. It may, therefore, be admitted that it *was said* that he did not die a natural death.

The question originally started by D. O. E. assumed, however, quite another form, and became more gravely important when, on Sept. 8, he stated (5th S. viii. 192), "I am in possession of authentic information of what really occurred at Monaco. I can state that the Duke was certainly not murdered, nor did he die there." Naturally D. O. E. was begged to give this authentic information to the public, but on Feb. 2, 1878 (5th S. ix. 95), he declined to do so, observing that "the production of papers now would be of no use"; and then he went on to make what cannot be described otherwise than a monstrous proposal, that the coffin of the Duke should be opened. Here we have a deliberate statement that history is false; that the evidence on which it is founded is incorrect; that the true evidence is in existence; that D. O. E. could produce it, and that he declines to do so. What are we to think of this? It is quite possible that he has overstated the matter, and that what he deemed authentic evidence may, on careful consideration, appear only to be a plausible possibility. If he will produce it, it will be studied and investigated in the fullest and most careful manner, and in a kindly spirit too, for the great aim of "N. & Q." is ever to seek for the truth, and to record facts as they are found out. If D. O. E. continues to keep back from us the evidence which he asserts that he has, we shall be forced to come to the conclusion that in truth he has no evidence at all, and his assertion will be henceforth regarded either as a baseless fiction or as a foolish jest.

EDWARD SOLLY.



### THE CHIDIOCK (?) EFFIGIES AT CHRISTCHURCH, HANTS.

"In the north transept of the church at Christchurch, Hants," says Hutchins, in his *History of Dorset*, ed. 1784, vol. i. p. 325, "is a ruinous freestone altar monument, with the figure of a knight and lady, ascribed to the Chidiocks. He is in armour, with a collar of SS. over his gorget, his hair cropt, and a lion at his feet. She has the mitred head-dress of the fourteenth century. No inscription or arms on the tomb." This description, which is fairly correct as to the costume of the figures, is interesting chiefly from the *locality* he gives the tomb when he saw it, and is partially confirmed by tradition now prevalent, which, however, assumes the original position to have been in the north aisle, a little east of the transept, and nearly opposite the smaller of the Montacute chantries.

At present the tomb and effigies are at the extreme east end of the north aisle, in the centre under the window, and altogether out of the usual position selected for altar tombs. The tomb is of Purbeck marble, of very plain character—no ornament whatever—and on the sides are the indents where small shields of brass with engraved or enamelled bearings were originally inserted; these, of course, have long since disappeared, as described by Hutchins, and also the ledger line, with its inscription engraved on brass, which once filled the deep indent around the edge of the top slab. So far nothing is left to identify the effigies that rest upon it. The figures themselves are of alabaster, of good character and workmanship. As usual, the hands and other salient points have disappeared, but the worst indignity the figures have suffered is the piteous manner in which almost every part is covered with deep-cut initials and dates, which tell us that the Christchurch youths have for centuries busied their hands at this mischief, the outcome, it may be inferred, of what they learned in their school-room of St. Michael's Loft over the Lady Chapel immediately adjoining, and of old the *scriptorium* of the monks. The knight is in complete plate armour, puffed or ribbed, with sword and misericorde, high collar of chain mail, his hair polled, collar of SS., his feet on a lion, and his head resting on a tilting helmet. The lady has on a mitre head-dress, necklace, gown with mantle over, tied by a cordon across the breast; her head rests on cushions, with angels attendant, now scarcely traceable.

The costume of the figures points unquestionably to the middle of the fifteenth century, or immediately after; the knight, his armour, arms, and ornaments being almost exactly similar to the effigy of Robert, Lord Hungerford, *ob.* 1459, in Salisbury Cathedral. The puzzle is how these figures came to be ascribed to the Chidiocks, an ancient Dorsetshire family, in no way (so far as my information

serves me) directly connected with Christchurch, but the tradition of such assignment exists there to this day, substantially the same as given by Hutchins, and the presumption arises that it may have taken its origin from his pages. The same author "assigns" other effigies in his county to this family—the two old effigies in St. Peter's Church, Dorchester, the crusader in Bridport Church, and one other, either mythical or which has disappeared, at Stourton-Caundle—but these can only be treated as surmises.

That the Montacutes built the fine western (perpendicular) tower at Christchurch is attested by their arms quartering Monthermer in the spandril of the entrance arch, the other shield being charged with apparently a cross moline, the arms of the Priory(?). The beautiful Early English chapel in the north transept, the gem of the church (appealing to be set free from being buried by the hideous gallery and glazed partitions), was of their foundation, also the small chantry a little further east in the north aisle, with "Margarete que consortis" still legible on the cornice, and opposite which this tomb was said formerly to have had its place, together with the exquisite chantry still further down and flanking the high altar, erected by the last ill-fated representative of this noble family. All these three chantries so closely adjoining each other seem to give assurance that no strangers found sepulture here, and that the effigies represent Montacutes or their immediate descendants or kinsfolk.

There is a circumstance that goes far to confirm the surmise. The helmet under the head of the knight bears a crest which, although much mutilated, is evidently an eagle, doubtless for Monthermer, the cherished alliance of the family, scant evidence, it may be said, but of especial value. The question is whom do they represent? Thomas Montacute, the last Earl of Salisbury of that name, died Nov. 3 (7 Henry VI.), 1429, a date too early for the costume. Who was it that, with wife named Margaret, built the little chantry opposite which the tomb is said to have had its original place? The architecture of the chantry would agree very nearly in date with the costume of the effigies. There is a helmet hung on a nail in the corner by the window above the tomb, doubtless once belonging to the knight, and fortunately still preserved.

Perhaps some reader of "N. & Q." may be able to give identification to these figures. My stay in this most interesting church was very short—just long enough to make this note—and I have not the authorities at hand to investigate the subject further.  
R., F.S.A.

### YORKSHIRE NAMES IN THE FOURTEENTH CENTURY.

The Guisborough Priory roll of tenants, in the possession of Admiral Chaloner, throws light

upon the formation of Yorkshire surnames previous to the fourteenth century. We may trace in it, indeed, the familiar Fitzwilliam, Fitzhugh, Adamson, Scot, Kyng, Pane, Mackeson, Daye, Lawrence-son, Shyreloks, Wyلمان, Hardy, Kaitor, and Dayns. But we are at fault to find modern representatives of Bellard, Bandes, Stainhow, Naman, Witheved [Whitehead], Sprunt, Stalwithmane, Gryme, Wintehay, Conne, Culley (? Colley), Hogge, Drake, Donde, Dosse, Tudde (? Todd), Prykemody, Aucusse, Floke, Richter, Patelyn, Leretoc, Wydde, Brenhand, Spanitholf, Engam, Alot, Habolot, Tinnacu, Pyleman, or Laveroks. Under their Latin disguise we may detect Butcher, Carpenter, Fuller, Miller, Mason, Weaver. Scissor, Messor, Marler, Mower, Faber, Tinctor, Bercarius (? Barker), Le Tayllur, Marescallus, and Dispensator tell their own tale. Going back in the pedigree of nomenclature, men are named after places, or their parents' Christian names, which we modernize with the affix of "son" or prefix of "Fitz," when they are not defined as *filius presbyteri* or *frater decani*; so a woman appears as *vidua* or *uxor capellani*. Then we have Roger Fraunceys; but, meanwhile, personal peculiarities of complexion or qualities of mind afford another list, William the Bold, Michael Sinister, Robert and Hugh le Symple, Hugh White, Roger Red or le Rufe, Hugh Sturdy, Gilbert Long, Richard Sauntere, as also in cases of women, Agnes Siccatrix and Agnes Forestaria. Localities specifically named become nominal designations in Henry ad Moram (? Atmore), Symon ad Ecclesiam (? Attechurch), Adam ad Aulam (? Athall), until surname and home are connected, Robert Croft de Estburne, Robert Pacoc de Suthburne; and what a romance lies about the pretty name of Alicia ad Fontem (? Atwell).

The Christian names do not include George, Edward, or Henry. We find, of course, Scriptural names, Adam, Isaac, Elias, Stephen, Thomas, Peter, John, James, Matthew, Luke, Philip, Nicholas, Michael, Simon; those of saints, Anselm, Lawrence, Edmund, Benedict, Gilbert, Hugh, Richard; and ordinary names, Alan, Roger, Ralph, Godfrey, Geoffrey, Walter, Gervase, Reginald, Henry, Eudo, Gerard. Those of women exclude Mary, Sarah, Elizabeth, and Anne, but have some common among saints, Agnes, Elena, Cecilia, and Margaret. They are usually these, Matilda, Juliana, Sybilla, Avicia, Havis, Emma, Eda, Ysabella, Beatrix, Alicia, Susanna, and Eleanor, and, of rarer occurrence, Constantia, Gunnilda, and Rosa. At Bridekirk, Mabilla, Matilda, and Alexander mark the favourite names in an adjoining county.

It is thus fashion changes: Alfred, Arthur, Albert, Herbert, Mark, and the like have replaced Eudo and Gervase. I have been shown once at a distance a Miss Gunhilda —, but Havis or Sybilla now occur only in a romance or poem. A

reversion to the duplicate name by the addition of that of the mother would be eminently useful, and in proportion preferable to the pretentious modern and unmeaning reduplication of surnames at present in vogue. Its commonplaceness and frequency, happily, will soon render it irredeemably vulgar. MACKENZIE E. C. WALCOTT.

#### SHAKESPEARIANA.

"SUMPTER."—The word *sumpter* occurs but once in Shakespeare, *K. Lear*, II. iv. I have nothing to say against Mr. Wright's excellent note, but I have somewhat to add. It may have meant "literally a pack-horse" in Shakespeare's time, and this makes sufficiently good sense. But it is worth notice that a *sumpter* was originally not a horse at all, but a man; not a pack-horse, but a baggage-driver. A pack-horse was, in Middle English, called a *somer* or *summer* (Low Lat. *sagmarius*), but the man who drove the pack-horses was called a *sumpter*, answering to O.F. *sommetier*, "conducteur de bêtes de somme" (Roquefort). This answers to a Low Lat. type *sagmatarius*. Roquefort also gives, "*Sommier*, bête de somme." Thus *summer* is pack-horse; *sumpter*, pack-horse driver or baggage-driver; and *sumpter-horse* is not a pack-horse's horse, but a baggage-driver's horse, and so equivalent to the original *summer*. And this is why we never hear of a *summer-horse*, only of a *sumpter-horse*. In the octosyllabic *King Alisaunder*, edited by Weber, the words are kept quite distinct. Thus, at l. 850, we have:—

"And trussed heore someris,  
And lopen on heore destreris,"

i.e., and packed their baggage-horses, and leapt on their war-horses; the two kinds of horses being contrasted. At l. 6022 we have:—

"Withowte pages and skuyeris,  
Divers gyoures and *sumpteris*,"

i.e., not counting (in the number of the army) the pages and squires, and certain guides and baggage-drivers.

I would venture to suggest that the true sense of *baggage-driver* will suit the passage in *K. Lear* even better than that of the supposed sense (not proven) of *pack-horse*:—

"Persuade me rather to be slave and *sumpter*  
To this detested groom."

WALTER W. SKEAT.

Cambridge.

"PERICLES."—I have a memorandum that in MS. Addit. 15,227, fol. 44, there are some Latin verses, in which there is an allusion to the play of *Pericles* that I was unable to make head or tail of. Perhaps this note may induce a better Latin scholar than myself to interpret what may be an interesting notice of that queer drama.

J. O. H.-P.



"ANNALS OF EXETER COLLEGE" AND THE "EDINBURGH REVIEW."—In an article on Mr. Boase's book in the current number of the *Edinburgh Review*, there are two or three points on which it seems desirable to remark.

1. The reviewer, paying a just tribute to the abilities and attainments of Mr. Boase himself, says that he is the only Fellow still remaining who enjoys his post "in right of birth within the limits of a privileged county," but that "his academic attainments would have enabled him to win the prize in a competitive examination." This implies that there was formerly no competition for the fellowships, which is far from being the fact, and in Mr. Boase's case there was competition of a formidable kind.

2. The rental of the college is stated to be "nearly 15,000*l.* per annum." 5,000*l.* would be nearer the mark.

3. Speaking of Dr. Reynolds, the reviewer says: "It was no doubt through his connexion with William Reynolds, a former Fellow, and a Master of Exeter School, that Dr. John Reynolds, a canon of that cathedral church, was induced to bequeath the funds for the creation at Exeter College of three scholarships tenable by pupils of the school." Dr. Reynolds was the eldest son of the Rev. John Reynolds, who was Master of Exeter School, a vicar of St. Thomas's, &c., and half-brother of Samuel Reynolds, the father of Sir Joshua.

4. Others still alive can speak with more authority than myself with regard to the character of one of the former rectors, Dr. Jones, of whom, as well as of the state of the college at that time, a very unfavourable picture is drawn, but, from what I have always heard, somewhat scant justice is done to his memory.

F. T. C.

LOCAL NAMES.—It is but as yesterday that students of local history and of institutions have learnt to know that the names of streams, hillocks, and fields are worthy of study. It may be well to point out, however, that as early as 1806 Sir Richard Colt Hoare, Bart., had come to this conclusion. In the preface to his *Itinerary of Archbishop Baldwin through Wales* he says:—

"Few countries abound so much in traditionary history as Wales, and much historical fact may be deduced from these traditions, however apparently clothed in the habit of fiction or romance: the name of each individual place, river, mountain, and, I might almost add, each field, has its significant meaning; and I know of nothing which contributes more to throw light on the ancient history of Cambria than the names of places judiciously investigated, and not too fancifully etymologized."—Vol. i. p. v.

ANON.

UNDERGRADUATES' LIBRARIES.—MR. MADAN, in his interesting account of the B.N.C. Library at Oxford (*ante*, p. 321), speaks of undergraduates' libraries as of comparatively recent establishment.

But the University Library in Durham has had an undergraduates' department ever since its foundation nearly half a century ago, and from two hundred to three hundred volumes are issued to undergraduates every term. Each man may have out five volumes at a time, which must be returned at the end of every term and of every vacation (for they may be kept out during vacations), and the books may then be reissued. This library is of the very greatest use to Durham men, many of whom can ill afford to buy books. Several copies of the books most in demand are provided, and the stock is constantly increasing as the teaching staff recommend purchases, and as the rapidly increasing number of students renders it necessary to have a larger supply.

J. T. F.

Bp. Hatfield's Hall, Durham.

THE CODRINGTON LIBRARY, ALL SOULS COLLEGE, OXFORD.—In any mention of the special libraries at Oxford there should be a notice of the excellent Law library, the Codrington Library, All Souls College, which is open to the public.

ED. MARSHALL.

FEMALE PARISH OFFICERS: AN OVERSEER.—There have been in "N. & Q." from time to time notices as to women filling parish offices. It may, therefore, not be out of place to record therein that at the present moment Mrs. Catherine Campbell is one of the overseers of the poor for the township of Ashby, in the parish of Bottesford, near Brigg. This lady signed the jury list for Ashby, which was produced before the justices of peace in petty sessions at Winterton on September 24.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

"THE DEAD TRAVEL FAST."—In *Punch*, Oct. 2, is a critique on Mr. Irving's production of *The Corsican Brothers* at the Lyceum Theatre, in which is the following sentence: "By the way, Mr. Boucicault makes *Farbyang* say, 'The dead travel fast,' which is about the one good line in the piece—only, where did it come from?" Mr. Irving uses the version brought out by Charles Kean at the Princess's Theatre, Feb. 24, 1852, but in another version of the drama that was published at that time I find the following:—

"Mont. How can you possibly have obtained these sad details so quickly?"

Fab. You forget the ballad of Burger, Monsieur—"The dead travel fast."

This answers Mr. *Punch's* question.

CUTHBERT BEDE.

RIP VAN WINKLE, RECTE WINKLE.—Is it possible to persuade people to spell this name correctly—Winkle? If written Winkle, a Dutchman—and the word is Dutch—would call it Wink-lê. The sound of Wink in Dutch differs from the similar word in German merely as regards

the first letter, which in Dutch has the same sound as in English. I know that Washington Irving is responsible for Winkle, but he was as ignorant of the Dutch language as of Dutch character. Had he rightly appreciated the latter, he would never have published that very foolish, would-be humorous burlesque, *The History of New York*.

JAYDEE.

P.S.—The above was written before I had seen Mr. Axon's note (6th S. ii. 245). He, of course, merely adopts the current spelling of the name.

[Without undertaking to pronounce upon the probability of persuading people as JAYDEE would persuade them, we may usefully "make a note" of the fact that in the numbers for Sept. 25 and Oct. 2, 1880, of the *Albany Law Journal* (Albany, N.Y.) articles are contributed by Isaac van Winkle.]

SUNDIAL INSCRIPTIONS.—Several of these have from time to time appeared in "N. & Q.," but I cannot recollect to have seen among them one which I have lately noticed on a buttress of Beverley Minster, near the south-west corner, which is at once brief and suggestive,—“Now or when?”

ED. MARSHALL.

EPITAPH IN NAILSEA CHURCH, SOMERSET.—This is a tablet on the north wall of the chancel to the memory of one Wm. Cole, Esq., who died in 1626, and also of another of the family, Richard Cole, who erected the tablet, and died some years later. The inscription concludes thus:—

“MISTA SENUM AC JUVENUM CONDUNTUR CORPORA FITQUE CANDIDUS IN TUMULI CARCERE CARBO CINIS.

The candid Coles, which kindly burned  
Th' warmth of many by their heat,  
To ashes black by death are turned,  
But shine their souls in heavenly seat.”

Nailsea has long been known for its coal-pits, hence, perhaps, the allusion.

INSCRIPTION ON THE NORTH WALL OF THE NAVE OF NAILSEA CHURCH:—

“As daies doo pass and nights doo come  
Soe doth man's life decaie.  
Therefore let vs while wee have tyme  
Doo good if that wee maie,  
For Thomas Jenkins who lately lived  
Is nowe laide in the grounde,  
And to the poore of Nailseytown  
By will he gave five pounde,  
The use thereof each half yeres end  
They are to have full sure,  
And take the stock from age to age  
For ever to indure. Tho. Jenk,  
Rector de Backwell, is obiit  
Mortem 18 die Oct. 1626.

J. W. HARDMAN, LL.D.

“THE BLUE BONNETS OVER THE BORDER.”—It is, perhaps, not generally known that this ballad had reference to the Covenanters in the year 1640 passing into England against Charles I. The whole of the infantry, including noblemen and inferior commanders, wore the broad Lowland blue bonnet.

The first to cross the Tweed was the great Montrose, who alone waded the river and returned, and was then followed by the army, which took fully eight hours in the passage. It was said of Montrose, who afterwards joined the side of the king, with whom he had had an interview,—“Invictus armis, verbis vincitur,” in allusion to the royal solicitations.

SETH WAIT.

“WITH DEED AND REDE.”—In the English translation given in the *Times* of September 2 of the address of the Emperor of Germany to his army on the occasion of the tenth anniversary of the battle of Sedan, I find the following sentence:

“How in me continue to live feelings of deepest thankfulness for God's benignant grace, and of the highest gratitude to all in particular who came forward at that time with deed and rede (*Rath und That*), I have often enough already confessed, and,” &c.

“With deed and rede” well preserves the jingle of the original, and the translator is to be complimented upon it, although I am afraid that to some of his readers the word *rede* might be a puzzle. But what I want to know is whether this phrase (“Deed and rede”) occurs in old English, else I am at a loss to understand why the translator inverted the order, especially as counsel ought to precede action, and did in this particular case, if we are to attach importance to the order of the words used by the aged emperor, and believe, as I am inclined to do, that the *Rath* refers especially to the plans of Moltke and the advice of Bismarck.

F. CHANCE.

Sydenham Hill.

POETICAL TAVERN SIGNS.—The following was till recently to be seen at the sign of the “Dragon” in Eye, Northants, but the sign is now improved into the “George and Dragon,” and the verse has disappeared:—

“I am the dragon, fear me not  
If you have money to pay your shot;  
When money's scarce and credit bad,  
That's what make (*sic*) the dragon mad.”

W. D. SWEETING.

Peterborough.

EPITAPHS.—The following may be worthy of a place in “N. & Q.” In Boston Church:—

“My corps with kings and monarchs sleeps in bed,  
My soule, with sight of Christ, in Heaven is fed;  
This lumpe that Lampe shall meet and shine more  
bright  
Than Phœbus when he streams his clearest light.”

In Upton Church, near Castor, to Dorothy Dame Dove, died after 1665:—

“Here lies a Dove, and was the same  
As innocent as is her name  
Her inward vertues to rehearse  
Exceed the bovyds of any verse  
For outward beavties and sweet feavtre  
Natyre strivd to frame a Creatvre  
All Poets subiect, by Deaths doom  
Is shut up in this narrow roome.”



In Stamfordham Church, Northumberland, is buried "Gul. Scott, M.D.," *ob.* Nov. 10, 1802, *æt.* sixty-nine, "Vir eruditissimus et accoucheur celeberrimus : ex familia de Buccleugh," &c. This learned man was surgeon to the Northumberland Militia, a position which he indicated by a large brass plate on his door at Alnwick, inscribed "Dr. Scott, man-midwife to the Northumberland Militia." A. H.

Little Ealing.

EARLY SUNDAY SCHOOLS.—In a catalogue lately issued by Mr. James Coleman, of Tottenham, I find an entry of a curious chap-book, entitled *Eawr Bessy*, with pretty frontispiece, 12mo. wrapper, with the following quotation from the poem :—

"Eawr Bessy's gone to the Sunday Schoo,  
What does to think o' that?  
Hoo wesh'd her face and comm'd her yure,  
An' donn'd her Sunday hat;  
An' then hoo said twur toime to goo,  
An could't get her to stay,  
Hoo said hoo wish'd ut th Sunday Schoo  
Wur comin every day."

If this should meet the eye of the purchaser, will he kindly communicate with the undersigned? The reference to any other copy would be esteemed by

JOHN TAYLOR.

Northampton.

THORN ROSES AND ROBIN REDBREASTS.—In a Derbyshire story I read of these as called "Christ bushes" and "Christ birds." I presume this refers to the legend connecting them with the crucifixion and the crown of thorns. SCOTUS.

EUPHUISM.—The following is, I think, delicious. It was furnished to me by a friend, who heard it from a Devonshire pulpit only a month ago. In a sermon on the parable of Lazarus and Dives the preacher propounded that the sins of the rich man were rather those of omission than commission :—

"He was not a bad-hearted man, not a cruel man. On the contrary, we might infer that he was a kindly disposed man, for we learn that he deprecated the introduction of his brethren into that unpleasant locality where it was his own unhappy doom to abide."

S. P.

Temple.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

LORD BERKLEY OF STRATTON'S MS. JOURNAL.—In Lord Colchester's (Speaker Abbot) *Diary*, under date Jan. 25, 1796, is this entry :—

"Finished My Lord Berkeley of Stratton's Journal, MSS., a very interesting diary of the life of a very honourable man, who had passed many years in the service of the late and present king near their persons,

as Captain of the Yeomen, Captain of the Pensioners, Treasurer of the Household, and Constable of the Tower. His anecdotes are curious, and most of the characters well drawn. Great details of court etiquette and manners, with striking portraits of Lord Grenville, the Duke of Newcastle, Lord Hardwicke, the first Lord Chatham, Mr. Fox, Mr. Legge, Mr. Charles Townsend, Lord Bute, George II., and the present king" (*Journal*, vol. i. p. 48).

No account is given how or whence Lord Colchester obtained a perusal of this MS., nor is there any other reference to it in his *Journal*. Can any reader of "N. & Q." give any information as to the present possessor of Lord Berkeley's *Journal*? So curious and interesting a record deserves publication. The present Baron Fitzhardinge is in possession of the estates of the Berkeleys of Stratton. It may be that this MS. is at Berkeley Castle.

EDWARD C. WHITEHURST.

Treneglos, Gulval, Cornwall.

THE REGISTER OF THE FLEMISH CHAPEL, SANDTOFT.—The following question was asked by me in "N. & Q.," 3rd S. iv. 71, but led to no useful result. If the Editor will now permit me to repeat it he will confer a favour :—

"In 1634 or the following year a chapel was built at Sandtoft, in the parish of Belton, in the Isle of Axholme, for the use of the Flemish and Dutch settlers who were then engaged in draining the level of Hatfield Chase, and cultivating the reclaimed lands. At this place the various ordinances of religion were performed in the French and Dutch languages. The register of the chapel was carefully kept from 1641 to 1681. It was examined by the late Mr. Hunter when he was engaged in collecting materials for his *History of South Yorkshire*. Where is it now? I am anxious to consult it for an antiquarian purpose."

EDWARD PEACOCK.

Bottesford Manor, Brigg.

ORMOND STREET CHAPEL OR ORMOND CHAPEL.—A chapel so designated was in existence in 1718, but I can find no trace of it now. No mention of it appears in the works of Dr. Smiles and Dr. Stoughton. The only probable indication of its locality I have been able to find is from a MS. map of certain properties belonging to Rugby School in the neighbourhood of Great Ormond Street. The map is in the Grace Collection, and shows a chapel at the end of Chapel Street (still bearing the name), on the site now occupied by a newly erected pile designated Rugby Chambers. I am very desirous to learn something of the history of this chapel and to ascertain what became of its registers. They are not at Somerset House.

JOHN OLDFIELD CHADWICK.

MR. GLADSTONE'S LATIN RENDERING OF THE HYMN "ROCK OF AGES," &c.—In Mr. Gladstone's Latin rendering of Toplady's noble hymn there is great elegance of versification and fidelity of translation, the Latinity seeming to go back rather to the pure classicality of the Horatian age than to belong to the period of the monkish writers, with

the jingle of whose rhymes we are so well acquainted; but in the first line it seems to me that an omission as well as a grammatical error occur.

First, Mr. Gladstone ignores "Rock of ages" altogether, expressing it by one word, Jesus:—

"Jesus pro me perforatus."

Secondly, Ought not the address to be in the vocative, not in the nominative case, as in the monkish hymn "Salve Jesu pie, bone"? but *perforatus* would not rhyme to the concluding spondee of the next line, which is the word *latus*. Can any of the critics or scholars who read "N. & Q." explain this seeming difficulty in the work—otherwise all but perfect—of so eminent a scholar as Mr. Gladstone?

I subjoin the first verse of the Latinized hymn, which may not be as familiarly known as its merits demand:—

"Jesus pro me perforatus  
Condar intra tuum latus,  
Tu, per lympham profluentem,  
Tu, per sanguinem tepentem,  
In peccata mi redunda,  
Tolle culpam, sordes munda," &c.

R. SINCLAIR BROOKE, D.D.

A YORKSHIRE PROVERB.—The other day a Yorkshire friend said to me, "You have no more use for that article *than a monkey has for side-pockets*." He told me that he believed this proverb to be confined to the north of England. Is this the case?

E. WALFORD, M.A.

Hampstead, N.W.

VIEWS OF RICHMOND: OVERTON & HOOLE.—Can any of your readers give me the exact dates between which H. Overton & J. Hoole were publishers "at the White Horse without Newgate"? There is a very large and beautifully engraved "Prospect of Richmond in Surry" (*sic*), which bears the above imprint, but no indication of date. I should be very grateful for a notice of any early maps, views, or books relating to this place.

J. ELIOT HODGKIN.

Church Road, Richmond, Surrey.

QUOB.—Near Wickham, in Hampshire, is a farm called Quob. Can any light be thrown upon a name so singular?

W. P.

Woodleigh.

THOMAS MOORE'S "STONE OF LUSTRE."—In Moore's poem *On the Death of Grattan* (which a cursory search did not enable me to find in Kent's Centenary edition) this stanza occurs:—

"An eloquence rich—wheresoever its wave  
Wandered free and triumphant—with thoughts that  
shone through

As clear as the brook's 'stone of lustre,' and gave,  
With the flash of the gem, its solidity too."

Whence does the poet quote the expression "stone of lustre," which is marked off with inverted commas?

M. R.

"HARP AND HARROW."—Things are said to agree as badly as "harp and harrow." Becon (iii. 283, Parker Soc. ed.) speaks of it as a common proverb. Tom Brown (iii. 29) also uses it. Why are harp and harrow thus placed in opposition to each other?

T. LEWIS O. DAVIES.

Pear Tree Vicarage, Southampton.

"PINCHGUTT" MONEY.—What is this? It is mentioned in a petition of John Price, of the sign of the "Crooked Billet," Dowgate, London, who in 1660 complained that Richard Hutchinson had wronged him by paying 16*l.* besides "Pinchgutt mony" to a wrong person (*Report of Hist. MSS. Com.*, vii. 141).

K. P. D. E.

BAILDON FAMILY.—In Glover's *Visitation of Yorkshire* two coats of arms are mentioned as belonging to this family, viz., (1) "Ar., a fess between three fleurs-de-lis sa." (the proper coat), and (2) "Az., a chevron between three trefoils slipped ar., on a chief indented of the last three escallops sable." Is this last an older coat, as it is only mentioned *apropos* of an early marriage in the pedigree of Rawson of Fryston, or were there two distinct families of this name? I have been told that in a history of the battle of Bannockburn, which contains a list of the English taken prisoners by the Scotch, the name of Baldon or Baildon appears as one of them. Can any one give me the passage and reference? W. PALEY BAILDON.

2, Winton Square, Stoke, Staffs.

AUSTIN: DRYDEN: ALDERNE.—Mary, widow of Henry Dryden, of London, Gent., and daughter of — Austin, Esq., was married secondly to Thomas Alderne, Esq., of Hereford, and died Feb. 20, 1699. What was the full name of her father, and where did he reside?

C. H. MAYO.

Long Burton, Sherborne.

THE BELLS OF KING'S COLLEGE, ABERDEEN.—These were taken down and sold about eighty years ago. Some think they found their way to some church in England. Is there any trace of them there?

ST. NICHOLAS' CHURCH, ABERDEEN.—The nave was rebuilt by Gibbs. A plan and sketch of the ancient one were sent to him. He is believed not to have come to Aberdeen. I am anxious to know if this drawing is amongst Gibbs's papers, &c., which I am told are now at Oxford. No drawing of the original nave exists in Aberdeen so far as I know.

SCOTUS.

BURKE AND THOMSON.—Burke is said to have had all his principal works printed two or three times at a private press before submitting them to his publisher. Where may this be verified, and where was the said press? It is also said that if



you compare the first and last editions of Thomson's *Seasons* every page almost gives evidence of the poet's industry and taste. Has any verbalist of the Mitford school brought the passages into juxtaposition? I thought Thomson was so indolent that he wrote the bulk of his poem in bed. But Paley, who was active enough for three, loved to lie abed thinking.

C. A. WARD.

NUMISMATIC.—A farthing. Obverse, bust of Isaac Newton and "1<sup>st</sup> Newton." Reverse, figure of Britannia, with "Farthing" above and the date 1793 below. Can any one explain this coin?

E. G. SPIERS.

THE EYES OF WHITE CATS.—A few days ago, whilst out with a friend, I was informed that white cats never had both eyes of the same colour. This is said to be a fact. Is it always so?

G. S. B.

"LAINE."—Motcomb Laine is the name of some fields lying in a hollow close to the old town of Eastbourne, Sussex. Motcomb is, I believe, a family name; I should be glad to hear any explanation of the word "Laine."

QY.

JOHN FISHWICK, of Bulsnape Hall, Lancashire, aged forty, was married by licence in 1693 to Mary, daughter of Edward Realme, of Maidstone. These particulars I find recorded at the Vicar-General's Office, London, but neither at Maidstone nor elsewhere have I discovered the marriage register. This John Fishwick, so far as I know, never returned to Lancashire, and I shall be greatly obliged to any one who can give any information about him, or even a hint as to where the marriage register is likely to be found.

H. FISHWICK, F.S.A.

The Heights, Rochdale.

HERALDIC.—To what family do these arms belong?—Sable, a bend or charged with three buckles of the field between three pheons argent. Crest, out of a mural crown a buck's head caboshed arg., bearing between the attires a pheon of same.

T. M. M.-W.

AN OLD PAINTING.—I have an old painting entitled "The March to Naseby," and I find upon the baggage waggon "The Cock." Can you explain the meaning of the bird being thus placed? Of what is it indicative?

T. J. CRADDOCK.

34, Chippenham Road, Harrow Road.

OLIVER CROMWELL: THE SECRET COMMITTEE OF DERBY HOUSE.—Where are the minutes of this Committee (of which a Mr. Frost was the secretary) and the records containing the information it received from various persons, orally and by letter, of the movements of Charles I. in the Isle of Wight? I wish to consult them.

C. MASON.

3, Gloucester Crescent, Hyde Park, W.

HERVEY FAMILY.—I have heard that the Rev. James Hervey, author of *Meditations Among the Tombs*, had a sister who was married to the Lord Trimlestown of the day. Can any one supply information about this lady, and particulars concerning her marriage or marriages? I believe she was twice married.

C. W. S.

AN OPENING NEAR THE NORTH POLE: CAPT. SYMMES.—In notes to the poem of *Sir Aberdour*, by Mr. W. P. J. Purcell, of the Inner Temple, I read as follows:—

"Near the North Pole, at 82° lat., says Humboldt, 'whence the polar light emanates, was an enormous opening through which a descent might be made into the hollow sphere, and Sir H. Davy and myself were even publicly and frequently invited by Capt. Symmes to enter upon this subterranean expedition.'"

Who was this Capt. Symmes?—apparently one of the Munchausen family, I think—and where does Humboldt say this?

SCOTUS.

THOMAS FAMILIES.—1. What issue did Sir Rhys ap Thomas, K.G., of Carew Castle, Wales, leave at his death in 1527? His will, proved in the Prerogative Court of Canterbury, July 5, 1527, mentions his son (should be *grandson*) Rice ap Griffith, and his base-born sons unnamed. Can any reader of "N. & Q." give the names of the latter? They are said to have founded families in the Principality.

2. Wanted the date of marriage of Philip Thomas, of the mercantile house of Thomas & Devonshire, of Bristol, to Sarah (Harrison?), probably of the same place, who had three children born before 1651, the youngest of whom died in 1726. A descendant of this marriage was the founder of the railroad system of the United States, and I am engaged on a revised pedigree of the family.

LAWRENCE BUCKLEY THOMAS.

409, West Twentieth Street, New York City, U.S.

WILLIAM GOFF, THE REGICIDE.—Will any one give me information concerning the above, who signed the death warrant of Charles I.? AGA.

[For the Regicides numerous references may be found in "N. & Q.," General Index, 5<sup>th</sup> and earlier series. Their "descendants," 5<sup>th</sup> S. vii. 47, 196, 253, 276, 379, 479; viii. 19, 118, 173.]

MOTLEY, MODELLER IN WAX.—Is anything known of this modeller in wax, who made medallions of celebrated men, like the Wedgwood plaques? I have six, representing Pope, Philip Sidney, Shakspear, Addison, Lord Lansdowne, and Swift. The artist signs his name in Greek capitals, ΜΩΤΑΕΟC ΕΠΟΙΕΙ, in gold. Each is surrounded by a gilt border, in imitation of the turned pearwood work of the last century.

J. C. J.

"CONUNDRUM."—I wish to know the history of this word. *Conundrum* is not to be found in the

dictionaries of Richardson, Wedgwood, or Skeat. Can any reader of "N. & Q." supply me with a reference to a passage in which the word would seem from the context to be newly introduced into English? Mr. H. Wedgwood in 1873 thought that *conundrum*, a puzzle, might be explained from a Pembrokeshire word *condrim*, perplexity, confusion of mind, trouble, a form supposed by him to be cognate with O.E. *wandreme*, tribulation (Hal.). See *Trans. Philolog. Soc.*, 1873-4, p. 66. The history of the word may possibly supply us with materials for judging as to the correctness of Mr. Wedgwood's etymology. A. L. MAYHEW.

RECORDS OF DEATH AT CORFU.—How can I obtain the record of death of an Englishman, which occurred in 1822 in Corfu, when it was under British protection? W. C.

#### AUTHORS OF BOOKS WANTED.—

*The Revolt of the Bees*, published in 1830. It should not be confused with Dr. Mandeville's *Fable of the Bees*, published many years earlier. J. H. I.

#### AUTHORS OF QUOTATIONS WANTED.—

"When yonder radiant host adorn  
The northern evening sky."

These lines are the commencement of some verses by which, when a child, I was taught to find the places of all the principal stars. Where can I see the rest of them? URSA MINOR.

"The poor man alone,  
When he hears the poor moan,  
From a morsel a morsel will give.  
Welladay."

D. E. O.

*Little Jim*. There are only two verses. I do not mean the one that begins "The cottage was a thatched one." W. OSBORN, Jun.

Somewhere in *Lyvy* some one says, "Ad palum deligatus, lacerato virgis tergo, cervicem cruci Romane subijciam." I shall feel much obliged if any of your correspondents will kindly give the reference. S.

#### Replies.

#### THE PRICES OF THE MIDDLE AGES AND THE NINETEENTH CENTURY COMPARED.

(6th S. ii. 282, 317, 333.)

In the proverbs of Melchior, the son of Methuselah, it is written: "The contempt of the wise is bitterness to the dense; nevertheless to contend with the mighty is madness." I am one of the ἀσύνετοι, and therefore Mr. ROGERS's figures, *ante*, p. 283, are to me ἀφωνα. He may "pity my ignorance and despise me," as Fanny Squeers expressed it, or he may regard me, as the same young lady says, as an assassin who is "sure to be hung before long, which will save him trouble and be much more satisfactory." But I must needs confess that I can draw no inferences at all from these tables. They are to me almost valueless, except as

a record of a distinguished economist's views. I find one column giving MR. ROGERS's estimate of "the average value of certain articles between 1261 and 1400," that is, during a period of 140 years, and in another a similar average for the ten years between 1856 and 1865. The latter period was one of profound peace and unexampled prosperity, the former period was long enough to allow of such vast changes in the social condition of the people of England as perhaps have never been surpassed in any 140 years of our history. Who knows better than MR. ROGERS what the Black Death, the Statute of Labourers, and the Ordinance of the Staple stand for? Who knows better than he how, for a score of years at least—for I desire not to overstate the case—during this long period no man in England could be sure of what a shilling stood for? Who ought to know better than he that to talk of the money value of wheat and tin and iron in the reign, say, of Edward II., as though these articles were to be bought as easily in every part of England as eggs and chickens were, is to talk what bears some likeness to nonsense? The plain fact is that there is a fallacy underlying all this so-called "comparison of prices" in the England of the thirteenth or fourteenth century and the England of to-day. There were large districts during these centuries in which money was no more the one circulating medium which it is to us than the brick tea of Thibet was. Men were slowly passing out of a state of affairs when barter had seemed a more natural and easy transaction than sale—when payment in kind was the rule, when a great deal of what we now call rent was discharged by various "services," when money was the possession of the few, and the countryman could do very well without it. We are all under very great obligations to MR. ROGERS for his two—may I call them priceless?—volumes; they are a monument of industry and research such as few living men have been able to raise; but my strong conviction is that if read "between the lines" they will prove as good a confutation of their author's fundamental fallacy as a man could desire to find. So much for the first table. But what is the inference Mr. ROGERS desires us to draw from the second? Does he in sober earnest mean us to believe that between 1261 and 1400 a man of the "artisan or labouring class" was in the habit of consuming four quarters of wheat a year and spending seventeen shillings a year on "clothing"? For a long time past I have had MR. ROGERS's "facts" hurled at me by some of those whom the great man has beguiled into an acceptance of his theories, and I (together with wisemen than myself) have held my peace, feeling very sure that the afore-said volumes were not every man's reading, and not likely to lead many astray. But when this doughty champion enters the arena of "N. & Q." and lays down the law as though this were a case of all "note" and no "query," I for one must needs re-



gister my protest against what I hold to be a misleading assumption, such as younger students of history ought, if possible, to be saved from. Having done that I intend to say no more for the present. "To contend with the mighty is madness."

AUGUSTUS JESSOPP, D.D.

"THE LAND O' THE LEAL" (6th S. i. 18, 137; ii. 51, 116).—Thanks to MR. REID for his valuable testimony that this phrase is, and has been for more than a hundred years, applied to Scotland by those who leave it. I thought it was so, but could find no references when I made the inquiry. *Leal* being a word known only in Scotland, whatever it includes (collectively) of the faithful—"The noble living and the noble dead," as I understand it—the expression was a natural and patriotic one for Scotchmen far away. And there could be no idea of impiety or presumption, before Lady Nairne's giving the title to her song, in this use of it; nor ought there to be now, though the song in this country seems to be better known than this fact of the earlier use of the phrase, if it be such. There is no monopoly of a word, whoever might use it first. "The just," "the unjust," "the righteous," and "the wicked" are common property in language. Surely some *leal* volunteer will give to Jamieson's new dictionary the benefit of this experience abroad, and help to a better illustration of the phrase.

W. C. J. is mistaken as to my "own rendering" of *Deutsch*. I gave the words from my dictionary (Grieb's) with marks of quotation, observing that, though marked obsolete in some of the senses, it was still very living in Arndt's song, &c. Flügel and Feilung's *Dict.* has the same, I believe, and from these two I interpreted the song, which certainly originally implied a high morality and refinement with its patriotism. I gave no translation, and am not sure that I ever saw one till a piece set to music was lately shown me, in which the second and third stanzas of those quoted by me were left out, and the rest translated, poetically perhaps, if not literally. A young relative also showed me a school dictionary, in which *Deutsch* was explained as "German" only. On seeing this, so misleading as to language and history, I was glad to remember so well the readings and conversations on the subject long ago with a friend, whose residence in Edinburgh and in Heidelberg enabled him to judge of my views. He kindly sends me now the cream of an article on *Deutsch* in the large *Deutsches Wörterbuch* of the brothers Grimm. It is too long for "N. & Q." I need only quote that the word originally meant "national," "popular," "vulgar," as applied to the entire nation, in contrast to its single tribes; that it includes, in a subordinate sense, "heathen," "barbarian," and in the *Ancient Gothic Dict.* is rendered

as "the Gentiles" (Gal. ii. 14); and that "the use of the term in 'deutsche Treue,' and such expressions, has its root in the inextinguishable love of the Germans for their native land, and in the sense and spirit which animate them." This is the way in which words do acquire dignity and virtue, and, as my friend observes, "we ourselves use the word *English* as implying the qualities we suppose to belong to ourselves." True; but I do not remember that in any of our dictionaries we have a string of adjectives attached, nor that our term *English* is explained in any way but as to its locality. We have a fond and poetical sense of it, as Queen Mary, who hoped it would be said, "She had an English heart"; we talk of "an English home," and we have a song *The Englishman*. But for some time back *British* has been the national adjective. *British* valour and perseverance and *British* enterprise are our words, as they ought to be; the *British* Islands and *British* people. And I hope we use our own terms fairly, and not as implying inferiority in the qualities or products of other countries, as W. C. J. seems to apprehend. I know we speak with appreciation of French lace or brandy—that which is English or British is not equal in value; nor to Dresden china or to German silver is our English ware or Britannia metal to be compared. See "N. & Q.," 5th S. i. 496. I do not see that so new and foolish a word as *un-English* can have any parallel, unless *un-insular*, and beg to say that I should be the last to "cast stones" at any harmless expression of the home feeling which is the birthright of us all. Only for fear of occupying space in "N. & Q." did I refrain from quoting,—

"There is a land of every land the pride,  
Beloved by Heaven o'er all the earth beside,  
Where brighter suns dispense serener light,  
And milder moons emparadise the night:  
A land of beauty, virtue, valour, truth,  
Time-tutored age, and love-exalted youth.

Where shall that land, that spot of earth be found?  
Art thou a man, a patriot?—look around;  
Oh, thou shalt find, how'er thy footsteps roam,  
That land thy country, and that spot thy home!"

MR. MOUNSEY truly says that *Deutsch* is the more comprehensive word, embodying all the ideal qualities of the German character. But I may remind him how this word and *leal* have each acquired a halo of dignity and power from their popular use, and, starting from different points, have come to stand for qualities far beyond their older sense, and nearly, if not quite, identical. And does he remember how generally useful and appropriate a word *leal* was in fairy and Border ballads before it had any heavenly associations?

From books at hand my parallel is taken:—Grieb's *German and English Dict.*, Lond., 1847: "*Deutsch*, adj. 1. German; 2. inviolable, honest, persevering, plain, open, frank, † obs.; adv.,

*deutsch zu sprechen*—plainly." *Poetischer Haus-schatz der Deutschen*, Leipzig, 1847, tenth ed., after words in notes on authors, has, "Arndt, born 1769, Prof. of Hist. at University of Bonn, 1818, living in his professorship at Bonn, 1840," so he may be accepted as authority for the meanings of the obsolete words when his song was written. Jamieson's *Scottish Dict.*: "*Leil, leile, lele, leal*, adj., loyal, faithful (Doug.); right, lawful (Wynt.); upright (*Sc. Leg.*); honest in dealings. Old Fr. loyal, faithful, honest. *A leil stroke*, one that hits the mark. *Land o' the leal*, the state of the blessed (old song)." Besides these meanings given from old authors, *leal* has a variety of others in its later use by almost every Scottish poet to the present time. It is found in many excellent songs, &c. "*Lele heart never lied*"; and "*Lang lele, lang puir*" (Allan Ramsay's Proverbs). M. P.

Cumberland.

As "N. & Q." should have the best authorities to satisfy its world-wide inquirers, I may offer an extract which places the change in this song in the clearest light. At the date of the earlier inquiries into this subject (February 14) a writer in the "Notes and Queries" column of the *Newcastle Chronicle* said:—

"I am in possession of a recently issued edition of Burns's works in two volumes, entitled the *Kilmarnock edition* (1876), published by a well-known and enthusiastic lover of Scotland's bard, James McKie of Kilmarnock, and edited by William Scott Douglas. As many of your readers may not have seen this edition, nor the notes in it with reference to the beautiful song under discussion, I have much pleasure in transcribing them. At p. 348 of 'Pieces Published Posthumously,' under the heading 'Memoranda of pieces frequently printed as compositions of Burns, but of which the proper authors have been ascertained,' the following notes on the *Land o' the Leal* appear. This very pathetic composition, in the form of a dying-address by Burns to his wife, was for nearly half a century popularly believed to be an authentic production of Burns; and even yet, when it is known to have been an early lyric of Caroline, Baroness Nairne, composed without reference to Burns or his Jean, the public cling with fondness to the old legend of the heart, and refuse to hear it sung in the form in which the authoress had sent it anonymously to the press more than seventy years ago:—

'I'm wearin' awa, John,  
Like snaw in a thaw, John,  
I'm wearin' awa to the land o' the leal.'

The worthy lady, in her latter years, finding that her lyric had taken such a fast hold on the Scottish heart, tried to throw a little of the Gospel into it, as it seemed to savour too much of the New Light heresy for a dying wife to console her husband with a picture of the 'joys that's aye to last in the land o' the leal,' without giving a reason for the hope that is in her. So she married her lyric by introducing the well-intended but incongruous verse:—

'Sae dear's that joy was bought, John,  
Sae free the battle fought, John,  
That sinfu' man e'er brought  
To the land o' the leal.'

John Wilson the vocalist, under whose singing of the

*Land o' the Leal* an audience of 2,000 people have been hushed into such a reverent stillness that a pin might have been heard fall to the ground, would not have relished Lady Nairne's corrections of her own song.  
Scarborough. "W. FRASER."

It is added that the song in the text is given with the termination *Jean*. Also the following quotation from Mr. Ruskin is given as to the word *leal*:—

"I know not how it may be in the South, but I know that in Scotland and the Northern Border there still remains something of the feeling which fastened the old French word *loial* among the dearest and sweetest of their familiar speech, and that there are some souls yet among them who, alive or in rest, abide in or will depart to the 'land o' the leal.'"—*Fors Clavigera*, August, 1873.

I may add that in the districts where it is well known the old word is far from obsolete, and during the last election, since this discussion, it was to be seen in prose and rhyme often, in such forms as—

"Ye yeomanry of Cumberland,  
Ye statesmen *leal* and true."

R.

Harrogate.

As Mr. Gladstone's misuse of this phrase has been commented upon by several correspondents in "N. & Q.," it is only right, I think, that his own correction of the mistake should be given. In the *Scotsman*, Dec. 11, 1879, Mr. Gladstone writes:

"I have to ask pardon for a strange blunder which has exercised the minds of many kindly correspondents. At Dalkeith I applied Lady Nairne's phrase for heaven, 'the land o' the leal,' to Scotland. I can only account for, and cannot excuse, the error by the multitude of matters pressing almost from moment to moment on my mind and time."

P. J. MULLIN.

LAYTON OF WEST LAYTON (6th S. ii. 287).—CAROLUS will find a good deal of information about this family in the volumes of the Surtees Society. As these valuable publications may not at present be readily accessible to him, I shall perhaps not be trenching unduly upon the space of "N. & Q." if I give a few of the chief points of interest which have struck me on consulting them for the purpose of this reply. Dugdale's *Visitation of Yorkshire*, 1665-6 (Surtees Society), furnishes (p. 104) a pedigree of Layton of West Layton, under the not very obviously connected designation of Layton of Whitehouse, which appears to have been the residence of the heir male at the time of the visitation. Another family recorded on the same occasion, Layton of Barroughby (p. 377), from the similarity of arms was probably a cadet; but no filiation is shown, and the early part of the pedigree is very imperfect. Of the West Layton family four generations are set forth: (1) William, of West Layton, co. Ebor, Esq., living 1585, father of (2) Thomas, of West Layton, who d. circ. 1624, and whose second son, (3) Robert, continued the line, and was father of (4) Thomas,



of Whitehouse, co. Ebor, *æt.* forty-four at the time of the visitation. The arms of West Layton are recorded as "Arg., a fess between six crosses botonée fitchée sa." The arms of Barroughby, also recorded, are "Arg., a fess between three cross crosslets botonée fitchée sa."

In the *Testamenta Eboracensia* and *Richmondshire Wills*, both published by the Surtees Society, there is yet more information concerning various members of this old Yorkshire house. In *Test. Ebor.*, vol. i. p. 284, is the will of John Laton, "de Saxhowe, armiger," March 19, 1466/7. The editor (Rev. J. Raine) appends a note stating that "the family of Laton took up its abode at Sexhoe in Cleveland, at the close of the fourteenth century, in right of Elizabeth, one of the coheirs of Nicholas Gower, who became the wife of Thomas Laton, of Laton, in Richmondshire, the father of the testator." Mr. Raine adds that the maiden name of the testator's wife, Elizabeth, "has not yet been ascertained." Whether any further light has been thrown upon that point since the publication of the will, I am not able to say. It may interest CAROLUS to know that the testator in question had a large family, of whom the eldest son, Robert Laton, of Melsonby and Sexhoe, Esq., d. 1480, and his widow, Eleanor, in 1503. Notwithstanding the numerous issue, however, the "main line of the family," *i.e.*, I presume, Laton of Sexhoe, "became extinct," says Mr. Raine, "towards the close of the seventeenth century." Other wills of Laytons in *Test. Ebor.* are *s.v.* John de Laton (vol. i. p. 331), and Alicia Laton (vol. i. p. 65). John was of York, where he was apparently a carpenter, bequeathing "omnia utensilia schoppe mee pertinen- cia, videlicet cuttellos, axis, et rapes," to Thomas Danyell, his servant, under date May 1, 1404. Among the *Richmondshire Wills* we find John Laton, of Snape Low Park, 1558 (*Test.* xciv., p. 107, *op. cit.*), concerning whom the editor annotates, "descended from a younger son of the family of Laton of Sexhowe,.....the son of William Laton, who d. 6 Hen. VIII., by Margery, daughter of Thomas Montford, and having married Margery, daughter of — Dodsworth of Thornton Watlass, left by her four sons and one daughter. All his sons died childless. He was probably a tenant at Snape under Lord Latimer." The will of this testator's wife, Marjory, is given at p. 124, *op. cit.* She was executrix and residuary legatee under her husband's will. At p. 263 of *Richmondshire Wills*, *Test.* cxvii., we have the will nuncupative of "John Laton the yonger of West Layton," dated May 2, 1577, of which Mr. Raine says in a note that it is "most interesting and affecting." The testator, he further remarks, was a second son, and appears to have died at an early age by an untimely death. "From his inventory he must have been a gallant, gay young gentleman, passionately fond, no doubt, of revelry

and horseracing, for, with the exception of his dress, his horses are the sum and substance of his worldly wealth." To persons less charitable than the editor of the *Richmondshire Wills* it might have seemed that such an inventory rather connoted something of a prodigal son. The actual form of the will may be worth reciting here on account of its comparative rarity:—

"The said John did by word of mouth declare and make his testament or last will nuncupative in maner and forme folowing, viz., taking his father, John Laton, by y<sup>e</sup> hand said, 'Father, I do knowe all y<sup>t</sup> I have came by you and by your good meanes, and therefore I frelie leave it and geve it all to you.'"

Among those who "praised" the goods of young John Laton for the inventory were "Francisce Laton" and "William Laton." Another Layton will in the *Richmondshire* series, that of Roger Laton (Laiton in the will), of West Layton, dated Dec. 7, 1556, proved April 18, 1559, is commended by Mr. Raine for the "quaintness and exceeding simplicity of its expressions." When Mr. Raine wrote in 1853 the family of Layton of West Layton was represented (so he states) by the then Arch-deacon of Richmond, who, "among several other memorials of his ancestors," was in possession of "a valuable account of the family, the elaborate compilation of one of its members." The name and date of this Layton genealogist are fixed by a subsequent note, in which the editor says it was Henry Laton of Rawdon, son of Francis of Rawdon, Keeper of the Jewels to Charles II., who was "the compiler of the interesting genealogical account of his family which has been already alluded to." The Keeper of the Jewels was the second son, the same note tells us, of the marriage of Francis Layton of West Layton (only son of Roger, the testator of 1556) with Anne, second daughter of John Layton of West Layton and Beatrice Sedgwick of Walborne. The monument of Francis Layton of West Layton, who d. 1609, was "still remaining" (in 1853, when Mr. Raine wrote) in the north aisle of Ravenswath Church. Some reader of "N. & Q." may be able to tell us whether it is still there in 1880.

I have confined myself to giving such an account as I can of the principal authenticated members of the family of Layton of West Layton. Into any question directly connected with Sir Thomas Layton, *circa* 1660, I am unable to enter, having no present knowledge of his pedigree, upon which must depend the solution of the query as to his "quarterings." C. H. E. CARMICHAEL.

New University Club, S.W.

P.S.—Some further particulars which I have gleaned since writing this already lengthy reply are much at the service of CAROLUS, should he desire them.

SIR JOHN CHEROWIN (3<sup>rd</sup> S. i. 328, 378).—At the former reference was a query requesting in-

formation concerning a "Sir John Cherubin," buried in Brading Church, Isle of Wight. Your correspondent adopted the above absurd misnomer for Cherowin, which is the real spelling on the monument. At the latter reference another correspondent adopted the equally dissimilar name of Curwen as the true one, and said (upon what authority is not stated) that Sir John was one of the well-known family of Curwen of Cumberland. The correct spelling of the name should be Sherwyn, as appears by the grant of letters patent of the custody of the Castle of Porchester to Robert Fienes (Fienes), bearing date at Westminster March 19, 24 Henry VI. (1446). The patent recites that on the "10th of June, 18th Henry VI. [1440], a grant was made to Sir Roger Fienes [Fienes], Knt., and John Sherwyn, Esq., of the custody of the Castle of Porchester." The establishment of the castle is then given, and the grant adds that, "the said John [Sherwyn] being now dead, the king grants the custody to Robert Fienes the younger, son of the said Roger, to hold from the death of his father." It is therefore manifest from these letters patent that John Sherwyn, Esq., held the office of Constable of the Castle of Porchester in October, 1441, thereby clearly identifying him with the monument. Having thus cleared up, I think, a long-disputed question, I subjoin the text of the inscription, which I believe has been only once printed:—

HIC JACET NOBILIS VIR JOHANNES CHEROWIN ARMIGER  
DVM VIVEBAT CONESTABVLARIVS CASTRI DE PORCHESTER  
QUI OBIIT. ANNO DOMINI MILLIESIMO QVADRINGESIMO QVAD-  
RAGO PRIMO DIE VLTIMA MENSE OCTOBRIIS ANIMA EIVS  
REQVIESCAT IN PACE. AMEN.

The monument is an example of the union of the monumental brass and incised slab. It is supposed to be of French execution, which may account for the perversion of the name. "The expression 'dum vivebat' (Gall. 'en son vivant')," says Haines (*Manual of Monumental Brasses*), "is commonly found on French inscriptions before the titles of the deceased." JAMES HORSEY.

Quarr, Ryde, I.W.

CURTAIN LECTURES (6th S. ii. 8, 191).—Since I wrote a hasty note upon this subject a much earlier instance of the use of the phrase in question occurs to me. This is in the title of a rare and curious little volume, which runs as follows:—

"A Curtaine Lecture: as it is read: By a Countrey Farmer's wife to her Good man. By a Countrey Gentlewoman or Lady to her Esquire or Knight. By a Souldiers wife to her Captain or Lieutenant. By a Citizens or Tradesmans wife to her husband. By a Court Lady to her Lord. Concluding with an inimitable Lecture read by a Queene to her Sovereigne Lord & King. London, Printed by Robert Young for John Aston, 1637." 24mo. pp. 264.

There can be little doubt that this volume, which is dedicated "To the generous Reader, but especially to Bachelours and Virgins," suggested to

Richard Brathwait the title of the rare and humorous production, which, though published anonymously, there appears sufficient internal evidence to attribute to his fertile pen:—

"Ar't asleepe Husband? A Boulster Lecture: stored with all variety of witty yeasts, merry Tales, & other pleasant passages; extracted from the choicest flowers of Philosophy, Poesy, antient & moderne History. Illustrated with examples of incomparable constancy, in the excellent History of Philocles & Doriclea. By Philogenes Panedonius. London, Printed by R. Bishop, for R. B., or his Assignes, 1640." 8vo. pp. 330.

The frontispiece to this book, by W. Marshall, illustrates "A Bovlster Lectvre," carried on like Jerrold's, by a married couple in bed, the lady with a label bearing the words, "Dum loquor ista taces," and the gentleman another with "Surdo canis." The following quatrain is beneath:—

"This wife a wondrous racket meanes to keepe,  
While th' Husband seemes to sleepe but does not sleepe:  
But she might full as well her Lecture smother,  
For ent'ring one Eare, it goes out at t'other."

Appended is "A Postscript writte by an Auditor, upon hearing this Lecture," a singular piece of humour, doubtless written by the author himself, the curiosity of which is that, though metrical throughout, it is printed as prose, like the *Wondrous Tale of Alroy* of B. Disraeli. It concludes with the sentence:—

"Whereas this Boulster Lecture, drain'd from Rills of Nectar, shewes such Judgement and Wit, with Stories to fit, as I swear by my Life, to be school'd by a Wife, in such seemly sort, were no spight but a sport."

Later on, but still earlier in date than the instances which I adduced, I find the phrase,

"Curtain Lectures, fatal for their Length,"

in a poem entitled "A Satyr against Wooing," in *The Works of Mr. Robert Gould, &c.* (London, 1709, 2 vols. 8vo.), vol. ii. p. 31.

WILLIAM BATES, B.A.

Birmingham.

"THE WHIPPIAD" (6th S. ii. 245).—As the old subject of *The Whippiad* has again cropped up, with a refreshing air of novelty and quite the usual number of mistakes, it may be worth while to "take stock" of the existing literature on the subject. But first as to the mistakes. The parties to the conflict were *not* "a Brazenose proctor" and "one of the fellows of his college"; the two lines incorrectly quoted are not the commencement; and the poem has been printed.

I know of no published allusion to *The Whippiad* before it was printed, and very badly printed, in *Blackwood's Magazine*, vol. liv. No. 333, July, 1843. In "N. & Q.," 1st S. vii. 393, 417, 457, the MSS. of the poem are discussed. Five are at present known:—

1. A contemporary MS. with Heber's notes, not autograph, and additions by LANCASTRIENSIS, in whose possession it was in 1853. It had auto-



graphs of Heber, and Blackwood's printed copy bound with it.

2. A MS. in the Taylor Library at Oxford, bearing the signature of "Snelson, Trin. Coll., Oxon., 1802," with notes.

3. A MS. which belonged to Dr. Edw. Cardwell, and is now in the possession of the Rev. W. E. Buckley, of Middleton Cheney. The signature of "Reg. Heber, B.N.C.," occurs at the end, but may be a transcript. The MS. differs from the printed copy and from the following one.

4. A copy, in what seems to be a lady's hand of the beginning of the century, lent to me this year for collation by an old member of Brasenose College, with no notes and no signature. Of the three latter I have complete collations.

5. The MS. supplied to *Blackwood's Magazine* by "K."

Whether it was desirable to print the poem at all is questionable, but, as mistakes have been made with respect to the incident, it may be well to state that the humorous affray took place in 1802, in the front quadrangle of Brasenose College, between the Rev. Henry Halliwell, fellow, tutor, and dean of the college, and the Rev. Bernard Port, M.A. of the college, but not fellow. Further information about MS. copies of the poem would be welcome.

Oxford,

FAMA.

The hero of this satirical poem (who was my great-uncle) was the Rev. Henry Halliwell, B.D., a biographical notice of whom will be found in the *Manchester School Register*, vol. ii. p. 249 (Chetham Society, vol. lxxiii.). The satire was written by Reginald Heber (see "N. & Q." 1st S. vii. 393).

H. FISHWICK, F.S.A.

"THE GREEK CALEND" (6th S. ii. 126, 258, 319).—I met on the same day with two examples of this phrase in its English form. The first is from Mr. Louis Fagan's *Life of Sir Anthony Panizzi*, just published in two volumes by Messrs. Remington & Co. Soon after the arrival of Panizzi in London in 1823, he received "an account of money spent in preparing his accusation, sentence of death, and even for the expenses of his execution, *in contumaciam*." The following is part of the translation of his reply (vol. i. p. 52):—

"If your statement be found correct, I will remit you in discharge thereof a bill of exchange on some Capuchin bank payable at sight when the Greek calends come."

The second instance is from "The Speculation in Reading Securities," p. 6 in the *World* for the 13th inst. :—

"The public ought therefore to be on their guard against stock which, if it were issued, would be without due authority, consequently of doubtful legality, and any prospects of earning a dividend on which must be relegated to the Greek kalends."

J. R. THORNE.

EDWARD BREWSTER (6th S. ii. 310).—

"Mr. Edward Brewster was Master of the Company of Stationers when I was made a Liveryman. He has a considerable estate, is very humble, and his usual appellation is 'Brother.' He is a man of great piety and moderation. He printed *The Practice of Piety, Doctrine of the Bible*, and other useful Books."—John Dunton's *Life and Errors*, edited by J. B. Nichols, i. 206.

J. INGLE DREDGE.

"KABEDIGIA," A FEMALE CHRISTIAN NAME [?] (5th S. x. 329).—As curious Christian names are still a subject of discussion in "N. & Q.," may I again venture to direct attention to that very singular one Kabedigia, which is found on a brass in Biddenden Church, Kent? I asked at the above reference whether any one had ever heard of this name before, or could throw any light upon it, but no reply appeared. The brass is of the date 1584, in memory of one Gulielmus Boddenden, and the inscription is in Gothic characters. The initial letter of the name, which I take to be a K, might possibly be an R, but I do not think it is, and if it were so read, perhaps it would not much mend matters. The lady was one of the five daughters of William Boddenden, and the names of her sisters are the common ones, Martha, Maria, Johanna, and Juditha.

EDMUND RANDOLPH.

E. HOWE, BRITISH MINISTER AT HANOVER, 1705 (6th S. i. 137).—General Emanuel Howe, sometime Queen Anne's minister at the court of Hanover, was third brother of Scrope, first Lord Howe, and great-uncle of the celebrated admiral who, for his gallant professional services, was created a peer of Great Britain in April, 1782, by the title of Viscount Howe. The general married Ruperta, a natural daughter of Prince Rupert by Margaret Hughes. His daughter Sophia was maid of honour to Caroline of Anspach while Princess of Wales, afterwards Queen Consort of George II. (1727). In the *Despatches of the First Duke of Marlborough*, published in 1845 (in five vols., Murray), the duke addresses a letter from Vienna (Nov. 21, 1705, vol. ii. p. 238) to Brigadier Howe at Hanover, entreating the minister "to give him leave to set up his field-bed under his roof" during a two days' sojourn on his journey to England. And, again, in a letter from St. James's, bearing date Feb. 4, 1707 (vol. iii. pp. 309-10), in answer to the minister's claim for promotion, the duke writes: "I shall take the first opportunity to lay your pretensions for a commission of major-general before the queen, and doubt not but her Majesty will be inclined to grant your request." The principal duty of the general at Hanover consisted in a close attendance on the electoral prince with the army during the campaigns on the Rhine and in the Pays-Bas. In May, 1708 (vol. iv. p. 26), he was enfeebled in health from a second relapse after a serious illness, and no longer able to take the field

with the elector. General Howe returned to England in June, 1709 (vol. iv. p. 523), and his death took place in the autumn of the same year.

WILLIAM PLATT.

Broadstairs.

KEEL-HAULING (1st S. vi. 199, 280; 6th S. ii. 257).—Capt. Marryat, in his *Dog Fiend*, chap. xii., introduces an account of this punishment as inflicted by Lieut. Vanslyperken on Smallbones, who, however, is represented as surviving its infliction.

CHALB.

The following passage is cited in "N. & Q." 1st S. vi. 199:—

"And if the offence be foul, he is also drawn underneath the very keel of the ship, the which they term keel-raking; and being thus under water, a great piece is given fire unto right over his head, as well to astonish him the more with the thunder thereof, which proveth much offensive to him, as to give warning to all others to look out and beware."—Nath. Boteler's *Six Dialogues about Sea-Services*, Lond., 1685.

ED. MARSHALL.

CRIMINALS SEEING THE KING'S FACE (6th S. i. 376).—A custom prevails among the Malagasy, that if a criminal can obtain sight of the sovereign he is pardoned, whether before or after conviction. Even criminals at work on the high road, if they can catch a sight of the monarch as he passes by, may claim their pardon. Hence, by a sort of anomaly in this singular law, they are ordered to withdraw from the road when the sovereign is known to be coming by. Ellis's *History of Madagascar*, 1838, p. 376. EDWARD H. MARSHALL.

"BURGLARIZED": "BURGLE" (6th S. ii. 205).—Mr. Gilbert may have coined his word in *The Pirates of Penzance*, but it is not quite the same as that noted by T. D. S.:—

"When the enterprising burglar's done a-burgling—done a-burgling."

C. F. H.

A BILLYCOCK HAT (6th S. ii. 224).—This head-dress cannot boast of the antiquity attributed to it in your number of the 18th Sept. These hats were first made for "Billy Coke"—or, to speak more respectfully, Mr. William Coke—a gentleman well known at Melton Mowbray a quarter of a century ago, and used by him at the great shooting parties at Holkham. The old-established hatters in the West-End still call them "Coke hats."

C. K. C.

MORTIMER'S ILLUSTRATIONS TO THE "CANTERBURY TALES" (6th S. ii. 325).—Whatever may have been the edition used by Mortimer himself, there can be no doubt about the one referred to by the engraver of the plates, viz., the pirated edition of Tyrwhitt's work published at Edinburgh in 1752 by John Bell, and forming part of his well-known series, "The Poets of Great Britain,"

complete from Chaucer to Churchill" (in 109 vols. 12mo.). There was certainly no quarto edition of Chaucer extant before 1798. FRED. NORGATE.  
7, King Street, Covent Garden.

BRASSES NOT REGISTERED (6th S. ii. 325).—G. H. is very wrong in supposing that the brasses he refers to are unregistered. If he had consulted *A Manual of Monumental Brasses*, by the Rev. Herbert Haines, M.A., he would have found them described. Those at Newport commemorate, 1. Thomas Broud and Margery his wife, A.D. 1515; 2. Geoff. Nightingale and Katherine his wife, A.D. 1608,—at Littlebury, 1. A civilian, c. 1480; 2. A priest with chalice and host, c. 1510; 3. A civilian and wife, c. 1510; 4. A civilian, c. 1520; 5. Jane, d. of Gyles Paulton, Gent., 1578; 6. Anne, d. and h. of Robert Perkin, and wife to Thomas Byrch, Gent.; the seventh is an inscription to James Edwards, who died of the plague in 1522. Since Mr. Haines's book was published in 1860 I fear many brasses have disappeared. At Grays Thurrock, in Essex, he mentions the figures of a civilian and his two wives; the male figure is now lost. But although church restoration has in far too many cases done incalculable and utterly unnecessary damage to the memorials of the departed, I have reason to believe many brasses have been discovered during the process called "restoration." I wish some person in each English parish could be found to record in the columns of "N. & Q." the present state and number of brasses in its church. J. A. SPARVEL-BAYLY, F.S.A.

JOHNSON'S RESIDENCES IN LONDON (6th S. ii. 328).—As the author of *Old and New London*, I can hardly admit that my list of Dr. Johnson's abodes in London is "very incomplete." I enumerate all the thirteen localities mentioned in Boswell, and I could hardly be expected to do more. At the same time—in common, doubtless, with many of your readers—I shall be glad if Mr. C. A. WARD will send to "N. & Q." a note of the other four of which he has knowledge. They shall be recorded in all future editions.

E. WALFORD, M.A.

Hampstead, N.W.

Boswell enumerates seventeen in a footnote towards the end of the year 1779. The fourth is "Castle Street, Cavendish Square, No. 6." There is no Castle Court.

C. F. H.

CLAYGATE LANE (6th S. ii. 208).—I did not, I am sorry to say, see the article in the *Standard* to which your correspondent refers, but I have no doubt the locality described is the village of Claygate, in Surrey, which lies about three miles S.S.W. from Long Ditton, and two miles S.E. from Esher station. Being so much out of the way, it is but little known, although there are some really pretty walks in the neighbourhood, and in the



summer the country thereabouts is well worth a visit. By the inhabitants of the neighbouring towns Claygate (commonly called *Clagget*) is considered behind the times, consequent on its being so out of the way. S. J. H.

Claygate is a hamlet in the parish of Thames Ditton, in Surrey. One of the chain of semaphore telegraphs which formerly connected the Admiralty with Portsmouth remains on a wooded hill hard by. The green lane described in the truly delightful article by Mr. Jefferies in the *Standard* of Aug. 25 will be found about a mile and a half south of the London and Portsmouth road, and between Esher and Oxshott. W. R. TATE.  
Worplesdon, Guildford.

"FUNSTER" (6th S. ii. 204).—I have an uncomfortable feeling that *fun-ster*, however desirable an acquisition in other respects, *may* be one more addition to our list of hybrids, and I should be glad of some evidence in favour of the supposed A.-S. origin of *fun* (*fean*=joys) that would help me over the following:—

1. We do not find homotypes of *fun* deriving their *u* from an A.-S. *ea*: *pun, punt, nun, sun, tun, dun* come from A.-S. *punian, punt, nunne, sunne, tunne, dun*.

2. We do not find homotypes of *fean* changing their *ea* into *u*.

3. We find, on the other hand, in old French a word *fun* (frivolity), from *fum* (Lat. *fumus*). Spenser has *fon* (foolish); and *fon* (a silly person) is still to be heard in many parts of England.

ALPHONSE ESTOCLET.

Peckham.

"TRAM" (6th S. ii. 225).—The derivation of this word may be looked for in *trames* (Lat.), "an overthwart or cross way" (Ainsworth), which is possibly the root of *tramp* and *trample*. W. G. Cumming, a surveyor, of Denbigh, published in 1824 a *Description of the Various Rail and Tram Ways* then in use. Tramways were in use in Derbyshire before 1790. One of planks and log sleepers was laid between Shipley coal-pit and the wharf near Newmansleys, a distance of about one and a half miles, and was discontinued in the above year. The derivation of the word from Mr. Outram's name always appeared to me exceedingly far-fetched.

ALFRED WALLIS.

Derby.

If derived from the local name for a particular waggon, this word may be from O.G. *tram, lignum*; if from the prepared way, then from *tram, trabs*. Halliwell gives "*Tram*, a sort of sledge running on four wheels used in coal-mines. North."

R. S. CHARNOCK.

Junior Garrick Club.

SYMPATHETIC POWDER (6th S. ii. 247).—The charm is given in the *East Anglian*, vol. ii. p. 217,

as transmitted by oral tradition from our forefathers, and as one of the kind of charms "most of which have come under my own observation." The writer of the article therein is given as George Rayson, of Pulham, Norfolk, and the date of publication July, 1865. C. GOLDING.

GRAY'S "ELEGY" (6th S. ii. 222).—In *Walpoliana* Horace Walpole is reported to have said:

"I never rightly understood Mr. Gray's political opinions. Sometimes he seemed to incline to the side of authority; sometimes to that of the people. This is indeed natural to an ingenious and candid mind. When a portion of the people shows gross vices or idle sedition, arising from mere ignorance or prejudice, one wishes it checked by authority. When the governors pursue wicked plans or weak measures, one wishes a spirited opposition by the people at large."

And with reference to Gray when he and Walpole were abroad:—

"The quarrel between Gray and me arose from his being too serious a companion. I had just broke loose from the restraints of the university, with as much money as I could spend, and I was willing to indulge myself. Gray was for antiquities, &c., while I was for perpetual balls and plays. The fault was mine. Gray was a little man, of very ungainly appearance."

RALPH N. JAMES.

Ashford, Kent.

In Cassell's *Library of English Literature* (vol. i.), edited by Prof. Henry Morley, the following note is inserted under Gray's *Elegy*:—

"There is a MS. in Gray's handwriting of this poem as it stood before it had received the final polish. The variations indicated by the following notes show what was struck out or corrected, and will enable the reader to see how Gray gave the last touches to a work that underwent many revisions before it attained to the full beauty of the form in which it lives."

Amongst the emendations is "Cromwell" for "Cæsar," which seems to imply that the latter name never appeared in any printed copy of the poem.

F. A. TOLE.

Northampton.

I hope MR. PAYNE will allow me to disabuse his mind of the idea that Gray was tutor to Horace Walpole. Horace Walpole was born hardly a year after Gray, and they subsequently became schoolfellows at Eton, where the friendship originated, were at Cambridge together, and became fellow travellers in 1739. Of the unfortunate dispute, during their travels, at Reggio, and all that came of it, Mr. Mitford has already admirably told us. Although the odes were the first productions of the Strawberry Hill press, yet the intimacy between Walpole and Gray never assumed its old form, and therefore the former would not be likely to influence Gray in his choice of imagery. Prof. Morley in his *Shorter English Poems* says that the reference by Gray to Tully and Cæsar not being sufficiently clear, his earnest desire for the simplicity of truth that

would suit his theme, made him alter the verse referred to by MR. PAYNE to its present state.

TINY TIM.

Southsea.

THE "GENTLE ART" (6th S. ii. 224).—If angling be called the gentle art *because* the first angling book was written by a lady, how is it that hawking and hunting are not also called gentle arts? for the same lady wrote treatises on these likewise, and published them ten years before the *Fysshynge wyth an Angle*, which was only a small addition to a new issue of her former book. In her treatise she shows sufficient reason why the art should be called "gentle." She says:—

"Yf a man lacke leche or medecyne he shall make thre thynges his leche and medecyne: and he shall nede neuer no moo. The fyrste of theym is a mery thought. The seconde is labour not outragoe. The thyrd is dyete mesurable. Fyrste that yf a man will euer more be in mery thoughtes and haue a gladd spyrre: he must eschewe all contraryous company & all places of debate where he myghte haue any occasyons of melencholy. And yf he woll haue a labour not outrageous he must thenne ordeyne him to his hertys ease and pleasaunce without studye pensynesse or traueyle a mery occupacyon whyche maye reioyce his herte: & in whyche his spyrtes may haue a mery delyte. And yf he will be dyeted mesurably he must eschewe all places of rvyotte whyche is cause of surfette and of syknesse/ And he must drawe him to places of swete ayre and hungry: And ete nourishable meetes and dyffable also."

She contrasts angling with hunting, hawking, and fowling, all of which she shows to be "laboryous and greuous that none of theym maye enduce a man to a mery spyrre." She goes on to point out the delights of angling in a very beautiful passage (imitated and quoted times out of number), concluding:—

"Therefore to al you that ben vertuous: *gentyll*: and free borne I wryte and make this symple treatyse folowynge: by whyche ye may haue the full crafte of anglynge to dysport you at your luste: to the entent that your auge maye the more floure and the more longer to endure."

None but one by nature "gentle" could have made a treatise on angling so pleasing as this is; but angling would have been called the "gentle" art just the same, even if she had never written it at all. It is not in the least remarkable that a book 400 years old should have been written by one of "gentle" birth, because, excepting clerks (who of course were "gentle"), no other class were then able to write.

R. R.

Boston, Lincolnshire.

PHOENICIAN PLACE-NAMES (6th S. ii. 106).—שש is the Hexi or Ex of Pomponius Mela, the Sex of Ptolemy, and the Sexifirmum, with the surname Julium of Pliny (lib. iii. c. 2). "Next in order" (sc. to Malaga), Strabo informs us (lib. ii. c. 4), "is the city of the Hexitani (Ἑξίτανων πόλις), famous for its salted fish" (Mart., lib. vii. ep. 77; Plin., xxxiii. c. 11;

Athenæus, lib. iii. c. 92). D'Anville is of opinion it is the present Torre de Banas; others suggest Al-munacar; and Bochart, Motrel ("hodiè Motrel appellat, ut Florianus author est"), *Opera*, Lug. Bat., 1692, vol. i. lib. i. p. 616, l. 67; in the map, pp. 596-7, עכסי. Cp. Ferrarius, *Lexicon*

*Geog.*, Parisiis, MDCLXX., p. 189. עלש, Alas, in its bearings accords with the site of the inland Phœnician town Ulyssæa. The relative positions of both towns are clearly laid down by Ortelius in his map entitled "Hispaniæ Veteris Descriptio ex Conatibus Geographicis Abrah. Ortelii. Amsterdam, 1570." In the description of Spain by the Arabian geographer Edrisi\* their names may be traced under Medina Arxidûna (pp. 92, 93), and Elx (pp. 30, 31) or Elche, Iliei Antiguo (Notes, p. 191). It is worthy of mention that Bochart (cap. xxxiv. p. 600) connects the Hebrew words עלז, *alaz*, עלץ, *alatx*, and עלם, *alas*, with the Elysian plains described by Homer (*Odyss.*, iv. 563), and alluded to by Strabo (i. 225).

WILLIAM PLATT.

Broadstairs.

LIME TREES (5th S. viii. 478; 6th S. ii. 85, 153, 318).—I am a little surprised to find from the Editor's note that at the first of the above references I ascribed the origin of the Freiburg lime tree to the branch borne by the youth who announced to the citizens the victory of Morgarten. The last word was plainly a slip of the pen for Morat, and (as the Editor remarks) it makes a considerable difference in the age of the tree: Morgarten was fought in 1315, Morat in 1476. I am glad of this late correction, and apologize for the slip.

J. WOODWARD.

"HOLT" (6th S. ii. 264, 316).—DR. CHARNOCK remarks (*ante*, p. 316) that *holt* in composition is sometimes contracted into *hott*, and instances Oakshott or Oxshott in Surrey. Having been familiar with that village (which is about two miles from Esher) from boyhood, the different ways in which it was spelt early attracted my attention. Being redirected to the question of its etymology, I should like to state that I cannot accept that suggested by DR. CHARNOCK, which would, of course, mean oak-wood. Not that the nature of the place itself is against that explanation, but the earliest spelling that can, I think, be discovered of it, in the time of Edward II. (see Manning's *History of Surrey*), is Ogshete. Now, the last syllable certainly suggests the Old English *scheat*, equivalent to the Anglo-Saxon *secat*, and connected with the modern German *Schatten*, a

\* Mohammed ben Edris, born at Ceuta, 1099, died about 1165. *Descripción de España con Traducción y Notas de Don José Antonio Conde*, Arab. et Span., 1799, 8vo.



shadow. The first syllable seems to be connected with the Anglo-Saxon *agan*, from the Gothic *aigan*, and (possibly) with the Greek *ἔχειν*, which has the same meaning; so that the word probably means a place possessing shade or shadow, which it undoubtedly does now, and in former times did much more. The spelling on the direction-posts in the neighbourhood, which suggests to the rustics that an ox had been killed there, ought to be corrected, and perhaps the best to be substituted would be Okeshade.

W. T. LYNN.

Blackheath.

THE ORIGIN OF THE WORD "SNOB" (6th S. i. 436; ii. 329).—I much regret that, in my note with the above heading, I wrote "the late Rev. ALFRED GATTY, D.D.," who had introduced this subject in the first volume of "N. & Q.," Feb. 16, 1850. The *lapsus pennæ* was due to a temporary confusion of memory relative to the death of Mrs. Alfred Gatty. I am rejoiced to say, on the testimony of another of the old and valued correspondents of "N. & Q.," the REV. H. T. ELLACOMBE, that his "dear old friend Dr. Alfred Gatty is hale and hearty." In reference to the word *snob* MR. ELLACOMBE says, "I remember *snob* long before the days of the Regency."

CUTHBERT BEDE.

MR. VIGFUSSON'S derivation of this word from the Icel. *snápr*, with much the same sense, is worth notice. The final *r* is only an inflexion, and the weakening of *p* to *b* is common, as in *knob*, from Middle English *knop*. The "derivation" from *sine nobilitate* is a very poor joke, and that from *snip* is impossible, owing to the vowel change.

WALTER W. SKEAT.

STOTHARD OR ROMNEY (6th S. ii. 225, 312, 332).—MR. AUSTIN DOBSON'S rejoinder is so temperate and discreet (I use the word in its ancient Scottish signification) that any indignation which he supposes me to have felt at his query would now be unmannerly and out of place. I should perhaps confess at once, in answer to MR. DOBSON'S inquiries, that I have no pretensions to be an art critic, and that I have never qualified myself for this proud position by failure in literature or in art. I must further own that, when I sent my reply to "N. & Q.," I was thinking of the picture by Romney which was exhibited at Manchester and afterwards at Burlington House, and not of the sketch in the South Kensington Museum, which I examined on Saturday. In deference to MR. DOBSON'S position as an art critic, I will admit that the pose in Stothard's "Reading Girl" is more studied, and perhaps, in one sense of the word, more refined, than in Romney's sketch. I cannot, however, find in the latter anything which approaches to vulgarity. It represents a girl reading, with her knees rather drawn

up, and evidently absorbed in her book. It is not, perhaps, the attitude which a photographer would select, but it appears to me perfectly simple and natural. I have a photograph of the finished picture, which is certainly an improvement on the sketch. I shall be happy to show it to MR. DOBSON if it would interest him.

F. G.

A LATIN ELEGY BY THE MARQUIS WELLESLEY (6th S. ii. 332).—There is a mistake in the first of Lord Wellesley's lines. "Longo *exarata* morbo" should be *exercita*.

J. C. M.

[W. E. B.—Next week.]

A FOURTEENTH CENTURY SWORD IN THE BRITISH MUSEUM (6th S. ii. 166).—According to information kindly supplied to me by R. R. L., the describer of this sword, the mixed Gothic and Roman characters of the inscription which is the subject of his inquiry are thus arranged:—

+ NDXOXGHMDNGHDXORAI +

Taking as a key to the riddle the abbreviations xo and xor, and assuming the last letter to be an imperfect t, I would venture to suggest the following as a possible interpretation:—

x[omen] d[e] x[t]o (Christo) x[ti] q[ratia] n[u]jus  
x[undi] d[omi] (Domini) q[ladii] n[u]jus d[ominum]  
x[rist]o[p]he[as]u[m] a[rme]t.

Angl. "His name is from *Christus*. May the grace of Christ, the Lord of this world, arm Christopher, the lord of this sword."

In this connexion I would hazard an interpretation of the legends of the sword (early fourteenth century?) found in Whittlesey Mere in 1851, also described by your correspondent R. R. L. (see "N. & Q.," 5th S. iii. 328). The legend

+ N : G : R : O : X : M : R : E : F +

may be read

N[IG]E[R] OXME[RE] F[ECIT].

The legend

+ NEDASDNGREDAS [about four letters missing] NASN +  
may perhaps read thus:—

NE DA SED N[IG]E[R] EDAS [F(per) FVG] NAS N[OMEN].

Angl. "Yield not (this sword), but publish the name of Niger (the sword-maker) through combats (*i.e.* by wielding it with effect)."

H. F.

"CORIOLANUS," AN OPERA (6th S. ii. 227).—This opera was founded on the drama of *Cajo Marzio Coriolano*, by N. Haym, and was produced at the Haymarket Theatre about 1723. The music was composed by Signor Attilio Ariosti.

EVAN THOMAS.

GENERAL DUMOURIER (6th S. ii. 226).—Dumourier died at Turville Park, in the union of Wycombe, hundred of Desborough, and county of Bucks, where he had lived for two or three years previously. The population of the village at the last census was 456. The *Annual Register* for 1823 has a notice of the death of Dumourier and a memoir.

EDWARD H. MARSHALL.

## AUTHORS OF BOOKS WANTED (6th S. ii. 328).—

"*Historical Applications and Occasional Meditations upon Several Subjects*. Written by a Person of Honour. London, 1670."—The above charming little book, valuable for its merit as well as its rarity, was written by George, fourteenth Lord Berkeley, and first Earl. The first edition is of extreme rarity, and is a small 18mo., and came out in 1666. The second edition, in small 8vo., came out in 1670, the third in 1680, and the fourth in 1698. The book was privately reprinted in 1838 by the late Rev. W. Dansey, Rector of Donhead St. Andrew, well known as the author of *Horæ Decanicae Rurales*. For notices of the Earl of Berkeley see Wood's *Athenæ*, by Bliss, iv. 628; Walpole's *Royal and Noble Authors*, iii. 327; Churton's edition of Pearson's *Minor Theological Works*, ii. 112; Secretan's *Life of Nelson*, p. 183; Bailey's *Life of Fuller*, p. 615. Waller wrote a poem on the earl addressed to "A Friend of the Author, a Person of Honour, who lately writ a religious book, entitled '*Historical Applications and Occasional Meditations upon Several Subjects*.'" It commences:—

"Bold is the man that dares engage  
For Piety in such an age!"

G. W. NAPIER.

Alderley Edge.

## Miscellaneous.

## NOTES ON BOOKS, &amp;c.

*A Guide to the Study of Book-Plates (Ex-Libris)*. By the Hon. J. Leicester Warren, M.A. (Pearson).

SOME three or four years since we were startled at reading in a generally well-informed contemporary that the word "book-plate" is not to be found in any of our standard dictionaries, from Johnson to Webster, and not in any English and French, nor in any English and German, dictionary. On examination, the statement of our contemporary proved to be correct. This little fact is sufficient to show of how comparatively recent origin is the mania (we do not use the word offensively) for collecting specimens of these interesting personal relics. And if we wanted to show how instructive such a taste may be made, we have only to point to the pleasant gossiping chapter on "My Collection of Book-plates" contributed to our last volume (p. 2, *et seq.*) by one whose initials, G. W. D., sufficiently indicate the accomplished scholar whose contributions to various branches of literature have won for him a reputation that is European, and whose "tapping" (to use a happy phrase of Horace Walpole's) of the subject of book-plates has been the means of calling forth from other contributors several valuable notices on the subject.

The subject of this notice is the first volume specially dedicated to book-plates which has appeared in English, the volume announced in our 1<sup>st</sup> S. iii. 495, by the Rev. Daniel Parsons, never having made its appearance, though Mr. Parsons deserves the credit of having been the first English writer on the subject. But the author of the handsomely illustrated volume before us has been anticipated by a French scholar, M. A. Poulet-Malassis, of whose volume, *Les Ex-Libris Français depuis leur Origine jusqu'à nos Jours*, a new edition, "revue, très augmentée et ornée de vingt quatre planches," was published in Paris in 1875. Mr. Leicester Warren's *Guide* has many claims to the attention of all lovers of books and book-plates. It has obviously been carefully prepared, and is handsomely got up and very fully illustrated, and will no doubt stimulate the growing taste among us for collecting book-plates. We could have wished, in addition to the indexes to the English and foreign dated book-plates, a general index to all the book-

plates described in it had been added; and we differ from our author in his preference for the French name "ex-libris" for "book-plate." To this latter we see no objection, and it is certainly not liable to the perverse use of it which led the ignorant purchaser of a library, which he had marked with his own "ex-libris," to have one of these stuck into his hat to mark its ownership; and we regret that he should stigmatize those who declare their books to be for the use of their friends as well as themselves as "*sibi et amicis* nonsense." But these are small blots in a very useful and amusing volume.

*Les Grands Ecrivains de la France*.—Molière. Vol. V. Par MM. Eugène Despois et Paul Mesnard. (Hachette & Co.)

THIS new volume of Molière's complete works, annotated by MM. Despois and Mesnard, gives us three plays, *Don Juan*, *L'Amour Médecin*, and *Le Misanthrope*. We need scarcely draw the attention of our readers to the merits of the editions which Messrs. Hachette have undertaken and carried on with such success. From the day when the late M. Cousin, in his report on the Pascal MSS., pointed out the absolute necessity of treating the French classics exactly as scholars did the writers of Greece and of Rome, it became evident that all the old editions, not only of Pascal, but of Racine, Corneille, Madame de Sévigné, &c., would have to be scrupulously compared with the original texts, and that it would be probably found by well-qualified scholars that, in many cases at least, our favourite French authors had been imperfectly placed before the public, owing either to the negligence of printers or to the absurd scruples of over-squeamish annotators. How the *simillante* marquise has fared at the hands of the Abbé Perrin is sufficiently known. La Rochefoucauld, Malherbe, and La Bruyère have been nearly to the same extent disfigured, and Molière, too, stood in great need of a thorough revision. Not only do we now possess his wonderful comedies just as he really wrote them, but, thanks to the unremitting industry and multifarious erudition of modern critics, we are *au fait* of the whole history of the French stage and of Versailles society during the reign of the *Grand Monarque*. The rhymed gazette of Loret, La Grange's registers, Dangeau's journal, contemporary memoirs, and documents of every kind are made to contribute illustrations and explanatory notes; the plays or portions of plays imitated by Molière are introduced; finally, every antiquarian, historical, or philological detail and allusion is made quite intelligible.

*Attic Salt; or, Epigrammatic Sayings, Healthful, Humorous, and Wise, in Prose and Verse*. Collected from the Works of Mortimer Collins by Frank Kerslake. (B. Robson & Co.)

THE works of Mr. Collins appear to afford an attractive quarry to the compiler. This is, we believe, the third instalment which has appeared, not including the *Letters and Friendships*; and, so far as we are aware, no selection from the poems has yet been made. Of the present volume it is difficult to say much that has not been sufficiently suggested by *Thoughts in my Garden* and *Pen-Sketches from a Vanished Hand*. That the author was a thinker of robust and original type, that he had a natural gift for epigram, and a bird-like faculty of broken song, can scarcely now be held to be in any sense discoveries. But as ascertained facts they receive further confirmation from these "sayings"; and when one remembers that they were not polished at leisure, like the *Pensées* of La Rochefoucauld or Vauvenargues, but thrown off at random during the composition of, for the most part, professedly fugitive pages, it is really wonderful to note how pointed and compact are the majority of them. That they should now and then be a little



trite is no more than might be expected. Further than this we have only to say that Mr. Kerslake has given them every advantage of type, binding, and paper, and prefaced them with some pleasant and sympathetic introductory pages.

*A Thousand Thoughts from Various Authors.* Selected and Arranged by Arthur B. Davison. (Longmans & Co.)

THERE can be no question that a detached passage often acquires an effect in its isolated position which it would never produce in the body of the text from which it is taken. This, indeed, is the best justification of collections like Mr. Davison's, which continue to appear and prosper despite all the critics of the robust and "thorough" school, who can tolerate nothing which is not complete and un mutilated. *A Thousand Thoughts* is a well-arranged and meritorious specimen of its class. By excluding Shakspeare the compiler has avoided the repetition of a good many highly respectable but slightly hackneyed extracts, while he has made excursions into some less familiar fields. No one can justly complain that the searcher has not gone far enough who has explored the pages of Washington Allston's *Monaldi* and the poems of Robert Lloyd, to say nothing of some even less-known authors. We have only one objection to make to the manner of the book. Surely it would have been better to give the quotations from French writers in their own language. In some cases this has been done; but Joubert and Pascal, who have so much to lose by translation into English, should certainly not have been subjected to that disadvantage.

*Memoirs of Old Romford and other Places within the Royal Liberty of Hoevering-atte-Bower.* By George Terry, B.A., Lond. (Romford, T. Robinson.) MR. TERRY has no doubt accomplished what he undertook, viz., to write an interesting account of the parishes and hamlets with which he deals, and may be commended for what he has done. There is scarcely a page of his little volume that is not full of interest and amusement; but his subject demanded a wider scope, and we must be pardoned if we add a somewhat different treatment, in order to render the work of any great practical value. There is but one man living who could write an adequate history of Romford and its vicinity, and that is our old correspondent MR. EDWARD J. SAGE, of Stoke Newington, whose collections for such a purpose are enormous and of enormous value. Mr. Terry frankly acknowledges his indebtedness to them, but has evidently only skimmed their surface.

*The Harvard University Library Bulletin* (Vol. II. No. 2) shows the Harvard collection to be full of valuable materials connected with the early diplomatic and political history of the United States. And it also shows that the university is keeping pace with modern European literature. But we should like to know the meaning of the entry on p. 35, "Franchi, F.B., called A." Can it possibly be that this is the mode chosen to indicate Francesco Bonavino, the Italian philosopher, known to the world of letters under the pseudonym of Ausonio Franchi?

MESSRS. SHAW & Co. send us one of Miss Holt's characteristic little volumes, *Earl Hubert's Daughter*; or, *the Polishing of the Pearl: a Tale of the Thirteenth Century*. The characters of the Jew Abraham and of the priest Father Bruno are admirably drawn.

AMONGST other works Messrs. Longmans announce the following as preparing for publication:—*Turkish Armenia and Eastern Asia Minor*, by the Rev. H. F. Tozer, M.A., F.R.G.S.; *The Flight of the Lapwing: a Naval Officer's Jottings in China, Formosa, and Japan*, by the Hon.

H. N. Shore, R.N.; *Notes on Foreign Picture Galleries*, by C. L. Eastlake, Keeper of the National Gallery; *The Life and Opinions of Rev. William Law, M.A., the Non-juring and Mystic Divine*, by J. H. Overton, M.A.; *A Popular Introduction to the History of Greek and Roman Sculpture*, by W. C. Perry; *Biographical Studies*, by the late Walter Bagehot, M.A.; *The Historical Geography of Europe*, by Edward A. Freeman, D.C.L., LL.D.; *A History of Classical Latin Literature*, by G. A. Simcox, M.A.; *Frederick the Great and the Seven Years' War*, by F. W. Longman of Balliol College, Oxford; *Outline of English History to the End of the Tudor Period*, and *Outline of English History from the Tudor Period to the Present Time*, by Samuel Rawson Gardiner, for the new series of "Reading Books for the Use of Schools"; and *English Authors: Specimens of English Poetry and Prose from the Earliest Times to the Present Day*, edited by Thomas Arnold, M.A.

MESSRS. MITCHELL & HUGHES are now issuing Vol. XIII. of the Kent Archaeological Society, edited by the Rev. Canon Scott Robertson, the Honorary Secretary. It is illustrated by a large chromo-lithograph and various engravings, illustrating the crypt of Canterbury Cathedral, &c.

REAR-ADMIRAL GEORGE HENRY PREBLE, U.S. Navy, has issued a second revised, extended, and illustrated edition of his *Flag of the United States of America*.

WE would call attention to the *Catalogue of Interesting and Scarce Books* issued by Mr. Charles Hutt, Clement's Inn Gateway, Strand.

AMONG Mr. Elliot Stock's announcements are:—*The Bole of St. Albans*, a reproduction of the edition of 1486, with an introduction by Mr. William Blades; *Studies in Genesis*, by the Rev. Stanley Leathes; and *The Biblical Museum: Jeremiah to Ezekiel*.

### Notices to Correspondents.

We must call special attention to the following notice:

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

LIEUT.-COL. FERGUSON.—"Proxenetæ"—agent, factor, broker (Seneca, *Ep.* 119; Martial, x. 3; and cf. kindred "proxeneticum," Ulpian, in *Digest*, l. 14, 1). "Turpis causa"—illegal or immoral consideration, which vitiates a contract.

SCOTUS asks for the name and address of the firm in Holland who make the real old Dutch tiles for stoves, fireplaces, &c.

E. H. L. (Brighton).—As though it were a modern French word, we should say.

G. HENNESSY ("Monumental Brasses").—The deacon wears his stole over the left shoulder.

J. GOULTON CONSTABLE.—See Notices to Correspondents last week.

J. R.—The notice will appear.

WE can take no notice of anonymous communications.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, NOVEMBER 6, 1880.

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## Notes.

## MONEY AND PERSONAL PROPERTY IN THE MIDDLE AGES.

Several important questions in economic and social history are connected with the value of money. On that account I pointed out (*ante*, p. 317) that tables of comparative prices, say in the fourteenth and nineteenth centuries, such as those contributed lately by Mr. THOROLD ROGERS, though highly valuable for several purposes, need a consideration of the very different quantities of silver contained in the coins of the same name at the two periods. MR. ROGERS'S tables indicate the relative values of different articles in the fourteenth century, and again the relative values of the same articles in the nineteenth. They show, further, what changes in the relative values of these articles, compared with each other, have taken place; but they do not show the relative value of money or the relative purchasing power of a given money income or capital at the two periods.

When we read that the statute of 8 Hen. VI. limited the county franchise to freeholders of land to the value of forty shillings by the year, to estimate the nature of this limitation we must take into account, first, that the shilling contained three times the silver in the modern shilling, and,

secondly, that silver before the discovery of the American mines was so scarce that an ounce of it was worth several ounces now. Again, an Act of 37 Edw. III. regulates the apparel and ornaments which esquires and gentlemen with lands or rent to the value of iiC marks (200 marks, the mark being 13s. 4d.), and merchants and citizens with goods and chattels to the value of M li (1,000*l.*) and v Cl i (500*l.*), may wear respectively. Unless we took into account the greater quantity of silver in the coinage, as well as the higher value of the precious metals at that period, we should greatly underestimate the income of the gentlemen and the capital of the citizens.

Another instance deserves attention on several accounts. In a case reported in one of the Year-Books of Edw. III. (M. Edw. III. c. 25) a widow brought her action against her husband's representatives for withholding her reasonable part of his goods and chattels, averring that he died without issue, leaving personality to the value of 200,000 marks (133,333*l.* 6s. 8d.), of which she claimed a moiety. If we consider the quantity of silver in the coinage then, we get, first of all, a sum of about 400,000*l.* in the silver of our time. Add the higher value of silver, and we get considerably more than a million. Are we to believe that there were such millionaires in the reign of Edward III., leaving goods and chattels worth such an enormous sum? There were men who had thousands of sheep, but the price of the best sheep, according to MR. ROGERS'S tables, was 1*l.* 10*d.*

Four different views of the case may be taken. (1) Blackstone, citing the case, says "200,000 marks," but I recollect that in the Year-Book itself, which I have not now at hand, Roman numerals are used. I presume they are "CCM." It is conceivable that the printer or the copyist of the manuscript before the first printed edition made some mistake in the numerals. (2) Numerical estimates in those days were apt to be very loose. Take, for instance, the famous blunder of the Parliament of 51 Edw. III., which voted a contribution from each parish on the assumption that there were 40,000 parishes in England, when in fact there were only 8,600. (3) Was it a mere formality of pleading, and a very large sum named formally, to cover the utmost possible amount? (4) The learned editor of the *Year-Books of Edward I.*, Mr. Horwood, once spoke of the case to me in a manner showing that he supposed the husband was really believed to have left goods and chattels to the value of 200,000 marks. It does not appear that he was a person of rank or title, and, according to this construction, we might infer that such wealth was not without example.

A case in the *Year-Book 20 Edw. I.* (Rolls ed., 114-15) is worth citing. An abbot claims damages against Sir Piers Corbet to the amount



of 2,000*l.* (*deus meyl lyveres*) for the detention of animals escaped from the abbot's park into the knight's forest, contrary to a fine or concord between them. Was this sum a mere piece of formal pleading, or are we to suppose that the abbot had really sustained damage to any such amount by the detention of his escaped deer, cows, sheep, and swine? The reader will here again bear in mind both the quantity of silver in the pound of Edward I.'s time and the high value of silver.

T. E. C. LESLIE.

Athenæum Club.

#### "IN GIPSY TENTS."

Your learned correspondent MR. FRANCIS HINDES GROOME, in the preface to his most interesting volume *In Gipsy Tents*, which was reviewed in your columns *ante*, p. 338, invites contributions on that subject in the pages of "N. & Q." In the chapter on Gipsy funerals he quotes an account that I gave in this journal, June 6, 1857. I would also refer him to a note that I made in "N. & Q.," May 2, 1874, on the funeral of a Gipsy, Lementinia Smith, when the van or covered cart together with her articles of clothing were all burnt. I have not seen the "long account" mentioned by MR. GROOME as having appeared in *Truth*, Aug. 28, 1879, concerning the funeral of the young Gipsy, Paradise Buckler, in Belbroughton Churchyard, Worcestershire; but I may say here that I had mentioned her tomb and the incidents of her funeral in "N. & Q.," May 12, 1860 (p. 359). I have known her tomb from my boyhood. She died Jan. 8, 1815, aged thirteen, and was the daughter of a Gipsy king. The "pocket-handkerchiefs" of the *Truth* version were, I believe, in reality dinner napkins. My account ran thus:—

"The pomp that attended her funeral is well remembered by many of the inhabitants. I have heard one of my relatives say that the Gipsies borrowed from her a dozen of the finest damask napkins (for the coffin handles), none but those of the very best quality being accepted for the purpose, and that they were duly returned, beautifully 'got up' and scented. The king and his family were encamped in a lane near to my relative's house, and his daughter died in the camp."

The relative here referred to was my father's mother, and I have frequently heard her tell the story of the young girl's death and funeral. I neglected to mention in my account that the Gipsies also borrowed from her father and mother not only the dinner napkins, but also several silver table-spoons, which were duly returned, and which were lent without the least hesitation, as they had never lost anything from the Gipsies, who so frequently encamped close to their house. Paradise Buckler's tomb is a large "table" monument.

Only a few weeks since I stood beside a tomb, similar in shape and size, in Wolverley Churchyard, Worcestershire, erected to the memory

of Delilah Boswell, but I have not a copy of the inscription. She died either in 1857 or 1858 from the effects of a kick from a horse, and, during the time that she lay ill, her tent in the camp was visited by hundreds—I might say thousands—of curious and sympathetic people. The camp was pitched in a romantically picturesque locality, Blakeshall Common, near Kinver Edge, on one of the hills on which common was erected by Mr. William Hancocks, of Blakeshall House) an obelisk to the memory of Richard Baxter, which is noticeable as being (I believe) the very first public memorial to the author of *The Saints' Rest*. The common is about four miles from Kidderminster, and on Sundays a stream of people would flow from the town to the Gipsy camp, leaving there many substantial tokens of their visit. A lady in the immediate neighbourhood was unremitting in her attentions to Delilah Boswell, who was not allowed to want for anything, though she refused to be taken into any house or infirmary. I remember her very well, for I had occasion at that time to frequently pass the camp and often had a talk with its inmates. Delilah was a singularly handsome girl.

Mr. Groome quotes in full "Gipsy Experiences. By a Romani Rei" (or, as the original was spelt, "Gipsey Experiences. By a Roumany Rei"), from the *Illustrated London News*, Nov. 29, Dec. 13, and Dec. 27, 1851. Mr. Groome would seem (p. 372) not to know who was the author of this capital story. I may, therefore, inform him that it was written by the late Mr. Tom Taylor, and was based upon incidents that really occurred when he was a Cambridge freshman. So at least I was told by Mark Lemon, who was the editor of those special supplements, in which the Gipsy story was a leading attraction. Douglas Jerrold, W. Blanchard Jerrold, John Leech, Shirley Brooks, Tenniel, Mayhew, and others of "the *Punch* men" were among the contributors to these supplements. In addition to some stories and other papers, I also contributed to these supplements a series of sketches, "The Adventures of Mr. Verdant Green, an Oxford Freshman," which were drawn and engraved to appear, a page at a time, in *Punch*; but as one page of the *Illustrated London News* was equal to two of *Punch*, Mark Lemon asked me to transfer the sketches to his supplements in the former paper. When three sheets of the sketches had appeared the late Mr. Ingram changed his mind concerning those special supplements, and brought them to a sudden close. This led to the "Verdant Green" woodcuts being subsequently "written up to," and issued with letter-press in a book form: Therefore it may be said of it that it was a book written in spite of itself.

Mr. Tom Taylor's Gipsy story was illustrated by F. W. Topham, whose bare-footed Gipsies bore a very suspicious resemblance to the bare-legged

Irish girls who were so frequently the subject of his pencil. In his illustrations to the second and third chapters there are two bare-legged Gipsies, and his charming portrait of Sinfi Smith also represents her with bare legs. Mr. Groome says that when the Leah of his own story saw this engraving she objected, "But she's got no boots on!" I remember at the time pointing out this mistake to Mark Lemon. I then lived in Huntingdonshire, and knew the locality of Mr. Tom Taylor's story, and was accustomed to see Gipsies every week, and I knew that they were well shod and protected about the legs and feet. It so happened that just before Sinfi Smith made her appearance in print I had made a sketch of an equally beautiful young Gipsy girl, whom I met with her mother in the Great North Road, a mile south of Stilton. Both of them had blue-black hair, but the features of the mother were harsh, and had lost all the ripe roundness that made her daughter's face so attractive. The old lady stopped me, and began the usual palaver of fortune-telling. I had my sketching materials with me, and I asked if I might be allowed to sketch her daughter. The request was at once granted, and, to my great surprise, the dark-eyed girl took off a vulgar old velvet bonnet with ostrich plumes that decorated her head, let down the whole of her luxuriant black hair, and dexterously twisted a scarlet handkerchief into a sort of cap, which she placed on her head instead of the bonnet. "Oh," I said, "this is not the first time that you have stood for your portrait." "I should think not," she said, as she wrapped a shawl, in plaid fashion, over one shoulder; "the artists found me out years ago. My face has been in many of the London picture exhibitions." And while I sketched her she told me how they were often encamped on the southern suburbs of London, and mentioned more than one artist who had sought her out and painted her portrait. At intervals her mother, who was unwilling to lose the chance of doing a stroke of business on her own account, went on telling my fortune, although she could only see the backs of my hands; but she assured me that some persons had their fortunes written on their fingers and the backs of their hands, and that I was one of those persons. I need hardly say that my Sinfi Smith was stoutly shod.

At that date I very often fell in with Gipsies in the lane that leads from the North Road to Holme. This lane is two miles long, without any house in it, and it is, therefore, a lonely road, especially at night. Half way the Holme brook crosses the road, and it was on the banks near to it that the Gipsies would camp for the night. On more than one occasion, when their fire was lighted, and all their preparations made, I have seen the gamekeeper walk up to them, kick out their fire, and order them to "move on." I interceded for them,

but always in vain, and the Gipsies would get together their things and move away to seek another camping place for the night, to be moved on perhaps by another gamekeeper. On these occasions, although in number they were many to one, they always were submissive to the authority of the gamekeeper. Another camping place for them in the same neighbourhood was by the brook on the side of the North Road, between Conington and Sawtrey; and a third place was in the road between Sawtrey and Glatton. These three spots were lonely places at night, and I frequently had to pass them, going to or returning from dinner parties. On these occasions I usually rode a pony, which often refused to pass the camp fire, and a Gipsy has come forward and led him past it. I always talked to the Gipsies when I passed them, and I was never insulted by them, much less robbed, although they had every facility to do both if they had wished to do so. After this I went to live for twelve years close to Folkestone and Washingley Hall, Huntingdonshire, near to Norman Cross, the scenes of the earlier chapters of *Lavengro*. During that period the Gipsies never harmed me but once, when (in my absence) they stole a truss of hay from my stable. I went to their camp, and they allowed me to search their tents, carts, and beds, though it was in a lonely spot and I was alone. Of course I did not find the hay, which, doubtless, had been sent on in advance. "Why, it would kill our poor horses to eat your hay," said one of the Hernes; "they are not used to such rich stuff." This occurred in one of the wide green "droves," where there is plenty of herbage. The land on the one side was (for that time) my own, and on the other side the property of the Earl of Harrington. In such cases, as the drove cannot be divided, the occupiers on either side take the whole of it in alternate years. It was my year for possession, and as I always allowed the Gipsies to camp in the drove, I represented to the Hernes, in as touching terms as I could, their ingratitude in being allowed free pasturage and then stealing my hay.

A correspondent of "N. & Q." having mentioned Alma as a girl's name, I cited that of Crimea, which was given to one of the Hernes, who was born at the time of the Crimean war ("N. & Q.," Nov. 14, 1868). "One of his sisters was named Madonna. The *o* in this word she pronounced long—Madonan-na." I have now before me a sketch that I made of the Hernes on Oct. 4, 1861. The father, French Herne, of March, is seated on the ground, protected by the half of a tent, and is cutting clothes-pegs. In front of him is the fire, with the kettle hanging from a curved iron bar. Madonna Herne is on the other side, playing with a young owl. Near her, on the ground, with a spotted handkerchief tied over her head, is Mabel Grey, who was a younger sister of Mrs. Herne. That



lady is far from picturesque as she sits on the ground cleaning up a pack of cards, in which occupation her eldest son Moses is helping her. "Oh, no," she said, "we never tell fortunes with the cards. Sometimes we play with them for our own amusement." She smoked a short black pipe, and her hair was scragged up to the top of her head, where it was twisted into a "bob." Two smaller children, Eunice and Crimea, were busy over a saucepan; three dogs lay about; and other figures were lying at full length in the dusky recesses of a tent. Around were the carts, horses, and a donkey. Herne told me that he was named French from having been born in the camp on the French drove, Thorney.

Though the name of Smith is given by Mr. Groome, I think (but there is no index to his book) that the name of Jones is not given as that of a Gipsy family. But I made a sketch in Huntingdonshire, in 1853, of a young Gipsy girl, who told me her name was Margaret Jones.

When I lived at Leigh, near to Malvern, from 1854 to 1857, the Gipsies (Lovells and Boswells) were frequent attendants at church, and, with the gay colours in their handkerchiefs and dresses, presented a great contrast to the labourers, who at that time always wore white smock-frocks on Sundays. I remember the clergyman being sent for to a young Gipsy mother who was supposed to be dying in a camp in the Bransford lane. According to my own experience Gipsies have always shown a marked preference for the Church of England and a desire to be buried in the churchyard.

CUTHBERT BEDE.

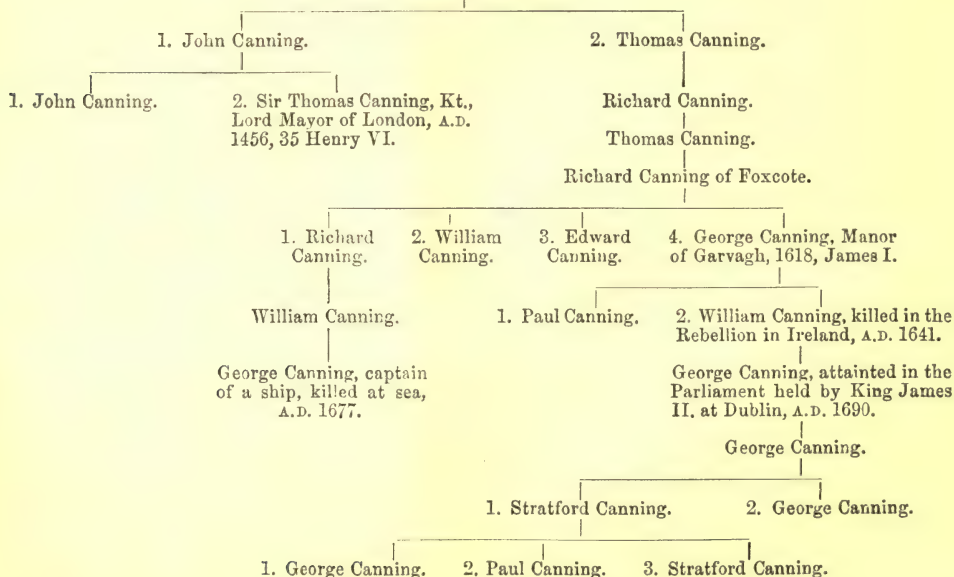
#### THE LATE VISCOUNT STRATFORD DE REDCLIFFE.

The pedigree of this distinguished diplomatist, drawn up soon after the death (Aug. 8, 1827) of his illustrious cousin George Canning, the eminent statesman, cannot, at the present juncture, be un- welcome to your readers.

William Canning, six times Mayor of the City of Bristol in the reign of King Edward III.

John Canning.

John Canning.



William Canning of Bristol (1327-1377) became a priest late in life, and founded a college at Westbury-on-Trim, in Gloucestershire, and the church of St. Mary Redcliffe in Bristol. His descendants, the Cannings of Foxcote, were respected members of the resident gentry of Warwickshire.

In 1618 George, the fourth son of Richard Canning of Foxcote, obtained a grant of the manor of Garvagh, in Londonderry, from James I., which induced him to settle in Ireland. His great-grandson, of the same name, married a daughter of Robert Stratford, Esq., of Baltin-glass, and had a son christened Stratford, after

his maternal parent. Stratford Canning had three sons:—

George, the eldest, entered as a student of the Middle Temple in 1757, married a dowerless beauty, became a widower, and married a second time, without parental sanction, in 1768, a Miss Costello, also penniless, and so displeased his parents that he was disinherited, with an annuity of 150*l.* settled upon him. Although called to the Bar, he never pursued the profession with zeal. His taste and talent inclined him to poetry and polite literature, and he published some poems by subscription in 1762 and 1768 (see Watts, "Authors," *s.n.*). He died in April, 1771, leaving a widow and an infant son, the future Premier, without any provision whatever.

Paul, the second, had one son, promoted to the peerage in 1818 by the title of Baron Garvagh.

Stratford, the third son, settled in London as a merchant, and had a daughter and four sons:—1. Henry, for some years Consul-General at Hamburg; 2. William, a canon of Windsor; 3. Charles, killed at Waterloo while acting as aide-de-camp to the Duke of Wellington; 4. Stratford, raised to the peerage for his diplomatic services by the title of Lord Viscount Stratford de Redcliffe.

WILLIAM PLATT.

Broadstairs.

It may be worth noting that the coffin-plate on Lord Stratford de Redcliffe's coffin gave the date of his birth Nov. 4, 1786, whereas most of the peerages and the papers of the day gave the date as January 6, 1788. Which is right? The former was the date given to me three or four years ago by Lord Stratford himself, in correcting a proof which I sent to him for revision; but my brother, a Fellow of King's, told me that he found the latter date assigned as his birthday in the college books at Cambridge, which he searched for the purpose.

E. WALFORD, M.A.

Hampstead, N.W.

"STEVEDORE."—I think I may, for once, say "Eureka!" and that my claim will be admitted without contradiction. A *stevedore* is one who superintends the stowage of ships, but no one has given the etymology. The nearest is in Stornthorpe, who offers us the Icel. *stivadr* (which he also makes do duty for *steward*), and the Lat. *stipator* as being an equivalent word to *stivadr*! By mere chance, *stipator* is not far wrong. The word is Spanish, and due, I suppose, to the wool trade. *Stevedore* is a phonetic spelling of Span. *estivador*, one who packs wool or a cargo; from *estivare*, to pack, which is Lat. *stipare*. The Span. *estivador* does, indeed, answer to Lat. acc. *stipatorem*, but it was formed independently, and has a totally different sense from the Lat. sb. See further under Port. *estivar*, Ital. *stivare*; also Ital. *stiva*,

ballast of a ship, O.F. *estive*, "lading of a ship" (Cotgrave). I may add that, before investigating the word, which only took a few minutes, I recognized it as Spanish by the suffix, which is only found in Spanish, Portuguese, and Provençal, as, *e.g.*, in *troubadour*. Perhaps some one can help me to a few quotations for this word. It would be interesting to know *when* we got it.

WALTER W. SKEAT.

Cambridge.

TWO INSCRIPTIONS FROM THE TOWER OF THE OLD PRISON AT GENOA.—I copied the accompanying from the tower of the old prison at Genoa. If they have not appeared in "N. & Q." they are worth preservation:—

"Joanni Paulo Balbi  
homini pessimo, flagitiis omnibus imbuto,  
impuro, sicario,  
monetæ probatæ, adulterinæ, tonsori, conflatori,  
insigni furi, et vectigalium famoso expilatori,  
ob nefarium in Rempubliam conspirationem  
perduelli majestatis publicato,  
fisco bonis vindicatis, filiis proscriptis  
infami pœna laquei damnato  
ad æternam ignominiam nefandæ sui memoria  
lapis hic erectus  
anno M.D.C.L."

"Raphael de Turri  
alienæ substantiæ cunctis artibus expilator,  
improbus,  
homicida, prædonum consors, et in patrio mari pirata,  
proditor, et in majestatem perduellis,  
machinato reipublicæ excidio,  
supplicii enormitati scelerum superatis,  
furcarum suspendio iterato damnatus,  
ascriptis fisco bonis, proscriptis filiis,  
dirutis immobilibus,  
hoc perenni ignominia monumentum  
ex S. C. detestabilis esto  
anno M.D.CLXXII."

I do not know whether any one has collected monuments of conspicuous scoundrels. These can hardly be matched.

JAMES E. THOROLD ROGERS.

Oxford.

MAZER BOWL AT HARBLEDOWN.—At the Hospital of St. Nicholas, Harbledown, near Canterbury, is preserved a fine fourteenth century mazer bowl, having a silver-gilt plaque let into the bottom. This plaque is adorned with a design in relief representing a knight in armour, mounted on horseback, having on his left arm a shield charged with a fesse between six crosslets, and attacking a dragon with a spear held in his right hand. Around the whole is the following legend in Gothic characters: + GY DE WARWYC : ADANOVN : RCCIOCCIS : LE DRAGOYN. "Felix Summerly" (Sir H. Cole), in his *Handbook for the City of Canterbury* (1843), p. 77, gives an account of the bowl and also of the inscription, which he does not interpret. Mr. J. Tom Burgess, in his *Historic Warwickshire* (1876), preface, p. viii, writes thus:—



"There are some little scraps of folk-lore and superstitions which have come to my knowledge since this volume has been in the printer's hands. During this brief period the discovery of the *plaque* at the bottom of the macer bowl at Harbledown, near Canterbury, has thrown some light on the legend of Guy of Warwick, for the knight there slaying the dragon bears the arms of Beauchamp, and in all probability is intended for Guy Beauchamp, and the dragon for Piers Gaveston. It is of an earlier date than any known MSS. of the legend, for we must not forget that the statue of Guy's Cliffe bears the arms of the family of Arden."

Sir H. Cole, however, as I have shown above, described the medallion more than thirty years previously. The inscription, which was copied by me from the original in August last, appears to be blundered—at any rate, so far as regards the fifth word. Any solution of it will be welcome.

R. R. L.

ORIGINAL BILL FOR MASQUERADING DRESS, supplied in April, 1673, by William Watts, to the Duke of Monmouth, by the King's Command, 1679:—

"Masquerading Cloaths made by W<sup>m</sup> Watts deceased by his Majesties order, and his Maj<sup>tie</sup> also ordered the Duke of Monmouth to bespeake them:—

April, 1673.		l <sup>bs</sup> .	ss.	d.
Mr. Sands	{ A rich flowerd Venetian suite laced with silver lace with all furnitures ... .. ffor one bask habitt with all furnitures ... ..	59	17	00
		11	11	00
Mr. Hazzard	{ The like in all particulars, for four bask habitts more at 11 <sup>l</sup> . 11s. p <sup>r</sup> peice ... ..	46	04	08
Mr. Isaac				
Mr. Preist				
Mr. Caine				
Mr. Isaac	{ A Rich flowerd Venetian suite with all furnitures ... .. A Spanish habitt ... ..	28	17	06
		08	06	02
Mr. Preist	A conjurers habitt ... ..	14	17	02
Mr. Caine	The like for another habitt ... ..	14	17	02
Mr. Hazzard	ffor a Divells shape... ..	05	05	06
Mr. Heughs	{ The like for three shapes more at 5 <sup>l</sup> . 5s. 6d. p <sup>r</sup> each ... ..	15	16	06
Mr. Jenkins				
Mr. Osburn				
Mr. Tarrat	ffor a shepheards habitt with all furnitures ... ..	30	07	10
Mr. Jenkins	{ The like for two shepheards habitts more ... ..	60	15	08
Mr. Osburne				

"These are to certifie that by his Majesties order I signified to Mr. Watts his Majesties pleasure that the habitts above mentioned should be prepared for the persons named in the margent, which was accordingly done. In witness whereof I have signed these presents at London the 13 day of March, 1678/79.

(Signed) "MONMOUTH,"

"This is the true copy of the bill signed by the Duke of Monmouth."—[Rawl. MS. C. 421, f. 155.]

G. D.

THE MOON AND THE LETTER SIGMA.—An ancient poet, *Æschion*, has called the new moon

τὸ καλὸν οὐρανοῦ νέον σίγμα,

"The beauteous new sigma in the sky,"

alluding to that early form of the letter Σ that is

like our capital C. I do not know whether it has been observed that this is not true to nature. I once heard, and it is easy to remember, that the moon (so contradictory can be sometimes even the more charming sex), when *crescendo*, is shaped like the letter D, and it is only when *diminuendo* that she appears as C. JOHN W. BONE.

A REPUTED CENTENARIAN.—I enclose the following cutting from the *Newcastle Daily Journal*, October 27:—

"A Centenarian in Hexhamshire.—A correspondent writes to us:—'The other day Mrs. P. C. Jones, accompanied by Mrs. Johnson, of Sherburn Hall, Durham, visited Mrs. Sanderson, of Burn Shield Haugh, Hexhamshire, who, if she lives till January, will be 102 years old. Until the last few days the old lady could sit up, and would sing and repeat text after text of Scripture.'"

EDWARD J. TAYLOR, F.S.A. Newc.

"AWFUL."—Admiral Rodney used *awful* in what we should be inclined to call a modern slang usage: "They [the French ships] kept at an *awful* distance" (Letter to his wife, 1782, Lord Stanhope's *History of England* to 1783, vol. vii. p. 173).

O. W. TANCOCK.

"ROUTOUSLY."—The following is from the *Times* of the 28th ult.:—

"Charles Langley and others were indicted for 'unlawfully, riotously, and *routously*' assembling together and assaulting, beating, and wounding Edwin Reynolds, 'so that his life was greatly despaired of.'"

I do not remember to have seen the word *routously* before, and therefore think it is worth embalming in "N. & Q." EDWARD T. DUNN.

THE PHILOLOGICAL SOCIETY'S NEW ENGLISH DICTIONARY.—The editor of the Philological Society's New English Dictionary would be glad of quotations illustrative of the words in the following lists. For the words in list A quotations of *any* date will be welcome (where a date follows the word it means that one quotation has been sent in); for the words in list B quotations *later* than the dates given are desired; and for those in list C *earlier* instances are asked for.

A. Adjustable, adjutancy, adjutory (anatomy), adjutrix, adlocution, admarginate (Coleridge), admetiate, adminicular, adminiculary (1653), adminiculated (1829), administrant (1602), administrative, administrable, administratress (1775), administry (1616), admirability, admiraless (1611), admiralship.

B. Adjurement, 1380; adjurer, 1611; adjutor, 1592; adjuvable, 1599; adjuvant (adj.), 1675; adjuvant (sb.), 1668; adjuvate, 1599; adlubescence, 1673; admesure, 1627; admensuration, 1780; administer (sb.), 1677; administrate (adj.), 1720; administrier, 1654; administress, 1616; admiral (adj.=admirable), 1650.

C. Adjuratory, 1815; adjustable, 1832; adjust-

ment, 1722; adminicle, 1706; administration, (the Government), 1761; administratively, 1860; administratrix, 1780; admiral (butterfly), 1863.

Replies to be addressed to Dr. Murray, Mill Hill, N.W.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

"FEUDAL" IN IRELAND.—I am anxious to know in what sense the word *feudal* is used by those gentlemen who are opposed to the working of the existing land laws of Ireland. The word is of constant occurrence in reported speeches, letters, and newspaper articles. One thing which is especially characterized as feudal is ejectment. Now, so far as I can understand, this is an entire misuse of words. What proportion of good and of bad there was in the feudal system, or rather systems, it would be highly improper to inquire here; but, unless I am much mistaken, the right of ejectment can hardly be said to have existed over feudal tenants, and the power to exercise it here, in Ireland, and elsewhere, is almost entirely the creation of those statutes which were made from time to time with the intention of destroying feudalism. Can the feudal system be said ever to have existed in Ireland except within the very narrow limits which were under the direct rule of the English? My reading in mediæval records leads me to think that it cannot; but if I am wrong here I shall be very glad if some one will point out my error to me.

ANON.

BASKERVILLE FAMILY.—In Burke's *Landed Gentry*, 1879, there is an elaborate pedigree of the family of Baskerville, "authentically deduced, and duly registered in the College of Arms," in which it is stated that Sir James Baskerville, Knt., of Erdisle, M.P. for co. Hereford, 1476, and sheriff '38 Hen. VI., 4 Edw. IV., and 14 Hen. VII., and K.B., married "Katherine, dau. of Walter Devereux, Lord Ferrers of Chartley, lineally descended from King Edward I." In a pedigree given in Burke's *Royal Families* (1848 ed., vol. i. pp. 18) she is called "Sibell, dau. of Walter Devereux, Lord Ferrers of Chartley." The children of Sir Walter Devereux, Lord Ferrers of Chartley, were undoubtedly descended from King Edward I., through their mother; but was Katherine (or Sibell) Devereux a child of this nobleman at all? Collins, in his *Peerage* (1812 ed., by Sir E. Brydges, vol. vi. pp. 5, 6), makes "Sibill, the wife of Sir James Baskerville, Knt.," to be the fourth child of Sir Walter Devereux and Elizabeth, dau. and heir of Sir John Merbury, and sister to Walter Devereux, Lord Ferrers of Chartley. Is not, then,

Burke inaccurate in calling her his daughter? If so the alleged royal descent from Edward I., so far as this match is concerned, falls to the ground. Walter Devereux, Lord Ferrers of Chartley, seems to have had three sons and but one daughter, Elizabeth, who married, first, Sir Richard Corbet, and, secondly, Sir Thomas Leighton.

W. G. D. F.

A BOOK-PLATE.—I have a copy of Baker's *Chronicle*, ed. 1674, in which there is the following plate: Argent, three boars' heads erased sable; on a baron's coronet, a crest, a lion passant; supporters, two boars; motto, "Quod ero spero." To what barony does this coat belong? The motto is that of the present Sir Henry Gore Booth.

CLARRY.

"QUADRUPEDEM CONSTRINGITO": THE "SCAVENGER'S DAUGHTER."—In Terence's *Andria* I came across a phrase, "Quadrupedem constringito," which reminded me forcibly of the instrument of torture introduced by Sir William Skevington, and commonly known as the "scavenger's daughter," and which is now on view at the Tower. The explanation is as follows: "Ita eum constringito ut instar quadrupedis manibus pedibusque consistat, capite lignorum pondere in terram depresso." It was also known among the Greeks as *κνφο-νισπιος*. Might not the idea of the "scavenger's daughter" have been derived from this source?

Q. S.

[*Andria*, V. ii. 24.]

DRIED PLANTS.—What is the date of the earliest existing *hortus siccus*? I ask this question because I observe in Messrs. Reeves & Turner's current catalogue, "A Folio Volume of Dried Specimens" of plants, collected by W. Pain, in Devon, Dorset, Gloucester, Somerset, and Wilts, in the year 1730, just 150 years ago.

A. J. M.

PRONUNCIATION OF THE NAME "CHEYNE."—Ought this surname to be pronounced as a monosyllable or as a dissyllable? Sir Walter Scott seems, from the following stanza in the *The Antiquary* (chap. xl.), to favour the former:—

"What wouldst thou do, my squire so gay,  
That rides beside my rein,  
Were ye Glenallan's Earl the day  
And I were Roland Cheyne?"

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

WILLIAM BINGHAM, SENATOR OF THE U.S., OB. 1804.—There is a monument in Bath Abbey, I am told, to William Bingham, senator of the United States, who died in 1804. Was he the father of the two ladies who married Barings, and whose arms are those impaled upon his shield, viz., a dexter hand grasping three arrows? They seem to be those of Lowne, of Yardley, Worcestershire, as given by Grazebrook, and, after



him, by Burke. Was Lowne the maiden name of Mrs. Bingham; and, if not, what was it?

C. W. B.

"TO BE THROWN OVER THE RANNAL-BAWK."—Can any reader of "N. & Q." explain the origin of this phrase? It means to have had one's banns published in church. I have heard the phrase so used in the North Riding of Yorkshire. A "rannal-bawk" is an iron beam in a kitchen chimney, from which kettles, &c., are suspended by means of "reckans."

F. C. BIRKBECK TERRY.

Cardiff.

ROGER WILLIAMS, THE PURITAN: WILLIAMS OF LONDON.—Any genealogical details respecting the Puritan leader or the Williams family of London, who bore "Argent, a saltire azure" (Burke), will be thankfully received.

H. TREVETHYN.

4, Beaconsfield Road, Clifton, Bristol.

A BANFFSHIRE TRADITION.—I was told in Banffshire that the Glenlivet hills were formerly all wooded. This is so far proved by the trunks found in the mosses; but it is said the timber was cut by order of one of the queens, who was offended at her husband inquiring after his valuable forests before inquiring after his consort on returning from foreign lands. Can any one give names and date?

SCOTUS.

REV. JOHN TAYLEUR, RECTOR OF GUNTON, NORFOLK.—I have many books, &c., belonging to the above, who was a relative of mine, and I shall be glad to know what cure he held before he came to Gunton, and to what university he belonged, &c. He died in 1765.

DUNELM.

"FIGARO."—*La Folle Journée, ou le Mariage de Figaro*, "au Palais Royal, chez Ruault, 1785," is stated to have been the first edition. I possess an edition of the same year, bearing imprint of "Paris" on the title-page, but without the printer's or bookseller's name in any part of the work, and without the five plates by Kaufmann the rare first edition contains. Can any reader say whether my volume is an earlier or later impression? Title states: "Représentée pour la première fois à Paris par les comédiens ordinaires du Roi, le 27 Avril, 1784."

J. H. I.

THE HOBBYHORSE DANCE.—I read the other day in Dugdale's *England and Wales*, vol. i. p. 7, that "the hobbyhorse dance, an ancient custom, was kept up at Abbot's Bromley, in Staffordshire, till the Civil War." "The horns," adds the writer, "still hang up in the church, but the custom is now discontinued." The book unfortunately has no date, though apparently published about 1836. Dugdale's description of the dance is brief enough:

"Ten or twelve of the dancers carried on their shoulders deer's heads on which were painted the arms

of Paget, Bagot, and Welles, to whom the chief property of the town belonged."

Can any of your readers give further particulars? Is this dance known to have been held elsewhere?

E. WALFORD, M.A.

TWO USEFUL HERES.—In *Le Filleul d'un Marquis*, by André Thuriot, at p. 197, reference is made to "l'herbe au lait," which has a beneficial effect on milch kine, and to "l'herbe aux perles dont les graines rendent les poules fécondes." What in the language of botanists and in plain English are these grasses called? ST. SWITHIN.

AN OLD CANTERBURY TOKEN.—I have an old Canterbury token which I am assured was dug up in a certain churchyard. I shall be glad of any information concerning it. Reverse: inscription, "Thomas Jeninges, his half-penny." Obverse: inscription continued from reverse, "Of Canterbury, 1669"; principal figure, a man seated behind a counter, smoking a very long pipe, face to front. It is of brass, and in very good preservation.

HEPATICUS.

—COLT, EIGHTEENTH CENTURY.—Does any one know of any Irish bishop of this family or connected with it, and was it an Irish name?

A CWT.

[Not in Haydn's *Book of Dignities*.]

"BILLY TAYLOR WAS A GAY YOUNG FELLOW."—In the *Illustrated London News* of October 2, 1880, Mr. Sala records his discovery that *Billy Taylor was a gay Young Fellow* was written by Sheridan. Is there any record when and where Sheridan wrote it? Where can I find an authentic copy of the verses? J. BRANDER MATTHEWS.

Stuyvesant Square, N.Y.

OLIVER CROMWELL'S LETTERS.—Who was "the very considerable person of the Parliament," mentioned by Cromwell in his letter, April 6, 1648, to Colonel Hammond, in the Isle of Wight, who had given Cromwell intelligence of the attempted escape on March 20, 1647/8, of Charles I. from that island? See Carlyle's *Letters of O. Cromwell*.

C. MASON.

3, Gloucester Crescent, Hyde Park, W.

THE ORIGINAL BALL AND CROSS OF ST. PAUL'S.—When the Coliseum in the Regent's Park existed—that remarkable building which, although it was apparently intended as a reproduction, in Grecian architecture, of the Pantheon at Rome, was named, not after that edifice, but after another to which it bore no resemblance at all—it used to contain, among its other curiosities, what was said to have been the ball and cross of St. Paul's, which had been replaced by the present one. It was green with what the learned call patina and the unlearned "verdigrise." Can any one say when it was taken down and what has now become of it? My

recollection is of many years back, and I do not know whether it remained in the building up to the time of its demolition.

VEENA.

"TRAP" FOR "CARRIAGE."—When was this silly and odious word first introduced, and how did it originate? To me it seems quite unmeaning. We certainly did very well without it. In *Orley Farm* (1866) Mr. Trollope uses it apologetically, as a slang word not yet in general use. He says, "Peregrine Orme journeyed home . . . in a high-wheeled vehicle which he called his trap" (ch. xxxviii. p. 289).

J. DIXON.

CAPTAIN MORRIS, laureate of the Beefsteak Club, author of the famous *Toper's Apology* (where wits are compared happily to flying fish, whose Muse cannot fly "when her wings are dry"), and of the anacreontic song, *Ad Poculum*, and the favourite guest of old Carlton House, left an autobiography to his family. It has not been published; where is it?

C. A. WARD.

Mayfair.

THE HERON MENTIONED BY SHAKESPEARE.—A person remarked in my hearing some few weeks ago that the heron is never mentioned by Shakespeare. I thought this at the time very unlikely, but on consulting Mrs. Cowden Clarke's *Concordance*, I have failed to find it either under "Heron" or "Hern." Does he mention it under some provincial name which is unfamiliar to me?

ANON.

"THE WILD FLOWERS OF NOVA SCOTIA," by Miss Maria Morris.—I am anxious to know if this work, with coloured illustrations (the first part of which appeared about 1840) was ever completed.

B.

THE DEVIL AND THE BEST TUNES.—Was it really Charles Wesley who said he did not see why the Devil should have all the best tunes? In a *Times* leader of March 6 last it was said, "Canon Ryle would have heartily agreed with the French Huguenot that there was no reason why the powers of evil should monopolize all the best tunes." Who was the French Huguenot referred to?

JAMES HOOPER.

Denmark Hill.

ISLANDS SACKED BEFORE 1594.—Shakespeare, in his *Rape of Lucrece*, l. 1740, mentions "a late-sack'd island," in a manner that would seem to imply that he intended an allusion to some event of the time. Sacking cities was a favourite amusement with some of the Elizabethan navigators. Is there any record of an island being sacked and laid desolate some time in or before May, 1594, the date of the first publication of *Lucrece*?

H. C. E.

"ORANGES AND LEMONS."—Can any one give the date of the children's game of "Oranges and

lemons, say the bells of St. Clement's," &c.? I have been told that the bells mentioned therein are those of the best chimes of London. Is this so?

L. PH.

—POYNTZ.—Who was the Poyntz who gave name to Poyntz Pass in the county of Armagh?

H. B.

AUTHORS OF BOOKS WANTED.—

*Alphonso di Borgo; or, a Sentimental Correspondence of the Sixteenth Century.* London, J. & T. Carpenter, 1800.

RALPH N. JAMES.

AUTHORS OF QUOTATIONS WANTED.—

"The bat and owl inhabit there,  
The snake rests in the altar stone;  
The sacred vessels moulder near,  
The image of the God is gone."

"Men feel their weakness, and to numbers run,  
Themselves to strengthen or themselves to shun;  
But though to this our weakness may be prone,  
Let's learn to live, as we must die, alone."

W.

"In Faith and Hope the world will disagree,  
But all mankind's concern is Charity;  
All must be false that thwart this greatest end,  
And all of God that bless mankind, or mend."

ALEX. FERGUSSON, Lieut.-Col.

### Replies.

"ANNALS OF EXETER COLLEGE" AND THE  
"EDINBURGH REVIEW."

(6th S. ii. 344.)

The worst fate which can happen to any writer is to find himself neglected. From that misfortune the critic who signs himself F. T. C. has been kind enough to deliver me. There are four points in his note, and, with your permission, I will refer to them in order.

1. F. T. C. begins his remarks with acknowledging the justice of the tribute which I paid to the author of the history of Exeter College, and for this corroboration of my own opinion I hope that I feel a becoming gratitude. He then cites the passage in which Mr. Boase is referred to as the only Fellow still remaining who enjoys his post in right of birth within the limits of a privileged county, although his academic attainments would have enabled him to win his fellowship in a competitive examination. F. T. C. interprets the words of the article as implying that there was formerly no competition for fellowships at Exeter. In this supposition he is probably alone. The writer of the article certainly never thought that Mr. Boase had only to claim a fellowship to obtain it. The point which he wished to bring out was that the fortunate holders of these prizes in the good old days, when the right of competition was confined to the natives of a narrow district, obtained their rewards with much easier tests than under the stricter and more extended system of competition now in force.



2. The second paragraph of my critic relates to the rental of the college. The statement in the article in the *Edinburgh Review* was based on the first paragraph of the twenty-second page of Mr. Boase's preface and on the foot-note appended thereto. The figures mentioned in those passages would naturally be taken in the sense conveyed in the article, but there is no doubt that the smaller sum, though not absolutely correct, is more in accordance with the facts.

3. The third point of F. T. C. merely supplies some details concerning the parentage of Dr. John Reynolds, one of the benefactors of Exeter College, and does not in any way support or refute my conjecture as to the reason for his generosity. Even if these details had any bearing on the history of the college they would not have been of sufficient importance to have been mentioned in an article written for general readers.

4. In his last paragraph F. T. C. complains that a very unfavourable picture is drawn of a former rector, Dr. Jones, and that "somewhat scant justice is done to his memory." The simple answer to this is that the reference which F. T. C. applies to Dr. Jones relates, as a graduate of Exeter College should have known, to another rector.

THE "EDINBURGH" REVIEWER.

POPE'S "DUNCIAD" (6th S. ii. 310).—When P. D. asks if the *Dunciad* was suggested by the existence of any earlier work of a similar title, I take it for granted that he means any English work. There is probably no earlier English work with a similar title; at all events, of a satirical character. The *Iliad*, the *Æneid*, and the *Lusiad* were all epic poems, and the grandiloquent name of the *Dunciad* was probably intended to give greater point to the satire. Pope writes to Swift (March 23, 1728, O.S.), "As for these Scribblers for whom you apprehend I would suppress my *Dulness* (which, by the way, for the future, you are to call by a more pompous name, *The Dunciad*)," &c.

Pope's titles were sometimes borrowed. The *Secchia Rapita* of Alessandro Tassoni, was certainly godfather to *The Rape of the Lock*. (The latter poem, in its turn, was parodied by *The Rape of the Smock*, London, 8vo., for H. Curll, 1727.) *The Progress of Dulness*, which, as P. D. says, was first chosen as the title of the famous satire, was borrowed from *The Progress of Wit*, not, of course, the piece of that name by Aaron Hill, which appeared in 1730, but from *The Muse's Choice*; or, *the Progress of Wit*, published in 1725 by Curll, in the second part of Major Pack's *Miscellany*.

In the early editions of the *Dunciad*, before the Variorum Notes, there was a pretended quotation from Statius:—

"Oh mihi bis senos multum vigilata per annos,  
Duncia!"

The editor of Curll's *Key to the Dunciad* gave great delight to Pope by accepting this quotation as serious, and stating in his preface (third edit., p. 4), "By a poor quibble on the word Duncia, the *Dunciad* is formed."

I think we may assume that Pope, or, more likely, Arbuthnot, was the inventor of the mock-heroic title of the *Dunciad*, certainly a very happy one, and which has given rise to so many poems of a similar character,—the *Curliad*, the *Scribleriad* (two poems of this name), &c., of Pope's time, to the *Baviad* and *Mæviad* of Gifford and the *Silliad* of our own days.

There is a curious note about the spelling of the word "Dunciad" at the beginning of the first book in the Variorum editions.

There is a poem called *The Kit-Cats*, published by Curll in 1708, the first year when he began business. This poem, though not remarkable in itself, probably furnished Pope with some of the groundwork of the *Dunciad*. The plot of *The Kit-Cats* is simple. The Grub Street poets, jealous of the overwhelming influence of the Kit-Cat Club, seek the assistance of the God of Dulness, who promises, by spreading sedition among the Kit-Cats, to deprive them of their power. The description of the God of Dulness in *The Kit-Cats*,—

"Wreaths of Poppy Flowers adorn his Head  
Lolling and yawning in his Chair of State,  
And dropping down his Head, the drowsy Figure sat.  
For Incense here, instead of Indian Gums,  
Pætum and Poppies spread their grateful Fumes,"

must have been in Pope's mind when he described the Goddess of Dulness.

There are other passages in *The Kit-Cats* which seem to have impressed Pope, e.g., the description of the poor poet,—

"Who, doom'd to starve, yet fated to believe  
He shall in Eating Circumstances live,  
Does with a Stomack empty, as his Head,  
Write in a Garret to the Shops for Bread."

I even think it possible that the famous frontispiece of the owl and the ass may have been suggested by part of the description of the goddess's palace:—

"Of Birds the formal Owl, of Beasts the Ass,  
Dear to the God, did the dark Niches grace."

The coincidence is, at all events, curious enough, I hope, to justify my digression from the exact subject of P. D.'s query. F. G.

THE WHITMORE-JONESES OF CHASTLETON (6th S. ii. 48, 113).—Having drawn the attention of the estimable lady who now represents this old family to the communication in "N. & Q.," I have been furnished by her with the subjoined pedigree, and with some information in correction of the statements of your correspondent. The Cavalier he mentions was Arthur, not Harry, Jones, and he

married Sarah Eyans, daughter of Thomas Eyans, merchant, of London. He was hidden in the secret chamber at Chastleton after the battle of Worcester; a party of Roundheads took possession of the house, and remained through the night, taking up their quarters in the bedroom, which

was the only outlet from the secret room. Mrs. Jones drugged their wine, and brought her husband safely out at night when they were asleep. It would not have been possible to get him through the window. There are no Irish or Scotch names in the Jones pedigree, which is as follows:—

## JONES OF CHASTLETON.

Walter Jones, son of Henry Jones, of Whitney, a cadet of = Eleanor, d. of the Joneses of Grismond, co. Glamorgan, became a merchant, afterwards an official of the Star Chamber; bought Chastleton, Oxon, from Catesby the conspirator, and built Chastleton House, 1604; died 1632.

Henry Pope,  
jeweller to  
Queen Elizabeth, d. 1638.

Thomas, 3rd son, Gilbert, 4th son.	Walter, 2nd son, m. Anne Dews, of Powick, co. Worc., and had issue Walter, Sarah, and five other sons.	Henry Jones, 1st son, died 1640.	= Anne, 3rd dau. of Sir Edmund Fettiplace, of Childray, Berks.	Elizabeth, m. Geo. Greenwood, of Chastleton, d. 1655.	Ellen, m. Ralph Holt, of Lisle, co. Oxon.	Ralph, m. Stoke liam Bankes, co. Lanc.	Sarah, m. Wil- liam Bankes, co. Lanc.
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2. Walter.	3. Henry, Chancellor of Bristol.	4. Edmund.	5. William, merchant in London.	1. Arthur Jones, of Chastleton, the Cavalier, fought at the battle of Worcester, died 1687.	= Sarah, dau. of Thomas Eyans, of London, merchant, died 1698.	Anne, 1st dau., m. W. Foggins, of Swakelly, co. Oxon.	Elizabeth, Helen, Jane, Mary, Sarah, Bridget.
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Henry Jones, of Chastleton, = Sarah, d. of James Smith, Alderman of London, died 1688.

Walter Jones, of Chastleton, = Anne, dau. of Richard Whitmore, of Slaughter, co. Gloucester, died 1738.

Henry Jones, of Chastleton, died 1761 = Elizabeth, dau. of Charles Hancock, died 1784.

3. Charles, d. unmarried.	2. Arthur Jones, of Chastleton, m. Elizabeth Saintsbury, died 1829.	1. John Jones, of Chastleton, died unm. 1813, leaving Chastleton to his brother Arthur for life, and then to John Henry Whitmore, second son of William Whitmore, of Dudmaston, co. Salop, who took the name and arms of Jones.	Sarah, m. Richard Jervis, of Broadwell.	Anne.
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J. E. PRICE.

"EIKON BASILIKE DEUTERA" (6th S. ii. 246).—Under the title of the parent's famous book some malignant enemy of the Stuarts has here shown up the degenerate son in a close parody upon the royal martyr. The frontispiece is not less an attack upon the vices of the son, for in place of the holy emblem in the original of Charles upon his knees, with his eyes fixed upon a celestial crown, the merry monarch in this, in a similar position, is paying his devotions to the Duchess of Portsmouth, who occupies that part of the picture assigned to the spiritual regalia in the first. I have a fine copy of the book, which consists of seventy-seven short royal ruminations, headed, as in the genuine *Eikon*, "On his Majesty's," &c., which, beginning with that "upon his Majesty's being converted into the Catholick Church," go on

through most of the events of his life, adopting the Jesuitical reasonings of the satirist, and resulting in the vicious and tyrannical measures which marked his reign. Mr. SOLLY thinks that the goddess to whom the king kneels in the frontispiece may be Nelly, the flower girl; but under the forty-fourth heading, in which he is made to admit a scandalous charge brought against him, and in allusion to his low amours, he observes, "I must also take care that I be not thought to debase myself by the meanness of my courtships, and therefore will, at least, dignify my new French paramour with the title of a duchess," which shows that the lady in question is intended for Mdle. de la Querouaille, who was so created. The book concludes with copies of two papers written by the late King Charles, found in his brother's "strong box," and



Father Huddleston's report upon the death of his Majesty in the odour of sanctity. J. O.

There is a note in my copy of this curious book (which, however, I have been unable to verify) thus: "By Titus Oates—See Tom Brown." Perhaps some student of the "facetious one's" voluminous works may be more fortunate than myself in stumbling upon the reference. The book may have been mistaken by the annotator for "Εἰκὼν Βασιλική: or the Picture of the late King James, drawn to the Life," which is known to be by Oates. As for the frontispiece, I take the story of its containing a portrait of Nell Gwynne to be a bookseller's fiction—one of very many. The female figure is unquestionably intended to represent the Blessed Virgin in a grotesque form, in accordance with the design of the work from beginning to end. On p. 14 a burlesque prayer to the Virgin is put into the mouth of the king, ending with some leonine verses, the first lines of which seem to allude to the picture thus:—

"Omni die dic Mariæ  
Mea laudes anima,  
Ejus festa ejus gesta  
Cole devotissima;  
Contemplare et mirare  
Ejus Celitudinem," &c.

To my eye the style of engraving is that of David Loggan. The following collation may be acceptable:—Front.; title: "ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ | ΔΕΥΤΕΡΑ | The | Pourtraicture | of his | Sacred Majesty | King Charles II. | With his Reasons for turning Ro- | man Catholick; published by | K. James. | Found in the Strong Box. | Printed in the Year MDCXIV." (in a double-lined border). "The Contents," A 2-8 (seven leaves), paged iii-xvi; text, B-X8 (160 leaves in eights), paged 1-320; small or crown octavo.<sup>3</sup>

ALFRED WALLIS.

Derby.

"CEREMONY" (6th S. ii. 192, 336).—MR. W. G. WARD's dictum is a very remarkable one, and his condemnation of Bopp is hardly modest. Such a derivation as that proposed by Dr. Smith, that *ceremony* is connected with *curare*, of course sets all rules at defiance, and shows that Dr. Smith is by no means a trustworthy authority. But to condemn Bopp! MR. WARD's argument amounts to this: there was a place called *Cære*, whence "Romulus took his religious rites"; hence *cerimonia* is derived from it. He does not condescend to explain what *-monia* means, nor how it came to be added. In like manner, we might argue that there is a town called *Wick*, and that hence the English *wicked* must be derived. It seems sufficient to remark (1) that he does not notice the etymology of *Cære* itself; (2) that he tells us nothing about *-monia*; (3) that if he believes

"Romulus took his religious rites from *Cære*," he must believe Romulus to be an historical personage. It is worth while to note the ground on which Bopp rested his etymology. It was due to his observing that the Skt. word for *ceremony* is *karman*, a word certainly derived from *kri*, to make, with the help of the Aryan suffix *-man*; and he supposed that the Lat. *cerimonia* is derived from the same root by help of the suffixes *-man* and *-ya*. The author of the best book on Latin etymology, Vanicek,—of whom MR. WARD has probably never heard,—accepts this etymology as being the best yet proposed. Are we to suppose that the resemblance of *cerimonia* to Skt. *karman* is merely accidental? Or is the latter word also derived from *Cære*? And what are we to do with *Ceres*, generally believed to signify "creative power," from the same root? To condemn Bopp as "ignorant" is a strong measure.

WALTER W. SKEAT.

Cambridge.

I do not see why Messrs. Bopp and Smith should be credited with "ignorance of history" because they prefer an etymology apparently based on scientific principles to a mass of legend that has no proved historical foundation. Surely every one, these two "learned men" included, knows all that story about *Cære* which MR. WARD cites as conclusive evidence as to the derivation of the above word. The facts, indeed, as he gives them, are barely consistent; for, if the introduction of religious rites from *Cære* dates as far back as the time assigned to Romulus, how was it that the word *cerimonia* did not come into use before the time of the Gaulish invasion? We can hardly suppose that the Romans would have waited some three centuries for it, and have got it after all by a mere accident. I believe, however, though I am speaking "without book," that the term *cerimonia* is much older than A.U.C. 365, and that it is one of those words the derivation of which the Romans did not really know, but referred it to the name of a town from which, according to an old tradition, many of their religious "ceremonies" were derived. Livy, by the way, says nothing either of *Cære* or Romulus in connexion with the vestal virgins. He says that Numa introduced them at Rome in continuation of the original Alban institution, and in memory of the founder, whose mother was said to have been a vestal. There is, I maintain, no historical evidence whatever of any connexion between *Cære* and *ceremonia*, though there is evidence enough that the Romans of a later day so connected them. That either the Skt. *kri* or the verb *curare* is cognate with *cerimonia* I neither assert nor deny, because I do not as yet know the grounds of either hypothesis; but I should prefer meanwhile to believe that the learned propounders of them have some-

thing more substantial to go upon than mere conjecture.

C. S. JERRAM.

[This discussion is now closed.]

A LATIN ELEGY BY THE MARQUIS WELLESLEY (6th S. ii. 332, 358).—The lines by the Marquis Wellesley, if not in the strict sense of the term *published*, were printed by his lordship in his "*Primitivæ et Reliquiæ*, Londini, Typis Gulielmi Nicol, 1840," where, with an English version, they occupy pp. 18 and 19 of the *Reliquiæ*, 1782 to 1840, the following preliminary note, printed in capital letters, being prefixed:—

"Inscription on the Tomb of Miss Brougham, the only Daughter of Lord and Lady Brougham, who died at the age of eighteen. Her life was a continual illness; but her sufferings were alleviated by an amiable, cheerful, lively, and gay temper of mind, which was a constant source of consolation to herself, and to her afflicted parents and family.

"Blanda Anima e cunis heu ! longo exercita morbo  
Inter Maternas heu ! lacrymasque Patris,  
Quas risu lenire Tuo jucunda solebas,  
Et levis, et proprii vix memor Ipsa mali ;  
I pete cælestes ubi nulla est cura recessus !  
Et Tibi sit nullo mista dolore Quies !"

"Doomed to long suffering from your earliest years,  
Amidst your Parents' grief and pain alone  
Cheerful and gay, you smiled to soothe their tears ;  
And in their agonies forgot your own ;  
Go Gentle Spirit ! and among The Blest  
From Grief and Pain eternal be Thy Rest !"

A new edition, with additional poems, was printed in 1841, when the last two lines as communicated by MR. PICTON were perhaps added, and the fourth line may have been altered. The lines are transcribed from a copy presented "To Sir John Williams, J.Q.B., with Lord Wellesley's compliments,—Wellesley," with his own punctuation and capital letters.

W. E. BUCKLEY.

A PROVERB (6th S. ii. 227).—The correct text of the proverb, as it is given by Schottus among the *Proverbia Metrica*, l. 621 (p. 612, ed. 1612), is

ἡ τοι τέθνηκεν ἢ διδάσκει γράμματα.

"Aut perit, aut profectò litteras docet."

Zenobius, *Cent.* iv. 17, Diogenianus, *Cent.* v. 9, and the compiler of the *Proverbia e Cod. Bodleiano*, No. 475, as well as a writer named Marcellus, quoted on p. xxii of Dr. Gaisford's edition of the *Paræmiographi Græci*, assign the following origin to the proverb. When the Athenian expedition under Nicias against Syracuse came to its disastrous termination, the greater number of the soldiers having been killed or made prisoners, some of the latter were employed by their captors in giving instruction to their children. Hence those who escaped and returned to Athens, when asked about the fate of any of their comrades, used to say that he was either dead or engaged in the work of teaching, ἀλλ' ἢ τέθνηκεν ἢ διδάσκει γράμματα, as Marcellus records it. This author

also states that the Siceliotes saved the educated, ἑσώγον τοὺς παιδείαν σκηπτομένους, though they butchered all the rest. So Diodorus Siculus, xiii. 33, after mentioning the confinement of the Athenians in the quarries, says, ὃν ὕστερον οἱ μὲν ἐπὶ πλείον παιδείας μετεσχόντες, ὑπὸ τῶν νεωτέρων ἑξαπαγέντες διεσώθησαν. Plutarch (*Nicias*, 29) adds that many were indebted for their lives to their knowledge of the works of Euripides, of whose verses, and it would seem of his choric songs especially, the Sicilian Greeks were great admirers.

W. E. BUCKLEY.

Erasmus, in his *Adagia*, states, on the authority of Zenodotus, that after the unsuccessful expedition of Nicias into Sicily, many of the Athenians were taken captive by the Sicilians and compelled to teach their children ; so that when the few who returned to Athens were asked about the fate of their companions, they answered in the line above, rendered in this work,—

"Aut mortuus est aut docet litteras."

ED. MARSHALL.

THE DRAMA IN IRELAND (6th S. ii. 225).—The statement in MR. WALFORD'S quotation that "we do not find any mention of a theatre in Dublin till the year after the Restoration in 1661," is not quite in accordance with facts, for on reference to vol. i. p. 37 of Gilbert's *History of Dublin* we find that the first play-house recorded to have been established in Dublin was a little theatre opened in St. Werburgh Street by John Ogilby, who came over in 1633 in the train of Lord Deputy Wentworth. Again, on referring to vol. ii. p. 336 of *Ireland*, &c., by Mr. and Mrs. Hall, it will be found : "The earliest [*i.e.* theatre] was built in 1635, under the patronage of Lord Stratford, by John Ogilby, the translator of Homer.....The next was erected in Smock Alley." With regard to 1661, Ogilby having been appointed "Master of the Revels in Ireland" in this year, "the office empowering him to build one or more theatres in Dublin or elsewhere, he immediately erected (his original play-house in St. Werburgh Street was ruined by the Civil War), at a cost of about 2,000*l.*, a noble theatre on a portion of Blind Quay," otherwise Smock Alley (Gilbert's *History of Dublin*, vol. ii. p. 66).

H. G. H.

Freegrove Road, N.

MONETARY CONVENTION : PAPAL MONEY (6th S. ii. 246).—Papal coins (francs and half-francs) of Pius IX. are still passed in Switzerland, but this year I found great difficulty in getting rid of ordinary Italian money, francs and two-franc pieces. I should like to add to MR. WOODWARD'S query another ; has any money been coined bearing the head of Leo XIII. ?

FREDERICK E. SAWYER.

Brighton.



THE PRONUNCIATION OF "BRIER" (6th S. ii. 244).—In Anglo-Saxon the word is a monosyllable, *brér* or *bræder*. In North Yorkshire it is usually pronounced *breer*. In Chaucer we have:—

"As doth thes lovers in here queynte geeres,  
Now in the croffe, now down in the breeres."

*The Knights Tale*, ll. 673-4.

"That with a *brere* smale and slendre  
Men myght it cleve, I dar wel seyne."

*The Romaunt of the Rose*, ll. 858-9.

F. C. BIRKBECK TERRY.

Cardiff.

SEAL OF THE KNIGHTS TEMPLARS (6th S. ii. 227).—The origin of this seal is thus described in C. Knight's volume of *The Secret Societies in the Middle Ages* (by T. Keightley, "N. & Q." 4th S. ix. 35), London, 1848:—

"They had no peculiar habit, their raiment being such as the charity of the faithful bestowed upon them; and though knights, and engaged in constant warfare against the infidels, their poverty and moderation were such that Hugh de Payens and his companion, Godfrey of St. Omer, had but one war-horse between them—a circumstance which they afterwards, in their brilliant period, commemorated by their seal, which represented two knights mounted on the one horse, a device chosen with a view to inculcating humility on the brethren, now beginning to wax haughty and insolent."—P. 183.

There is a print of the seal, with the inscription "Sigillum militum Xpisti," on p. 182.

ED. MARSHALL.

If M. D. K. will refer to *The Crusades and the Crusaders*, p. 151, he will find the following:—

"Like the Hospitallers, the Templars vowed themselves to chastity and poverty; and indeed paraded their penury by taking for their seal two knights riding on one horse, and offering their swords and belts as the only ransom they could afford to pay when taken by the Saracens."

HEPATICUS.

"EXEMPTS"—PERSONS EXEMPTED (6th S. ii. 285).—This military term, which I do not profess to explain, was well understood in the last century. For instance, it was "a file of musqueteers, commanded by an *exempt*," that conveyed Peregrine Pickle to the Bastille. See *P. P.*, chap. xlv.

A. J. M.

A DIPPING STONE (4th S. xii. 328).—At this reference F. S. (Churchdown) describes a stone trough in the church of Llanvair Talhairn, North Wales, to which he gives this name. From what he says I suppose the thing is not modern, and I should like, if possible, to know more about it. As F. S. still studies his "N. & Q.," will he be good enough to say (1) what is the position of the stone in the church? (2) Are the measurements he gives external or internal? (3) Is there any appearance of there having been a lid or cover of any kind? (4) Is the bottom pierced for a drain? (5) Is there a font of the ordinary sort in the church, and, if there is, what is its date? (6) Is

the "dipping stone" commonly known by that name? (7) Is its long direction east and west or north and south? (8) Is F. S. quite sure that the thing is not an old stone coffin which has lost its cover and contents, and lies open in the pavement?

J. T. M.

6, Delahay Street, Great George Street, S.W.

CHANGES OF PRONUNCIATION (6th S. ii. 325).—If the English clergy are to be acknowledged as authorities on modern pronunciation, I should say that the word *sojourner* is still, as in Milton's works, accented on the first syllable. "Strangers and so-journ'-ers" would sound strange to English ears, although it may be the common usage in Philadelphia. There are, I think, instances in our poetical writers in which *sojourn* is accented on the second syllable.

WM. H. PEET.

It may be the custom in America to lay the accent on the second syllable of *sojourner*, but no well-educated Englishman would pronounce it otherwise than *sojourner*, with the accent on the first syllable.

RALPH N. JAMES.

Ashford, Kent.

IN England my experience is that *sojourner* is usually pronounced, as by Milton, with the accent on the first syllable.

C. W. BINGHAM.

WORD-COINING (6th S. ii. 309).—Such notes as that of E. are exceedingly valuable for the purposes of the New English Dictionary. An examination of the quotations already sent in shows that for *ponderous*, *antiques*, *despicable*, and *destructive* we have no instances so early as 1577. *Prodigious* occurs with the meaning of wasteful, extravagant, in Northbrooke, *Against Dicing*, 1577, p. 11 (ed. 1843); the modern use is nearly thirty years younger. Caxton, in his translation of Raoul le Fevre's *Lyf of Jason*, fo. v, has *prodigious*=prodigal, free. *Homicide* being a legal term, of course occurs earlier, being used by Chaucer and Caxton. Our O slips are out in charge of a sub-editor, and therefore I can say nothing about *obsequious*. Eden's book is evidently one to be read for the Dictionary.

S. J. H.

"THE BRIDES OF ENDERBY" (6th S. ii. 86, 198).—When Messrs. Gillett & Bland of Croydon erected the chimes at Boston to play on the carillon bells cast in Belgium, their machine consisted of four barrels, which were constructed to play twenty-eight tunes on the forty-four bells, one of the tunes (according to the makers' published list) being *The Brides of Enderby*. As only seven of the tunes are now played, *The Brides of Enderby* not being one of them, the air so called cannot now be learned from the Boston bells, but I imagine it is not unknown in that place.

THOMAS NORTH, F.S.A.

Ventnor, I.W.

BRIEFS AND NOTES IN PARISH REGISTERS (5th S. iv. 447, 481; 6th S. i. 396; ii. 89, 187, 288).—May I venture to suggest to contributors of lists of briefs a doubt whether they are of sufficient interest for the insertion of whole lists, as occurring in any given parish register or book of accounts? They were in existence long since, occurring by name in the rubric of 1662; being regulated, as "letters patents, otherwise called briefs," in stat. 4 Anne, c. 14; and being finally abolished by 9 George IV. c. 28. The collections as made were frequently entered, with the object, in parish registers or account books, the money being charged in the rates, a nominal sum being frequently contributed. These lists are sure to occur in numbers to any one who looks for them; of how little interest they are if printed in entirety I will not attempt to show from any printed in "N. & Q."; but I have seen it so elsewhere. It might be different if a selection were made under some head, which they might be arranged to illustrate, as "Historical":—

"1663. For Strasburgy in Alsatia, in Germany, 1s. 6d."

"1681. For the French Protestants, 1l. 18s. 6d."

"1700. For the redemption of captives in Fez and Morocco."—Woodstock.

"1661. For 100 Protestant Churches in the Dukedom of Lithuania, 4s."—Cheadle.

"1690. For Teignmouth, for losse by the French landing, firing and plundering the said town, July 26th, 1690, 2s. 10d."—Springthorpe.

It would be more likely that events of public interest would attract attention by such an arrangement than by the mere enumeration of them in common occurrence with names and persons, as frequently happens, of no public interest.

ED. MARSHALL.

AN AMULET (6th S. i. 354, 482).—J. T. F. has accurately described a talisman or magical seal, constructed, no doubt, in accordance with the rules of art astrological, with appropriate ceremonies, fumigations, and due regard to the position of the planets. It contains the "table" of Jupiter, which is "a square drawn into itself, containing sixteen particular numbers, and in every line four, making thirty-four; the sum of all is 136." Following your correspondent's figures, (1) is the "seal" of the planet Jupiter, and (2) of its "intelligence," or beneficent heavenly messenger (and the fact that the seal of the spirit, or demon, of Jupiter has not been engraved shows that the talismans in question were not designed for an evil purpose). The Hebrew names answer to the "numbers" of the

planet; thus **הפיהל** is *Johphiel*, the intelligence, whose number is 136. These figures, if engraven upon a plate of silver, Jupiter being "powerful," or ruling in the heavens (and fumigated with such things as nutmegs and other odoriferous spices), form a talisman, which, according to Agrippa and the old magicians, will gain riches and favour for

the wearer, will appease his enemies, and confirm his honours, dignities, and counsels. Upon lead, under an "unfortunate" Jupiter, such a talisman would be intended to have a contrary effect to the foregoing; but in that case I should have expected your correspondent's amulet to have borne the seal of the "spirit" of ♃ rather than that of the "intelligence" of that planet. I have confined myself to a bare answer to J. T. F.'s query. The elucidation of the subject would take up by far too much space in "N. & Q."; but it may be worth while to note, *en passant*, that the "table" of Jupiter is the key to the "thirty-four puzzle," which takes its turn with the "fifteen problem" in taxing idle ingenuity to work out to a satisfactory conclusion.

ALFRED WALLIS.

NELL GWYNNE'S EARLY HISTORY (6th S. i. 256, 442, 503; ii. 319).—The lines quoted by Mr. WALLIS remind me of a verse of a song, attributed to the Duc de Nivernais, on another low-born beauty—Madame du Barry:—

"Lisette, ta beauté séduit  
Et charme tout le monde;  
En vain la bourgeoise en gémit  
Et la duchesse en gronde:  
Chacun sait que Vénus naquit  
De l'écume de l'onde."

R 2.

THE ALLEGED AMERICAN COUNTERFEIT COINS OF HER MAJESTY IN BRONZE (6th S. ii. 226, 274).—This, I think, will be found to be one of the numerous "popular errors" that crop up now and then. See *Fifth Annual Report of the Deputy Master of the Mint*, 1874, London, G. E. Eyre & W. Spottiswoode, 1875 (C. 1246), price 8d., p. 8, "Bronze Coinage," where it is stated by the Deputy Master of the Mint,

"that since the beginning of the year 1874 it had become necessary to resume the issue of pence and halfpence in the London district, which, owing to the large amount of bronze coin in circulation, had been suspended since 1868, and consequently to make arrangements for the execution of a large coinage of bronze. As already mentioned, this renewed demand came at a time when the Mint was fully occupied with the coinage of silver, and, as the amount of bronze coin required was very great, I was obliged in the month of March to request their Lordships' authority to call for tenders for the execution of a coinage of 100 tons by contract. The tender of Messrs. Ralph Heaton & Sons [not Mr. *Heston's*, 6th S. ii. 226, 274], of Birmingham, was accepted, and their contract was completed in the month of July. The nominal value of the coinage was 41,962l. 13s. 4d., and the amount of each denomination of coin delivered to the Mint was as follows:—

	Tons
Pence ... ..	62
Halfpence ... ..	28
Farthings ... ..	10
Total	100

The coins struck at Birmingham by Messrs. Heaton & Sons under this contract bear the mint mark H on the reverse under the date, to distinguish them from those made at the Mint."



At p. 12 it states :—

"The original estimate of the expenses of the Mint for the year 1874-5 was 52,550*l.*..... This amount would have been sufficient but for the necessity of contracting with a private firm for the execution of the large coinage of bronze already mentioned, to meet the expenses of which it became necessary to submit to Parliament a supplementary estimate of 4,500*l.*"

At p. 47 it will be seen that in 1874 109 tons of pence were coined—62 tons at Birmingham and 47 tons at the Mint. There is, therefore, no probable ground for the question which Mr. FRAZER asks, *ante*, p. 226, "is it true, as alleged, [by whom?] that sufficient of these forged [?] coins were made to secure their fabricators a profit of upwards of 5,000*l.*?" 100 tons of bronze—pence, halfpence, and farthings—being made under contract at a cost of 4,500*l.*, how are the Yankees to make upwards of 5,000*l.* out of 47 tons of bronze pence?

I suspect there can be no doubt that the supposed American counterfeit pence without the H are simply part of the 47 tons of pence that were coined at the Mint, and consequently do not "present a small H under the date of the year in the exergue of the reverse." I would advise Mr. FRAZER and Tr. S. A. to consult the Annual Reports of the Deputy Master of the Mint—from the first for 1870, issued in 1871, to the last for 1879, issued in 1880. They are specially interesting to all those who care to study the history of the coinage of this and foreign countries, and the difficulties under which the Mint at the present time is placed.

In 1874 35 tons of halfpence were coined, 28 tons of which were coined by Messrs. Heaton & Sons, and 10 tons of farthings, all of which were coined by this firm. Are the seven tons of halfpence coined at the Mint also supposed to be the fabrication of American forgers? If the genuine coins are only those with the H on them, are we to believe that the Yankees issued *forged* coins *without* the H, knowing that the *genuine* ones had an H on them? It is a poor compliment to pay to our 'cute cousins on the other side of the herring-pond. I have specimens of the penny and halfpenny of 1874, with and without the H, and I cannot agree with Mr. FRAZER as to the superior workmanship of those with the H over those without it.

W. STAVENHAGEN JONES.

LENGTH OF OFFICIAL LIFE (6th S. i. 334, 483; ii. 36, 276).—The Rev. Samuel Grundy was incumbent of Chapel-en-le-Frith in Derbyshire for forty-five years (1791-1836), and his successor, who is still in possession of it, the Rev. George Hall, B.A., has already held the benefice for forty-four years (1836-1880). The two incumbencies have therefore lasted eighty-nine years. The Rev. William Bagshawe, M.A., who preceded Mr. Grundy in the incumbency, held the living for

only about a year, but he died at the advanced age of eighty-four years in 1847.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

The following list of the vicars of Old Radnor, Radnorshire, in the diocese of Hereford, may be interesting :—John Sayer, 1638-83; John Sayer, jun., 1683-1743; David Williams, 1743-72; Hugh Jones, 1772-1816; Richard Williams, 1816-34; H. F. Mogridge, 1834-74. M.A., Oxon.

The Rev. John Healey Bromby was appointed to the vicarage of Hull in 1798, and resigned it in 1868. W. D. S.

PLACE-NAMES OF ENGLAND: A DICTIONARY (6th S. i. 433; ii. 50, 90, 192).—I thoroughly endorse PROF. SKEAT's remarks as to the necessity of collecting the names first and explaining them afterwards. The desirability of such a dictionary as Mr. GOMME proposes is well illustrated by the following list of forty-five spellings of Brighton (formerly Brighthelmston) which I have compiled:

	ston...	1252 and eighteenth century	1340
	stone...	...	1340
	eston...	...	1415
Brighthelm	estone...	...	1460
	iston...	...	1616
	yston...	1535 and	1411
	sted...	...	Camden
Brighthelmist	...	...	1616
Brightehelmston	...	...	1621
	lmeston...	...	1440
Brighte	lmiston...	...	1616
	lmyston...	...	ib.
	elneston...	...	?
	elniston...	...	1616
Brythelmston	...	...	1340
Brittelmston	...	...	?
	etune...	...	1086
	elms { estune...	...	ib.
	eston...	...	?
Brist	estona...	...	Dugdale
	alnerston...	...	1292
	halmestone...	...	?
	helmstone...	...	?
	psston...	...	1509-14
	hem { son...	...	1628
	sted...	...	1629
	stone...	...	1609
Bright	henstone...	...	1509-14
	Hampstead...	...	Stow
	healmertun...	...	Saxon
	on...	...	Modern
Brighelm	ston...	...	1292
	eston...	...	1397
Brihthelmston	...	...	1438
Brithelm	ston...	...	?
	eston...	...	1404
Brythelmston	...	...	1397
	elimestone...	...	1296
Bryst	helmeston...	...	?
Brishelmeston	...	...	?
Brichelmston	...	...	1292
Brett	Hempston...	...	1637
	hempstone...	...	ib.
Bredhemston	...	...	1724
Brogholmestune	...	...	?

The authorities for these spellings will be found in a paper by me in vol. xxix. of the *Sussex Archaeological Collections*. Much trouble has been expended to prove the derivation of the word from a Bishop Brightelm. A consideration of the list, however, leads to the gravest doubt as to the correctness of this. **FREDERICK E. SAWYER.**  
Brighton.

**Lines by Lord Brougham (6th S. ii. 244, 331).**—I have never been at Cannes. The lines and their history I gave on the authority of the MS. note-book of a friend, since dead, and sent them to "N. & Q." for ventilation and preservation. My object, I am glad to see, has been attained, while the companion lines of Lord Wellesley that have been unexpectedly elicited are full of beauty and interest. The writer who styles my few words by the dignified title of "an article" conveys a rather overcharged idea of the scrap.

**W. J. FITZPATRICK.**

**ANCIENT SCOTTISH MEASURES (6th S. ii. 247).**—Perhaps "clamnus farinæ" means a handful of meal. I assume that it is a Latinized form of a Scotch word. Possibly *clann* is the Gaelic *lamh*, a hand; *c* prefixed, *n* added, as a formative or for euphony. It may seem arbitrary to say that *c* has been prefixed, but Gaelic has a way of sometimes prefixing *c* (or *g*) to words which otherwise begin with *l*: thus *claig*, a dimple, is akin to *loch*, a lake, a hollow; *ciocras*, hunger, is the same as *ocras*, hunger; *clach*, a stone, is like *leac*, a (flat) stone, and various others. In these cases either *c* is prefixed or it is omitted. In Scotland a hand of bread means a slice of bread the size of the hand. *Clamnus* may be the Latin disguise of a Gaelic word which has passed out of common use and never got into the dictionaries. One born near Scone makes this timid guess as to the meaning of the mysterious Scottish measure cited from the grant of Malcolm IV. to the abbey of Scone.

**THOMAS STRATTON.**

Devonport.

**"CHRIST BUSHES" (6th S. ii. 346)**—Will SCOTUS kindly give a reference to the "Derbyshire story" in which this name—which is new to me—occurs? May I also say that such vague references as that given by him at the page indicated are both tantalizing and useless?  
**JAMES BRITTEN.**  
Isleworth.

**A YORKSHIRE PROVERB (6th S. ii. 347).**—The same proverb is used in Devonshire, but with a difference of animal. "You have no more use for that than a dog has for a side-pocket." It somewhat resembles another saying, common in the same county, and applied to one wearing a flower, especially if a large one, in his button-hole, "You are as proud as a gardener's dog with a nosegay tied to his tail."  
**E. A. D.**

**MARY WILLOUGHBY (6th S. ii. 326).**—A good account of the family of Willoughby (originally Bugg), including the descendants of Sir Richard Willoughby, who married the heiress of Mortein, is given in Thoroton's *Notts*, ed. 1677, p. 221 *et seq.*  
**G. E. C.**

**CAREW CASTLE (6th S. ii. 327).**—The name of Mr. Carew of Antony, Torpoint, Cornwall, is pronounced Carey in that neighbourhood.

**O. W. TANCOCK.**

**OBSCURE EXPRESSIONS (6th S. ii. 247).**—The continuation of the passage quoted by Mr. DAVIES partly explains what *bead-hooks* were:—

"Their heads with iron wrought  
In hooks and pikes." Chapman's *Il.*, xv. 35 b.

See also a passage in the *Odysseys*:—

"So fierce a wave it raised, that back it bore  
Our ship so far, it almost touch'd the shore.  
A *bead-hook* then, a far-extended one,  
I snatch'd up, thrust hard, and so set us gone  
Some little way." *Odysseys*, ix. 649.

So a *bead-hook* ended in an iron hook and pike, was long ("far-extended"), and was used on ship-board for fighting and for navigating the vessel. By whatever name called, this clearly seems to have been what is now called a boat-hook. **R. R.**

Boston, Lincolnshire.

**Bodied**=Bow-dyed. See Anderson's *History of Commerce*, vol. ii. p. 401:—

"At this time [namely A.D. 1643] one Kephler, a Dutchman, first brought into England the knowledge of the fine scarlet dye called the *Bow-dye*, as being first practised at the village of Bow, near London."

Anderson does not name his authority, but no doubt it may be found in the early proceedings of the Royal Society, where possibly the "chymist Drebbells" may be also traced under a different form of spelling. The essential difference in the process was the use of a solution of tin. It had its origin in Venice, and after being practised in Flanders was introduced into France, where it was termed the "Dutch dye," by the celebrated brothers Gobelius. I have met with an account which attributed its first discovery to the observing that when the dye was prepared in pewter vessels the colour was much brightened. "Turkey red" cloth was produced at Bow for the East India Company up to quite a recent date. **B. C.**

**A GRAMMER'S KNOT (6th S. ii. 268)** is a name given by sailors to an incorrectly made reef-knot, and has been familiar to me from my early childhood. I have always understood it to be equivalent to a "grandmother's knot"—an "old woman's knot," a knot, in fact, such as a woman or a land-lubber might make, but not such as a sailor would make.

**WM. PENGELLY.**

**"EYE HATH NOT SEEN," &c., 1 COR. II. 9 (6th S. i. 195, 423).**—There is one fatal objection to the



theory of the late Dr. Neale, who was one of those who find references in St. Paul's epistles to the ancient liturgies, viz., that the quotation is preceded by the formula *καθὼς γέγραπται*, which is never applied to any writing but the Old Testament. This formula is the characteristic one in the Epistles to the Romans and Corinthians. Origen felt the difficulty, which he endeavoured to explain as follows:—

Λέγεται μὲν γεγράφθαι, καὶ ὅταν μὴ διὰ τῶν γραμμάτων ἀλλὰ δι' αὐτῶν τῶν πραγμάτων κείμενα ᾖ, ὡς ἐπὶ τῶν ιστοριῶν. ἢ ὅταν τὸ αὐτὸ μὲν νόημα κείμενον ᾖ, μὴ ἐπ' αὐτῶν δὲ τῶν ῥημάτων ὡς ἐνταῦθα· τὸ γάρ Οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ ὄντα, καὶ οἱ οὐκ ἀκηκόασι συνήσουσι, ταῦτόν ἐστιν· "Ἄ ὀφθαλμος οὐκ εἶδεν καὶ οὐς οὐκ ἤκουσεν" ἢ τοῦτο τοῖνυν φησὶν, ἢ εἶκος καὶ γεγράφθαι ἐν βιβλίοις καὶ ἠφανῆσθαι τὰ βιβλία· καὶ γὰρ πολλὰ διεφθάρη καὶ ὀλίγα διεσώθη βιβλία, καὶ ἐπὶ τῆς προτέρας αἰχμαλωσίας.

That Origen was acquainted with the liturgies is supposed from several passages in his works. Would he, then, have passed over this quotation if really from the Liturgy of St. James? That St. Paul often quoted *memoriter* is certain. The very quotation which precedes this is not exact. I refer to 1 Cor. i. 31, "He that glorieth, let him glory in the Lord"; and Rom. iii. 13, 14, 15, is a series of extracts from various parts of the Old Testament, which the apostle with his marvellous power welds into one, evidently from memory. Meyer, who thinks 1 Cor. ii. 9 taken from the Revelation of Elias, allows that *καθὼς γέγραπται* at the commencement is always applied elsewhere to canonical works. After all, the general idea—that of future inconceivable happiness prepared for those who wait for (or love) God—is the same in Is. lxiv. 4 and 1 Cor. ii. 9. And this is just what Origen says above—the same conception, but not expressed in the same words.

H. F. WOOLRYCH.

Oare Vicarage, Faversham.

In answer to J. T. F., there is a rendering of this passage which closely resembles his "pulpit form" in Fitzherbert's *Book of Husbandry*, Berthelet's edition, 8vo., 1534, p. 72, under the heading "What ioyes or pleasures are in heven":

"Saynt Paule sayth, *Oculus [sic] non vidit, nec auris audivit, nec in cor hominis ascendit que preparavit deus diligentibus se*: That is to say, The eye hath not seen, nor the eares hath herde, nor the herte of a man hath thought of so goodly thynges, that god hath ordeyned for them that love hym."

The first edition of *Husbandry* was published (without date) in 1523.

R. H. C. F.

G. L. has seen the point of my query, which was, Whence have we the common addition of "to conceive" and the impersonal rendering of ἀνέβη?

I knew about Isaiah and the Liturgy of St. James. G. L. may have given us the cue, but the question remains whether Shakspeare did not get hold of the word "conceive" from what I have called the "pulpit form" of the quotation. J. T. F.

I beg leave to refer Mr. BLENKINSOPP, on this passage and its quotation in the Liturgy of St. James, to Hammond's note (Preface, p. x) in the *Antient Liturgies*. C. F. S. WARREN, M.A.  
Farnborough, Banbury.

WELSH MOTTO (5th S. xii. 429, 453; 6th S. i. 186, 526; ii. 259).—I confess my inability to furnish Dr. NICHOLSON with his required syllogism. It appears to me that if etymologists (I do not aspire to the title) were obliged to prove derivations by strict logic, the result of their labours would be but scanty. As to the relative antiquity of words belonging in common to different languages, a great deal must rest on conjecture; and, as a matter of argument, different inferences may often be drawn from the same premises. And now to the case in question. I believe it may be assumed as an historical fact that the Romans never settled in Wales for a period long enough to make it at all probable that the language of the natives was in any degree Latinized. On the other hand, during the long occupation of Gaul by the Romans the latter may have availed themselves occasionally of Celtic roots to enrich their own vocabulary. I believe I have already, in the pages of "N. & Q.," cited a striking case of a Latin derivative—*garrulus* (talkative or wordy)—for which that language has no root, but which points very clearly to an appropriate root in the Celtic *gair* (a word). Similar instances might be given in no small number. Now, how and when did the Latins get their root for their word *garrulus*? The most natural hypothesis seems to be that they coined it from the older Celtic word *gair*. But I readily admit that it would be "jumping to a conclusion" to argue from that in favour of the greater antiquity of the Celtic language. For it is quite possible that the word *gair* might have been a remnant of an extinct language in previous ages common to both peoples. I tender to Dr. NICHOLSON a choice of either of these hypotheses.

The resemblance of the Welsh to the Greek would be an interesting study. My "little Latin and less Greek," in the course of a long life have become (alas!) gradually smaller and smaller. But I should much like to see some learned Grecian amongst your correspondents take up the subject. Such Welsh words as *haul* (the sun), and *byw* (to live), are strange instances of resemblance which might easily be multiplied, as also are some prefixes, such as *an* as a negative, and such terminations as *ion* after the consonants *b* and *l*. M. H. R.

# AUTHORS OF QUOTATIONS WANTED (6th S. ii. 349).—

"Ad palum deligatus."—S. will find the passage in Livy, bk. xxvi. ch. xiii. It is a sentence which Livy puts into the spirited speech of Vibius Virrius, one who, he says, had been the chief hand in delivering the city of Capua to Hannibal, and who, after the siege, when the people decided on surrendering to the Romans, invited his fellow conspirators to have a last supper with him and to take poison which he had prepared, together with a funeral pile for himself and them, and thus to avoid crucifixion by the Romans. Twenty-seven followed his advice and example, says Livy, and so perished before the enemy entered the gates of Capua, B. C. 211.

A. D.  
S. should have written *securi* instead of "cruci."  
H. C. L.

## Miscellaneous.

### NOTES ON BOOKS, &c.

*Japanese Pottery, being a Native Report, with an Introduction and Catalogue.* By Augustus W. Franks, M.A., F.R.S., F.S.A. (Chapman & Hall.)

THIS is one of that series of South Kensington Museum Art Handbooks to which we have already called attention, and it is one of the best. Books on art, as a rule, lie out of the province of "N. & Q.," but so many book-lovers are also art-collectors, that it becomes a pleasant duty now and then to speak of any treatises which are likely to afford aid in special pursuits. The basis of this handbook on Japanese pottery is a native report prepared to accompany a typical collection of the older wares made specially for the Philadelphia Exhibition, and afterwards acquired by the South Kensington Museum. To a translation of this report Mr. Franks, whose name as an authority on Chinese and Japanese ware is a sufficient guarantee for the value of the work, has added a descriptive catalogue, and an introduction which is, perhaps, the most attractive part of the volume. His details upon technique and decoration are exceedingly valuable. Under the latter head we note, as of possible interest to the original Editor of these pages, the curious attraction which length of years appears to have for the natives of Japan. Not only is there a special god of longevity, with a development of forehead which in this country would be eminently indicative of cretinism or water on the brain, but the tortoise, the crane, the bamboo, the fir, the plum, the gourd—all frequent features of Japanese ornament—symbolize long life. Whether Fukurokuju (the deity in question) is specially benignant to his votaries the record does not declare; but the fact certainly suggests that an appreciative public might be found for translations of Mr. Thoms's books in the land of the Mikado. The introduction also contains an account of the punctilious "Tea Ceremonies" which is worth reading, although, as politics, scandal, and flattery are forbidden by the rules, we fear that there is no likelihood of their finding favour in any accidental land, and least of all in ours. The book has some excellent illustrations; but those who desire to get the full value of Mr. Franks's labours will do well to pay a visit to South Kensington.

*The Enemies of Books.* By William Blades, Typograph. (Tribner & Co.)

THERE are signs that the eclectic issues of Messrs. Lemerre, Liseux, and other French publishers are finding favour in England and America. Already Messrs. Kegan Paul have established a "Parchment Library," and in remote and Athenian Boston Messrs. Houghton, Mifflin & Co. are following their lead. At least, the

announcement of the XXXVI. *Lyrics* and XII. *Sonnets* of Mr. Aldrich suggests a suspicious resemblance to the XXII. *Ballades* of Mr. Lang. The book just put forth by Messrs. Tribner is of kin with these, in so far as its appearance is concerned. It has parchment covers, ample margins, ribbed paper, and tasteful Japanese headpieces and *culs-de-lampe*. Certain very amateurish etchings with which it is decorated might, we think, have been omitted, as they are blemishes in what is otherwise a very elegant little volume. The contents are of the kind which is always grateful to book-lovers. In brief chapters the author deals successively with the ravages of fire, water, gas, dust, ignorance, vermin, book-binders, and collectors. It seems strange that the last named should be classed with the "enemies" of books, yet those who read Mr. Blades will find he proves his case. We only wonder that in speaking of the accumulators of colophons, initial letters, frontispieces, and the like, he should have said nothing about the fashion for collecting book-plates. We make no objection to this in such careful hands as those of Mr. Leicester Warren and G. W. D.; but if the thing becomes the mania of the many, it will soon be impossible to purchase a book which has not been shorn of all its past associations, associations which sometimes are its greatest charm to its possessor, and it is only fair that the book-buyer should be a little considered in this matter. Among the chapters which have most interested us is that on the different species of book-worms, of one of which there is a portentous and highly magnified seventeenth century representation, as well as a Woodbury-type photograph, displaying the unholy revels of its race in the pages of a Caxton. But the days of "the conqueror worm" are apparently numbered. It is old-fashioned and conservative in its dietary, and though it will feed readily on the *Lyf of Oure Ladye* or the *Dictees and Sayenges of the Philosophes*, it declines to batten on the literature of to-day. Whether this is matter for congratulation or not we leave to Mr. Blades's readers to decide. In either case we cordially recommend *The Enemies of Books* to their careful perusal.

*A Treatyse of Fysshynge wyth an Angle.* By Dame Juliana Berners. Being a Fac-simile Reproduction of the First Book on the Subject of Fishing printed in England by Wynkyn de Worde, at Westminster in 1496. With an Introduction by the Rev. M. G. Watkins, M.A. (Elliot Stock.)

MR. STOCK has issued several fac-simile reprints of our early printed literature, but in none has he so nearly reached perfection as in the present instance. Indeed, what with the rough hand-made paper and the handsome and appropriate binding, it requires no very great effort of the imagination to believe that one has the original work before him. The treatise first appeared at the end of W. de Worde's edition of the *Book of St. Albans*, printed in 1496, and the authoress tells us that her object in adopting this mode of publication was "by cause that this present treatyse sholde not come to the hondys of eche ydle persone whyche wolde desire it yf it were enprynted alone by itself and put in a ltyll plaunflet." The treatise opens with Dame Juliana's plea for the "game of anglynge" as compared with other sports, viz., hunting, hawking, and fowling. To the first of these the authoress objects that it is too laborious, "for the hunter must always renne and folowe his houndes: traueylynge and swetyng full sore. He blowyth tyll his lyppes blyster. And whan he wyenth it be an hare full oft it is an hegge hogge." Hawking is also objected to on the same ground of too hard work, besides the fact that "often the fawkenere leseth his hawkes as the hunter his houndes." To fowling she also objects, because



it could only be practised in the "moost hardest and coldest weder" of winter, "whyche is greuous. For when he wolde goo to his gynnes he maye not for colde." Having satisfactorily asserted the superiority of angling over other sports, Dame Juliana proceeds to show all who "wolde be crafty in anglynge" how to make their "harnays. That is to wyte your rodde, your lynys of dyuers colours." The butt of the said rod was to be made of a hazel or willow or mountain-ash rod, hollowed out to receive, to half its length, the top, which was to be of hazel, joined to a length of blackthorn, crab, medlar, or "Jenypr." The butt was to be feruled at both ends with iron or latten hoops, and furnished with "a rennyng vyce to take in and oute your croppes." Whether a modern angler would find a rod constructed on such principles so "lyghte and full nymbyll to fysshe wyth" as the authoress declares, we may be permitted to doubt. We have next instructions for the making and dyeing of the lines and hooks, together with hints for the proper playing of a fish: "kepe hym euer vnder the rodde, and euermore holde hym streyghte." Directions as to the various baits and best modes of fishing suitable for each kind of fish, together with short accounts of the nature and qualities of each, follow; and the little treatise winds up with the authoress's injunctions to her readers, amongst which she charges them to "fysshe in noo poore mannes seueral water"; not to rob another's "gynnyng lyenge in theyr weares"; to "breke noo mannes heggys, ne opyn noo mannes gates" without shutting them again; not to be too "rauenous in takyng of the sayd game," and other injunctions which might well be taken to heart by many so-called anglers of the present day. Such are briefly the contents of this "lytill plaunflet," the first treatise in English on the subject, which, as Mr. Watkins remarks, "has served as a literary quarry to many succeeding writers," from Izaak Walton down, who have not scrupled to borrow from it, often without the slightest acknowledgment. Of all the excellent reprints for which we are indebted to Mr. Stock, not one, to our mind, approaches the present in interest, and we look forward with high anticipations for the appearance of the companion volume by the same authoress, the *Book of St. Albans*, which is announced as already in the press.

#### *A Tramp Abroad.* By Mark Twain. (Chatto & Windus.)

READERS must not expect to find *A Tramp Abroad* replete with information. Unlike the instructive works which are generally produced by literary tourists, it is a book which might be written as well as read during a holiday. Europe is treated as the field for the display of Mark Twain's peculiar humour. His rich gift of ludicrous exaggeration encourages him to practise his inventive powers on all that he encounters. Swiss travellers who have groaned under the despotism of the Alpine Club will rejoice at the caricature of its adventurous members, and none can fail to be amused with the account of M. Gambetta's duel. The jargon of art critics, the precocity of his own fellow-countrymen, and the pretentiousness of Cockney sightseers, are sketched with the same humorous exaggeration of details and the same general truthfulness. His keen appreciation and graphic descriptions of natural beauties afford him opportunities for those sudden changes of manner in which American humour delights. No one uses with more skill the sudden transition from the sublime to the ridiculous, or inserts more effectively homely colloquialisms and American idioms in passages of eloquent description. The illustrations share the characteristics of the letter-press, and grotesquely rude studies from the author's pencil appear side by side with the finished

sketches of clever artists. The book is intended to amuse, and fulfils its object.

*The American Antiquarian* (Chicago, Ill., Jameson & Morse) contains a large and varied store of interesting matter throwing light on the history and races of the New World. In the number which we have received (Vol. II. No. 1) we are glad to observe that the editor, the Rev. Stephen D. Peek, of Clinton, Wisconsin, contributes a paper on the "Prehistoric Condition of America," in which he shows himself the advocate of the strictly scientific method for investigating the wide and difficult subject which he has taken in hand. There is a good deal of information in the correspondence, which in the number before us is principally devoted to burial customs. We wish all success to the *American Antiquarian*.—Our older American friends and contemporaries, *The New England Historical and Genealogical Register* (Boston, Mass., 18, Somerset Street) and the *New York Genealogical and Biographical Record* (New York, 64, Madison Avenue), continue to flourish and to do excellent work in their respective fields. The memoirs published are often of more than local interest, and the records of the first and second Presbyterian churches and the Dutch Reformed Church in New York, and of St. George's, Hempstead, L.I., in the *New York Genealogical and Biographical Record* are deserving of careful study. They would repay attention on the part of the curious in Christian names; some of those which we have come across being exceedingly quaint and original.

We have received from Messrs. Cassell Part I. of *The Child's Life of Christ* and of the *Magazine of Art* (new series); also *The Quiver* for November.

NEXT week we hope to give the first part of a paper entitled "Where did Edward II. Die?" by Mr. J. Theodore Bent.

MESSRS. BRADBURY, AGNEW & Co. are about to issue a selection "from Mr. Punch's collection" of Charles Keene's sketches. This will be welcome news to his many admirers. Mr. Keene has been a little obscured by his very clever colleagues, Mr. George Du Maurier and Mr. Sambourne. But for certain *bourgeois*, military, and provincial types he is absolutely unrivalled, and any well-chosen and sufficient exhibition of his work is sure to greatly increase his reputation.

#### Notices to Correspondents.

*We must call special attention to the following notice:*

On all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

W. L. KING.—The only mention of the name which we have been able to find in Hoare's *Modern Wiltshire* is that of John King, Mayor of Salisbury in 1712.

J. W. C.—You will find (*ante*, p. 60) that our correspondent has corrected the error into which he had fallen.

ALFRED MALONE.—Dr. Brewer refers to the Biblical passage, "A soft answer turneth away wrath."

W. G. B. P.—Many thanks.

#### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, NOVEMBER 13, 1880.

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Notices to Correspondents, &c.

## Notes.

## WHERE DID EDWARD II. DIE?

That Edward II. met with a fearful death in Berkeley Castle, that he was buried in Gloucester Cathedral, are facts of history accepted by most of us from childhood. Yet it will be satisfactory to learn that there is a doubt about these—a doubt which will almost make us feel certain that our well-known story is not true; and it will be refreshing to wipe one more blot from off the pages of our annals, stained as they are with many a story of crime.

The letter of Manuele Fieschi in which he professes to tell the story of Edward II., after escaping from Berkeley Castle, will be given in the course of this paper. It is necessary, however, in the first place, to consider closely the document; secondly, to identify the writer; and thirdly, to prove from our own annals that it is exceedingly doubtful whether Edward II.'s tragic end was not an entire fabrication. When these three points are made out it will easily be seen that there is far more cause to believe the statements made by Fieschi than many other stories in our earlier annals which Englishmen take for gospel.

This document was discovered by M. Germain in a cartulary in the archives which belonged to

the old bishopric of Maguelone at Montpellier, in the department of Hérault. These bishops of Maguelone in their see of Montpellier held much intercourse with the world. Montpellier was a great centre for Southern commerce; and, moreover, the bishops were counts of Melgueil, which office they held directly from the Popes, who at that time were close to them at Avignon; thus they were, so to speak, under the direct supervision of the Holy See, and were constantly employed by the Popes on messages of trust.

Bishop Arnaud de Verdale of Maguelone (1339-52) was on most intimate terms with Pope Benedict XII., who employed him on various missions, and, moreover, this bishop had a passion for collecting documents from all parts of the world, to which hobby many allusions are made by contemporary writers, and to which Montpellier owes its richness in historic lore. The document in question was found in these archives, inserted haphazard amongst a lot of feudal documents relating to the barony of Sauve, adjudged to the bishops of Maguelone by Philip le Bel, which papers cannot have been disturbed in their resting-place since the days of Bishop Verdale.

The MS. itself has everything—style, paper, and composition—to bear out its authenticity as to time and facts. Some one well conversant with England and English names must have written it, and the spelling of the names in the original is as an Italian would phonetically write them—in fact, there is no doubt an Italian did write it, for *cum* is always written "com" or "con," *noctis* is written "notis"—and, furthermore, the Italian who wrote it must have been a Genoese, for *direxit* and *perrexit* are written "diresit" and "peresit," which orthography occurs exclusively at this period in the Latin documents of Genoa.

Let us now take the writer of our document into consideration. He belonged to the Fieschi family, which during the reigns of Edward II. and III. was most closely connected with England. Adrian V., a pope of this family, who ruled Christendom only for five weeks, was once archdeacon of Canterbury. On the tomb of his brother in Genoa we read, "Federicus Fliscus, comes Lavanie, et miles regis Anglie." John XXII., the Pontiff to whom our letter states the exiled Edward II. presented himself, inaugurated his pontificate by sending Luca Fieschi as ambassador to England. This man was afterwards made a cardinal, and died at Avignon Jan. 31, 1336, and named "Manuele Fieschi, canon of York, notary of the Lord Pope," an executor of his will. Rymer (*Fed.*, ii. 648) publishes a most friendly letter from Edward II. to this very Cardinal Luca Fieschi, dated Dec. 18, 1326. Before this time Edward II. had attached to his person another of this family, Carlo Fieschi, brother of Cardinal Luca, at whose nomination to



the post on Aug. 6, 1315, the king speaks of him as his "very dear cousin" ("consanguineo nostro carissimo").

From the will of our writer's brother, Gabriele Fieschi, we learn that Manuele not only held the canonry at York, but also a rich benefice in the diocese of Arras, then in English hands. Niccolò Fieschi, a relative of his, was later on covered with honours by Edward III., and hence we can feel but little surprise when we are told that Edward II. made a friend and confidant of Manuele Fieschi, and eventually took up his abode at Cecima, close to which place the Fieschi had extensive property.

Before leaving this part of the question I will just quote the words of Federici (*Trattato della Famiglia Fiesca*), in which he summarizes Manuele :—

"Manuele Fiesco, canon of York, notary and Papal messenger for most important business, Bishop of Vercelli, was left executor of the will of Luca, Cardinal Fiesco, 1336. Taking example from his magnanimity, he instituted the foundation of a perpetual college in the city of Bologna for the Fieschi family, with many rents, so that six young men could have accommodation for studying without expense."

We will now pass to more substantial proofs, which can be gathered at home, about this mysterious affair.

The greatest authority—and I may say the only one—for the story of Edward II.'s death is Sir Thomas de la More, who was a Gloucestershire knight, and wrote shortly after the supposed demise, and his account has been studiously copied by Walsingham and succeeding historians; and a most thrilling account it is, known to every one of us from childhood, but when closely considered it contains many serious inconsistencies.

Firstly, More says the death took place at the suggestion of Adam Orleton, Bishop of Hereford, who sent to the keeper of Berkeley Castle that ambiguous message, "Edwardum occidere nolite timere bonum est," which, according to punctuation, is a command to kill or to forbear from killing. But the author of the survey of the city of Worcester satisfactorily proves that at this time the bishop was beyond seas, and was, as stated by Rymer, on an embassy to the Pope.

Secondly, Sir Thomas tells us that "on 10 Kal. Oct. [Sept. 21], whilst he [Ed. II.] was abed and suddenly surprised, more than fifteen robust men attacked him with great and heavy pillows [*pulvinaribus*], and, when he was oppressed and suffocated," they introduced the historical hot instrument into his vitals and then he goes on to add that the neighbours were horrified by his shrieks, loud enough to waken them in their sleep. Surely the murderers must have managed badly with their pillows to thus allow such piercing screams, and our belief in Gray's thrilling ode grows cool when we think thereon :—

"Mark the year and mark the night  
When Severn shall re-echo with a fright,  
The shrieks of death through Berkeley's roofs that ring,  
Shrieks of an agonizing king."

Thirdly, our historian says that one of the murderers, Thomas Gurney, was captured at Marseilles, and was beheaded at sea before he reached England, for fear that his testimony might implicate people in high quarters. Now, from documents in Rymer, we gather that Gurney was arrested by a Spanish knight and imprisoned at Burgos; but when the reward of 300*l.* was to be paid the gaoler threw difficulties in the way of surrendering him to the knight who brought the money, and at length said he had escaped. Lingard's view of this circumstance is as follows :—

"Upon a review of these circumstances it appears to me that some other party interested in the safety of Gurney had been bidding against the English monarch, and that the Spaniard found it at last more profitable to connive at the escape than to consent to the delivery of the prisoner."

Gurney was eventually captured at Marseilles, as Sir Thomas tells us, but we gather from bills that were sent in at this time that he was in a delicate state of health. The items are as follows : "39 florins for medicines on the way to Bayonne, 52 florins for medicines at Bayonne, and then a charge of 27 florins for conveying the dead body by boat to Bordeaux," whence the knight, says Rymer, took it to England.

Lastly, I will remark that More tells us that on the morning after the supposed event the gates of Berkeley Castle were thrown open, so that all who liked might come and identify the dead body of the king. Now this can have been of little use, for on his way to Berkeley, More tells us, "lest his friends should recognize him, they had resolved to disguise him by cutting off his hair and beard." Moreover, the king had been kept a close prisoner at the castle, and probably not one of the neighbours had seen him before.

These facts, when taken together, must show us at least how superficial is the account on which succeeding ages have relied for the veracity of this tragic story.

Now let us turn to the "State trials" in the rolls of Parliament, when "proceedings were taken against Thomas de Berkeley for the murder in his castle of King Edward II., A.D. 1331." Mr. Smyth, a member of Lord Berkeley's household and an investigator into the Berkeley archives, is our best authority for this subject. He compiled annals of the Berkeley family, which are largely made use of by Mr. Fosbrooke in his valuable works on that family and Gloucestershire. In the Parliamentary rolls this trial is set out at length. Thomas de Berkeley swears "that he never was consenting to, assisting in, or procuring his [Edward II.'s] death, nor did he even know anything of his death until that present Parliament." Furthermore he

adds, by way of excuse, that "he was detained at Bradley without the castle aforesaid by such and so great sickness, that he hath no recollection of what happened." Mr. Smyth, who from the interest he took in Berkeley Castle can have had no interest in throwing doubt on one of its "lions," conclusively proves

"that Thomas Berkeley was not sick at Bradley when the king was murdered, and that he never came there till the Michelmas following, nor had he lost his memory, for he sent Gurney the regicide at the very time with letters of the king's death to the queen and Mortimer at Nottingham Castle, and upon second direction from thence, brought back by Gurney, kept secret the king's death till All Saints' following."—*Vide Fosbrooke's Annals of the Berkeleys.*

Mr. Smith again throws light on this subject by informing us, out of the Berkeley archives, that

"when Gurney was in men's opinion fled, Berkeley concealed him with wonderful secrecy till his trial by Parliament was passed; and then, upon a private letter of attorney of his lands of Beverston, Over, and others for his life and his wife's, he furnished him with money and other requisites for his flight."

Why should Berkeley have acted thus when by denouncing Gurney his own innocence would have been established? why should he fabricate the story of his sickness? and why was the inquiry pushed no further when the truth of his statements could have been so easily disproved?

Finally, with regard to this trial Mr. Smyth calls our attention to a most important fact. Berkeley's trial was in itself informal: he was tried before an ordinary jury, and not by his peers; the reason for this, Mr. Smyth thinks, was "because for matter of fact they had been both judges and jurors," and he adds, "This is the only precedent pregnant in its kind." J. THEODORE BENT.

43, Great Cumberland Place.

(To be concluded.)

#### THOMAS HARRISON, THE REGICIDE.

Little or nothing appears to be known of the family of this person. As to his own antecedents, they are likely to be shortly revealed, through the industry and zeal of Mr. Edward Peacock, and they will probably be found somewhat different from those hitherto accepted. It is recorded that "he had a wife and family whom he left destitute; to the former he said he left her only a Bible." Who she was, or what was her subsequent history, no one appears to know. The following facts are presented in the hope that they may lead to the elucidation of the mystery.

In the burial register of St. Anne, Blackfriars, London, occur the following entries:—

1648/9, Feb. 1. Thomas, son of Colonel Thomas Harrison and Katherine his wife.

1652, April 10. *Ralph*, son of Major-General Thomas Harrison.

1652/3, Jan. 12. Richard, son of Major-General Thomas and Katherine Harrison.

1653, Sept. 3. Martha, wife of *Ralph* Harrison.

There can be little doubt that the first three entries refer to the regicide, who became a colonel in the Parliamentary army in 1647, and major-general in 1650, unless, indeed, it can be shown that there was another Thomas Harrison, who was a colonel in 1648/9 and a major-general in 1652. St. Anne, Blackfriars, was at this period the residence of other Parliamentary officers. Fleetwood there buried his first wife in 1651. Assuming that the identity is made out, we arrive at the facts that the Christian name of Harrison's wife was *Catherine*, and that of one of his sons *Ralph*.

Nearly three years after the last date, viz. on May 13, 1656, one *Ralph* Harrison, Esq., then of Highgate, Middlesex, made a nuncupative will, simply bequeathing an annuity of 200*l.* to his then wife for her life, and making his *son-in-law*, *Thomas Harrison*, sole executor. One of the witnesses to this will was *Katherine Harrison*. The will was proved July 18, 1656, in the Prerogative Court of Canterbury, by "Thomas Harrison, the son-in-law and sole executor." On the 10th of December, 1660, letters of administration *de bonis non* were granted to "*Catherine Harrison, daughter of the testator*, for that Thomas Harrison, the executor, was now also deceased." It will be remembered that the regicide was executed at Charing Cross on the preceding 13th of October. Further letters were granted as late as May 7, 1700, to Thomas Legh, the husband and administrator of *Catherine Legh*, alias *Harrison*, while she lived the daughter and administratrix of said Ralph Harrison; and on the same day letters were also granted to Thomas Legh to administer the estate of his late wife *Catherine*, who was described as of High Leigh, co. Chester.

It is perfectly clear that the wife of Thomas Legh was this Catherine, daughter of Ralph Harrison. The question is, was she also the widow of Thomas Harrison, her father's executor, and, if so, was that Thomas Harrison the regicide? *Prima facie*, the weak point in the above evidence is that in the record of administration she is only described as the daughter of the testator. Being so, however, it was sufficient to establish her right to administer, and it is easy to understand why it was not deemed necessary also to record the fact that she was the widow of a man who had been executed less than two months before, and whose name and memory were then ignominious. Besides, it is a remarkable fact that, while it was almost the invariable custom in such records to give the condition of a woman appearing as executrix or administratrix, she is described as neither spinster nor widow, but only as the daughter of the testator. This apparently weak point, however



appears to vanish under the testimony of the Legh pedigree (cf. Ormerod's *Cheshire*, Mr. Helsby's edition, i. 462), which says that Thomas Legh, son of Henry Legh, of High Leigh, by Dorothy Turner his wife married "[blank], *relict of Colonel Harrison*." It is also easy to see why, in the records of the Legh family, the identity of her first husband should be concealed under the formula adopted in the pedigree; but if, in view of the facts above detailed, he was not the regicide, who was he? JOSEPH LEMUEL CHESTER.

#### SEVENTEENTH CENTURY ALTARPIECES.

In looking through Hughson's *History of London* (edit. 1805) several peculiarities in the arrangement and design of altars and altarpieces in the old City churches seemed to me worthy of note. The subject has not, I believe, received attention up to the present time, consequently many of the descriptions in the surveys and perambulations, such as this, of the last century require explanation. What, for instance, is the "painting in perspective" mentioned in several instances? What is the origin or purpose of the "lamps" carved in wood on the reredos, sometimes three, sometimes four, or seven in number, and were they ever intended to hold candles? Before the last few examples of "Queen Anne" churches have been pulled down, or, equally bad fate, "restored," the subject might be worth investigation in the columns of "N. & Q."

*Apropos* of the sanctuary arrangements of the seventeenth century, it would be curious to know what was the use of those black and gilt staves, generally surmounted with either a mitre or a crown, still to be seen projecting out of the churchwardens' pews.

Amongst others the following descriptions occur in Hughson:—

St. Andrew Undershaft.—"The ceiling is decorated with angels, holding shields, vases, and scrolls in the compartments. Over the pillars the angles are beautifully painted in imitation of *basso relievo* from circumstances of the life of Christ. These were the gift of Mr. Tombes, otherwise a considerable benefactor. These are lighted by a range of upper windows, between which are statues in fresco. A fine glow of blue tint is produced by the painted glass introduced into the east window at a late repair.....The roof of the chancel is covered with a good painting, representing the heavenly choir in adoration, with voices and instruments. This was also a gift by Mr. Tombes. Reclining figures, painted to imitate a rustic basement, ornament the sides of the chancel; above is a Corinthian building; and in the intercolumniations are landscapes and architecture. The altar is a magnificent design of the Corinthian order: a rich crimson curtain fringed with gold, painted in grand folds, and with hovering angels, &c., ornaments this part of the church."

Then follows a description of the east window of stained glass, which, I believe, still exists.

St. Catherine Cree.—"The altar is also very beautifully painted in perspective."

All Hallows, Lombard Street, 1694.—"Yet this church has a peculiar claim to gracefulness; this has been attributed to its altarpiece of the Composite order, lighted on one side by a painted window, exhibiting houses in perspective, and by another which throws a grand light.....The communion table is veneered, underneath is the Holy Lamb in a chalice, and at each of the four feet of the table a dove.....Above are four columns with their entablature, all beautifully cut, with five pediments of the Corinthian order;.....above all which is a large triangular pediment and seven candlesticks representing the seven churches of Asia."

St. Benet Gracechurch.—"Over this carved work (of the altar) is a large piece of architecture painted in perspective, representing the arched roof and pilasters of a building, which appear from under a purple velvet festoon curtain elevated by two cherubim. The altar is enclosed with rail and banister, and the floor is paved with black and white marble."

St. Michael, Queenhithe.—"The altarpiece is painted in perspective; the intercolumns are the Commandments, supported with the portraits of Moses and Aaron, between the Creed and Paternoster, sustained by two angels."

G. H. J.

THE VISION OF CONSTANTINE AND THE CROSS IN "CYGNUS."—On or about October 27, in the year of our Lord 312, Constantine gained, near to Rome, his great victory over Maxentius. The story of the vision of a flaming cross in the sky, with the words EN TOYTO NIKA, and of the dream of Constantine during the night, in which Christ appeared to him and again showed him the cross, telling him to conquer in that sign, is well known as told by Gibbon in his *History of the Decline and Fall of the Roman Empire*. Eusebius is the authority for this story (*De Vita Constantini*, bk. i. 28-30), and Sozomen repeats it (*Ecclesiastical History*, bk. i. 3). About this period of the year, near the anniversary of this great victory, the cross in the constellation of the Swan (Cygnus) is seen after dark, when the sky is clear, to great perfection, the upper star almost in the zenith, the lowest a little to the south of west, extending towards the horizon. Has it ever been suggested that this is the cross which was seen by Constantine? Eusebius does not give the exact time or place of the vision and dream, but simply says, "This miracle happened during the journey." It would seem, however, from the context, that the cross appeared in the sky not long before the battle, as it encouraged the soldiers and led them on to victory. It is a remarkable coincidence that the words which are always associated with the cross of Constantine, "In hoc signo [Cygn]o vinces," are by pronunciation capable of a double interpretation—"In this sign [Swan] thou shalt conquer." If it were possible to find in this an explanation of the miraculous appearance in the sky, it might be easily understood how the cross of stars could be enlarged by the imagination of Constantine and by the

historian into the vision and dream. In the days of Constantine men looked more for signs in the heavens than they do now, and the appearance of the Hyades or Gemini brought fear or hope to sailors. If Constantine, therefore, saw for the first time, or realized for the first time, in the sky at night, a cross, the sign of the faith towards which he was wavering, it would make a deep impression on his mind and tend to his conversion to Christianity. It is also remarkable that the names of the constellations near to Cygnus are full of symbolical meaning. On one side, underneath the cross, is Aquila (the Eagle), the emblem of St. John; on the other side, Lyra, with its beautiful star Vega, the instrument of David, typical of the everlasting covenant and of Him who was the root and offspring of David, the bright and morning star; typical also of the music of the angels singing before the throne. Far down, under the lower limb of the cross, is Ophiuchus (the Serpent-holder), with his foot upon the Scorpion and the Serpent in his hands. This figure calls to mind the words of our Lord to his disciples, "Behold, I give unto you power to tread on serpents and scorpions" (Luke x. 19). Between Ophiuchus and the Lyre is Hercules, the type of him that overcometh; and beyond this constellation, towards the north-west, is the celestial crown, Corona Borealis. These are, however, merely coincidences. I should be glad to know whether any of your readers, astronomical or historical, consider that the story of the miraculous appearance of the cross to Constantine can have arisen in the way which I have suggested, as the cross in Cygnus is, I believe, the only appearance of that form to be seen in the heavens in our hemisphere.

J. M. H.

**THE TEMPLE BAR MEMORIAL: HISTORY REPEATING ITSELF.**—While the discussion concerning the Temple Bar Memorial is still rife, I ask for the insertion of the following parallel passages, showing how history repeats itself. Looking over Thornton's *New and Complete History of London*, edit. 1785, I found, at p. 218, that after the Fire of London it was proposed by Sir Christopher Wren that the houses should not be restored on their old sites, but that the City should be rebuilt on a plan submitted by him, which is also shown at the same page. This plan was to make three grand thoroughfares, and all the other streets were to cross at right angles, thus getting rid of the wretched, crooked, narrow streets and lanes which, his plan not being adopted, have taken more than a century and heaps of money to improve. There was also a plan submitted by John Evelyn, not, to my mind, so comprehensive as that of Wren, but upon the same principle. Thornton says:—

"This excellent scheme [Wren's] was demonstrated to be practicable without the least infringement on any person's property; for by leaving out the churchyards,

&c., which were to be removed at a distance from the town, there would have been sufficient room both for the augmentation of the streets, the disposition of the churches, halls, and all public buildings, and to have given every proprietor full satisfaction: for though few of them would have been seated exactly upon the very same ground they possessed before the fire, yet none would have been thrown at any considerable distance from it; but the obstinacy of great part of the citizens in refusing to recede from the right of rebuilding their houses on the old foundations was an insurmountable obstacle to the execution of this noble scheme, which would certainly have rendered the City of London one of the most magnificent in the universe. The other scheme was projected by John Evelyn. He proposed that some of the deepest valleys should be filled up, or at least made with less sudden declivities."

Then are given the details of the plan, and it is added:—

"This scheme, however, which was intended to be an improvement on Sir Christopher's, proved also abortive; and by the obstinacy of the citizens the opportunity was lost of rendering the City of London unrivalled by every other, and consequently the admiration of the world."

There needs no addition to these remarks.

CLARRY.

**ROLL OF THE GUILD MERCHANTS OF TOTNES, 1554-5.**—The following extracts from a roll of the guild merchants of Totnes, 1554-5, will probably be interesting to some of your readers. Several of the names given to the tolls are new to me, and I should be glad to know if they occur elsewhere:—

*Carters fines.*—Received off sutch as keepe open shoppis w<sup>thin</sup> the same towne, not beyng free of the liberties, &c. Sum' iij' iij' ob.

*Cutt.*—"Received off sutch as dyd resorte unto the market w<sup>th</sup> flesshe ffor a certaigne dewtie called cutt, xij' v<sup>d</sup>."

*Coverage.*—"Received of sutch as hadd wares to sell yn the fayer upon ou' Lady daye th'assumpsyon for a dewtie named coverage, xvij' x<sup>d</sup>."

*Tolswell.*—"Received ffor tolswell yn the ffayer parke upon ou' Ladye day th'assumpsyon there the some off j' v<sup>d</sup>."

*Mercements and accusements.*—"Received ffor mercia-ments of the courte and ffor accusements, xxvij' ij<sup>d</sup>."

*Easter.*—"Received ffor a dewtie called easter w<sup>ch</sup> is too be understanded ffor the libertie of egress and regress goyng yn and owte at ou' doers w<sup>ch</sup> is dewe to the lorde at ij<sup>d</sup> every howse s'm j<sup>ij</sup> iij' xj<sup>d</sup>."

*Itche.*—"Received ffor itche w<sup>ch</sup> is to be understanded a sertaine dewtie of sertaine howses w<sup>th</sup>owe eastegate w<sup>ch</sup> doo paye yearly ob. of a howse for havynge yssewe backwardes w<sup>ch</sup> amounteth to vij<sup>d</sup>, s'm vij<sup>d</sup>."

*The fish shamell.*—"Received ffor the fische shamells at the hands of James Pelliton, beeyng lett unto hym at ferme liij' vij<sup>d</sup>."

"More received for certaigne standyns of sutch as did stande w<sup>th</sup>owte the same shamells yn the streate, iij' v<sup>d</sup>, s'm ij<sup>ij</sup> xvij' j<sup>d</sup>."

This last entry is of interest and importance as bearing upon the history of the word *shambles*, which was so fully treated of by PROF. SKEAT in "N. & Q.," 5th S. v. 261.

S. J. H.

**DOG HOWLING: DICKENS: HEINE.**—The howling of a dog at night is generally regarded as



foreboding ill by the English peasantry, believing, like their ancestors, that it is in the power of the dog to see more than human eyes can see—as the dogs knew Athene, “and fled to the stalls’ far side”; as the dogs were conscious of a mysterious presence, “wenn Hel umgeht” (see “N. & Q.,” 5th S. iii. 204; *Odyssey*, xvi. 160; Grimm’s *Deutsche Mythologie*, ii. 555; Tylor, *Primitive Culture*, i. 107). Two instances in modern literature in which this superstition has been introduced may be noted and contrasted.

1. When Jonas Chuzzlewit is under the impression that he has murdered his father, and is resting on the mattress on the floor of the sitting-room during the long week pending the day of the funeral, he fears the opening of the door or the flicker of the fire, and “the howling of a dog before the house filled him with a terror he could not disguise” (*Martin Chuzzlewit*, ed. 1850, p. 192).

2. When the sick son and his mother have travelled to Kevlaar and offered their prayers, in the night comes “die Mutter-Gottes” into the chamber where they both are sleeping, and lays her hand lightly on the sick son’s heart,—

“Die Mutter schaut Alles im Traume  
Und hat noch Mehr geschaut;  
Sie erwachte aus dem Schlummer  
Die Hunde bellten so laut.”

Heine, *Die Wallfahrt nach Kevlaar*.

WILLIAM GEORGE BLACK.

AN “ÆSTELL.”—It may be interesting to note that not only is the number of old British or Celtic words still existing in our language frequently overlooked, but it appears to be quite forgotten that some of those adopted by our English (so-called Anglo-Saxon) forefathers have been, at different periods since, dropped. The word *clout* (*clwt* in Welsh) is perhaps the best example of one which has ceased or almost ceased to be used in recent times. But my main object in this note is to point out one which in all probability comes under the same category, and which both Dean Hook and Dr. Lingard declared to be a torment and stumbling-block to philologists. King Alfred, we are told in the *A.-S. Chronicle*, assisted by Plegmund, the Archbishop of Canterbury, translated the *Regula Pastoris* of Gregory the Great, and sent a copy to every bishop in his kingdom, together with an *æstell* of the value of fifty manuces. “What is an *æstell*?” says Hook. Lingard suggested, merely as an idea or guess, that it was a sort of book-case. Now surely we need not doubt that it is simply the Celtic word still in use in Wales as *estyll*, meaning divided boards, so that they would indeed form a case or cover for the book which the king was so anxious should be preserved. W. T. LYNN.

Blackheath.

LATIN VERSES BY BEN JONSON.—At the end of the edition of *Seneca’s Tragedies, with Notes by*

*Thomas Farnaby*, London, 1613, small 8vo., in Latin, are commendatory verses by Laurence Whitaker, Na. Tomkins, Deg. Whear, and another set signed B. I., which, I presume, are from the pen of Ben Jonson:—

“Comœdias trusatilis Plauti mola  
Sermone festiuo dedit, quali velint  
Ipse, Latinè si velint musæ loqui.  
Tragedias Farnabii ludi-mola  
Latias poliuuit quas Camœnæ exaudiant,  
Pronuncient Dij, vt iliter homines legant,  
Postquam lucerna illius his lucem dedit:  
Veri Cleanthis. Namque nocturnus lucus  
Exantlat, autores criticaque volumina  
Euoluūt, vt valeat diurno munere  
Defungi, et illo functus has fundit notas  
Sagax acutus, fidus interpres, breuis. B. I.”

Gifford makes no mention of these lines, nor does he insert any Latin verses by Ben Jonson in his edition, save those addressed to Thomas May on his *Supplementum Lucani*, in vol. viii. p. 438, note. In the “Underwoods” are many of Ben’s English commendatory verses. The allusion to Cleanthes, who, in order to pay Zeno his fee for his instruction, worked all night at drawing water from gardens—and the word *ludi-mola* are both worthy of “learned Jonson.” W. E. BUCKLEY.

“THRONG.”—A few weeks ago the postponement of a sale at Hawsker, near Whitby, was thus announced by printed handbills:—“The sale advertised for Wednesday, September 29, will be put off for a fortnight, on account of the throng with harvest.” This use of the word struck me as being uncommon, though I am familiar with *throng* as an adjective, meaning busy. The standard English *throng* appears in F. K. Robinson’s *Glossary of Words used in the Neighbourhood of Whitby* (E.D.S.) as *thrang*, and is defined, “A crowd of people, a confusion.” The compiler also makes mention of *thrang’d*=hurried, *thrang’d up*=overfilled, and *thrangish deed*=busy doings, but he does not ascribe to the noun that sense in which, as I venture to think, his fellow townsman introduces it with good effect. I see that Halliwell has “*Throng*, (2) a press of business. North.” Perhaps the omission of it by Robinson may be looked upon as a sign that it is dying out Whitbywards. ST. SWITHIN.

A SERVICE BOOK OF THE LINCOLN USE.—In Haenel’s *Catalogue of Manuscripts* mention is made of what seems to be a service book of the Lincoln use. It is thus described:—“In *Lincolniensis Angli fest. die collationes*. 4to.” It is in the Public Library at Basel, No. A. viii. 18. If it has not been examined, it is much to be wished that some liturgical student would report upon it. ANON.

OLD CUSTOM AT KNIGHTLOW CROSS: “WROTH-SILVER.”—Some details can be added to the

account given in "N. & Q.," 1<sup>st</sup> S. ix. 448, of an old custom still kept up at Knightlow Cross. The money paid is called "wroth-silver," which is interesting as suggesting a possible origin for the payment; for though now the pence are a nominal rent, they may well have been at first a kind of expiation for crime, to appease the anger of the lord of the manor. The whole collection amounts to less than ten shillings, and is followed by a breakfast open to all comers, at which hot rum and milk form a prominent and attractive feature. I am indebted for the above facts to a correspondent.

FAMA.

NEW TRADES, 1879.—In its preface the *Post Office Directory* gives a list of the new trades inserted. The edition for 1880 includes bronchitis kettle manufacturers, cretonne printers, multiplex writing apparatus makers, silicate cotton manufacturers, torpedo boat builders, wood pulp boards importer. In 1881 there will be one business the less, that of a foreign exchange broker, several firms finding it no longer worth while to attend. Strangely enough, this change of interests is contemporary with an alteration in time of meeting.

HYDE CLARKE.

"COCKS."—The following notice is extracted from the *Daily News* of the 4th inst.:—

"It is stated that in Cork there exists a pleasing custom of increasing the marketable weight of butter by the addition of undue quantities of water. A skilful manipulator, we are informed, can 'work in' from eight to ten pounds of water into sixty pounds of butter. Butter thus manipulated will, when newly made, present all the appearance of first quality, but after it has been kept for a week or ten days it rapidly deteriorates, and finally becomes uneatable. In the Cork trade the practice has become so well established that it has been found convenient to give this class of butter a particular name, and it is known as 'Cocks.'"

The name, which may puzzle future generations, seems worthy of a corner in "N. & Q."

FRANK REDE FOWKE.

24, Victoria Grove, Chelsea.

PRIVATE LIBRARIES.—Is it not worth while noting facts about great private libraries? In the house of Loudoun (Ayrshire) "there is a library room ninety feet in length. The library consists chiefly of Greek and Roman classics, and at present contains about 10,000 volumes" (Sir John Sinclair's *Statistical Account of Scotland*, 1792, vol. iii. p. 105).

G. L. GOMME.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

DID NAPOLEON I. LEAVE A LEGACY TO CANTILLON?—At p. 155 in vol. iii. of Mr. Justin

McCarthy's *History of our Own Times* a doubt seems to be thrown on the story which asserts that Napoleon III. paid the legacy which was bequeathed by Napoleon I. to Cantillon, who tried to assassinate the Duke of Wellington. Speaking of the growing distrust in this country towards the late Emperor Napoleon III. at the time of the trial of Dr. Bernard, Mr. McCarthy goes on to say:—

"At the same time the Cantillon story was revived—the story of the legacy left by the first Napoleon to the man who attempted to assassinate the Duke of Wellington; and it was insisted that the legacy had been paid to Cantillon by the authority of Napoleon III."

Mr. McCarthy seems to discredit the existence of such a clause in the will; for he speaks of it as the "story of the legacy." Yet Sir A. Alison (vol. xx. p. 103), quoting two writers (Napoleon's testament, Antommarchi, ii. 229, 246, 312; Sir Walter Scott, ix. 296, 301), says:—

"In his will, which contained a vast number of bequests, were two very remarkable ones: the one was a request 'that his body might repose on the banks of the Seine, among the people whom he had loved so well'; the other a legacy of ten thousand francs to the assassin Cantillon, who had attempted recently before to murder the Duke of Wellington."

And in Brialmont's *Life of the Duke of Wellington*, translated and edited by the Rev. G. R. Gleig, it is stated (vol. iii. p. 65):—

"By a codicil to his will, executed at St. Helena, Napoleon I. left to this Cantillon a legacy of ten thousand francs, in acknowledgment of the service which he had endeavoured to render to France by shooting at the Duke of Wellington; and Napoleon III., a quarter of a century afterwards, caused the representatives of the assassin to be looked up in Brussels, that he might hand over to them the wages of Cantillon's infamy with all the interest thereon accruing."

The query which I should like to propose to "N. & Q." is whether the "story" is true.

C. W. PENNY.

Wellington College.

"WAGE" FOR "WAGES."—A writer in a contemporary says that "*wage* for *wages* is not an archaism, but a recent vulgarism." Is this so? I fancy not. Three or four and thirty years ago I used this word in the hearing of a somewhat ignorant and captious person, who in those days had authority over me. He said it was a "vulgarism" from which it behoved me to abstain; but several persons more cultivated than he told me that he was wrong, and that the word was simply old-fashioned. I find in Richardson's *Dictionary*, *sub voc.* "Wages," the following passage:—

"Ilk man thou reft his wage."

R. Brunne, p. 319.

ANON.

[*Wage* is the usual, if not only, form current in Scotland.]

PEGGY ORMSBY.—Any information as to the birth and parentage of Peggy Ormsby, who was a



celebrated beauty and actress in Dublin during the viceroyalty of the Duke of Rutland, towards the end of last century, is requested. A. B.

Eton Villa, Ascot.

LINCOLN CATHEDRAL BELLS.—I shall be grateful for the authorities for the two following statements, made as indicated :—

1. Bishop Robert de Chesney—1148-67—gave two bells (see Stukeley's *Iter.*, p. 92).

2. The "Great Tom" of 1610 was cast out of a large bell, which was itself recast in Lincoln early in the fourteenth century (see *Athenæum*, No. 2690, May 17, 1879, p. 628).

THOMAS NORTH, F.S.A.

Ventnor, I.W.

DR. JOHN WALLIS.—Can any reader of "N. & Q." give me (privately if preferred) any information respecting the last supposed lineal descendant of Dr. John Wallis, Savilian Professor of Geometry, Oxford [appointed 1649], and one of the founders of the Royal Society, which possesses a clever portrait of him? The last trace I find in this direction is of one William Wallis, for whose benefit the *Letters on the Trinity* were republished at Manchester by Fowler (no date on title), edited by Mr. Thomas Flintoff, of Broughton, Manchester; date of preface 1840.

GEORGE WALLIS, F.S.A.

South Kensington Museum.

"HIBERNIA PACATA."—Will any one who has a copy of *Hibernia Pacata* gratify my father, who is old and blind, by informing him if it has a plan of the battle of Aughrim which gives Lord Folliott's regiment on the left-hand side, and if the opposing force is that of St. Ruth? He remembers his mother showing the map to him some seventy years ago.

R. FF. C.

"SCURFFE."—In the *Catholicon Anglicum*, an English-Latin dictionary dated 1483, occurs the entry, "A Scurffe; piscis est." Can any of your readers give me any information as to what kind of fish is meant by a scurf? S. J. H.

"GEORGIUM SIDUS."—I have a book of which the title is below, and about which I can find out nothing :—

"Georgium Sidus. Politics of the G. S.; or, How to become Great Senators and Statesmen. Interspersed with Characteristic Sketches, and Hints on Various Subjects in Modern Politics. By a late Member of Parliament. Second edition. London, printed for Oddy & Co., 27, Oxford Street, 1807."

I should be glad if any correspondent would inform me as to its value and rarity, &c.

A. S. B. M.

"ECQUIS BINAS COLUMBINAS."—What is now known of the origin and date of the hymn, "Ecquis binas columbinas alas dabit animæ"? It is found in Daniel's *Theaurus*, ii. 344, with no

note of the kind, and Archbishop Trench gives it in the *Sacred Latin Poetry*, referring, besides to Daniel, to Walraff's *Corona Hymnorum*, p. 16, where also, he says, there is no note of its history. It is the same in Trench and Daniel, and, I imagine from the archbishop's note, also in Walraff; but I have lately found in Simrock's *Lauda Sion* a version very considerably different: the first few lines, indeed, are alike, but not more than two or three others. Can any reader of "N. & Q." say whether there are two hymns having the same beginning; or whether these two versions are different extracts from the same hymn, and point out the whole original?

C. F. S. WARREN, M.A.

Farnborough, Banbury.

"CELIER."—In the *Pope's Harbinger*, 1682, p. 79, I read, "That's a *Celier*, Sir, a modern & most proper phrase to signifie any Egregious Lye." What is the allusion here? DEFNIEL, Plymouth.

SERMON WRITING AND PREACHING.—Who was the able divine who used to say that he had but one greater pleasure than preparing a sermon, and that was preaching it? CURATE.

"DEAD SEA APES."—

"Some ten or a dozen years ago Mr. Carlyle in one of his writings spoke of a 'liturgy of dead sea apes.' Several critics at once pounced upon this as a most curious misprint. 'Dead sea apes' should of course have read 'Dead Sea apples.' Every one knew of the deceitful fruit of the bitter sea, and this was obviously what Mr. Carlyle meant. One critic went so far as to regret that 'dead sea apes' could not be right, because it was so exceedingly Carlylese. In the end it was explained that 'dead sea apes' was perfectly correct. Mr. Carlyle was writing of an old legend, known to very few. He meant 'dead sea apes,' and therefore he spoke of them."—*Daily News*, Oct. 26, 1880.

What is the "old legend" referred to in the above extract? JAMES HOOPER.

3, Claude Villas, Denmark Hill.

A RAVEN AT THE BARRACKS IN BIRDCAGE WALK.—There used to be a raven at the barracks near Buckingham Gate, London. His favourite perch was a tree at the corner, where he could see up and down the five roads. He never went on the parade ground on weekdays, but always on Sundays took possession of it and marched up and down. On inquiring lately after this raven, I found that the fogs of last winter had killed him. The tradition among the soldiers is that he was ninety-nine years old. Perhaps some of your readers can tell us more about this remarkable and well-known raven. EDW. F. ST. LEGER.

"MAUND."—This word is continually used in despatches from Afghanistan, and within the past few days I read, "A fine of 1,500 maunds (120,000 lb.) of provisions had been levied on the village of

Judikee." I wish to know whether its occurrence both in England and India is accidental or not. In Somersetshire it is used as "maun." In the western division a "half bag maun of potatoes" would be a basket containing 80 lb. weight; in the eastern part, around Crewkerne and Merriott, it would be only 60 lb. It is an open basket with two handles, and known in some counties as a bushel basket, a bushel being 60 lb. The word *sack* is never used in the lower part of Somerset when applied to the measure of apples or potatoes, always *bag*, which may be inferred from the above to be in one case 160 lb., and in the other 120 lb., weight. To save replies, I may say I know the word *maund* as occurring in Somner, Junius, Spelman, Johnson, Herrick, and Littré, and that its root seems to me to be the Sanscrit *ma*, to measure; but I shall be glad of any explanation of the fact that the word in India and England is so similar in meaning, both in measure and weight.

EDWIN SLOPER.

Taunton.

[*Of. Ryot and riot, sherif and sheriff.* The affinity here suggested is, we believe, about as near as in those cases.]

MOWBRAY FAMILY.—Would any reader, interested, like myself, in the princely pedigree of the dukes of Norfolk, kindly give me a few "missing links"? As generally known among antiquaries, the Howards owe most of their many titles to a marriage between Sir Thomas Howard and one of the co-heiresses of the last of the Mowbrays, dukes of Norfolk. The father of Thomas de Mowbray, first Duke of Norfolk, was John, Lord Mowbray, whose sire bore the same name, and held the same barony. What I want are the names of the intervening individuals (of two or three generations) in the line between this elder John, Lord Mowbray (who married Lady Joan Plantagenet of Lancaster), and Roger de Mowbray (son of Nigel de Albini), who in the reign of Henry II. succeeded to the forfeited estates of the old Mowbrays, earls of Northumberland, &c. Except the fact (recorded by Blomfield) that a Richard de Mowbray—probably as son and heir—succeeded Roger in the possession of certain Norfolk estates, I can find no clue to these interveners. Who was Roger's wife, and who were the respective wives of those immediate descendants of his whom I am trying to find out?

C. T. T-B.

"CUT OFF WITH A SHILLING."—This is generally regarded as a purely figurative expression, but two wills in the possession of my family, dated 1700 and 1736, contain such a bequest. "Item, to all my brothers' and sisters' children, to each of them 1s., to be paid to each of them upon demand." In this case the heir-at-law was disinherited, but in the other—"to my daughter Mary 1s."—the testator's eldest son was residuary legatee. Was there ever any legal decision creating an idea that

unless near relations were distinctly mentioned the testator would be suspected of forgetfulness or unsound mind? When did these nominal bequests begin and end?

J. G. ALGER.

Paris.

BUTLER=FATHERS.—My ancestor John Butler, of Martock, Somerset, married, Aug. 10, 1727, Martha, dau. of John Fathers. Can you give me any particulars of this Fathers family?

E. J. BUTLER STANDERWICK.

THE CELEBRATION OF MARRIAGE.—Was it usual, or an occasional custom, in England in the seventeenth century for marriages to take place on the anniversary of the birthday of a relative of either bride or bridegroom?

H. C. E.

AUTHORS OF BOOKS WANTED.—

*Musical Reminiscences of an Old Amateur.* 1827, 12mo.

*Dialect of Craven in the West Riding of the County of York.* By a Native of Craven. Second ed., 2 vols., 1828, 8vo.

*Collection of Sacred and Descriptive Poetry, selected from the Works of Eminent Authors, and compiled in Aid of the Funds of York County Hospital.* 1829, 12mo. Who was the editor?

*A Hot-water Cure sought in Germany in the Summer of 1844.* 1845, 8vo.

*Short Account of Organs built in England from the Reign of Charles II. to 1847.* By Sutton. 1847, 12mo. What was Mr. Sutton's Christian name?

W. G. B. PAGE.

AUTHORS OF QUOTATIONS WANTED.—

"When last I attempted your pity to move,  
You turned a deaf ear to my prayers," &c.

T. W. WEBB.

"We are weary in heart and head, in hands and feet,  
And surely more than all things sleep were sweet,  
Than all things save the inexorable desire  
Which whose knoweth shall neither faint nor weep."

J. H. P.

"The grass soon grows over blood shed upon the battle-field, but never over blood shed upon the scaffold."

M. J. CHAPMAN.

## Replies.

THE PRICES OF THE MIDDLE AGES AND THE NINETEENTH CENTURY COMPARED.

(6th S. ii. 282, 317, 333, 349.)

In the two volumes of a history of agriculture and prices which I published some twelve years ago, I insisted that the facts which I had collected were more valuable than the inferences which I drew, and I do not change my contention. But there were some inferences which I conceived that no one could dispute, and some which it did not and does not seem to be worth while to draw. I should not, for example, have dreamed that any person would have believed that there was any part of England in which money was



not the circulating medium, or that barter was or remained a more natural and easy transaction than sale, or that a great deal of rent was discharged by various services, though I was at the pains to show that in the very earliest records the old labour rents even of the poorest serfs were regularly valued at money rates, and were frequently paid in money. It is true, as I have pointed out, that the labour of ordinary farm servants was partly paid in kind, *i.e.* in an allowance of corn as well as of money. It is quite certain that, in the period to which I refer, wheat and tin and iron were bought as easily and regularly in, or rather by, every part of England as eggs and chickens were, as Dr. JESSOPP would find out if he were at the pains to consult the facts in my second volume. I do not mean to say that there was a hardware shop in every village, but I am sure that within easy distance of every village there was a town or a fair which gave an abundant opportunity for any one to get such goods as Dr. JESSOPP singles out if he wanted them. Again, there never was a time during the period of 1261-1400 when any man in England did not know as well what a shilling—or, rather, a silver penny—stood for as he does now. Of course, again, I know that the event of the Black Death had a prodigious and a lasting influence on English history. I have dwelt on the event at great length, and I know that its effects still survive. I know that the Statute of Labourers—as I have shown—had little or no effect on the amount of the labourers' earnings, and that the Ordinance of the Staple, as it simply referred to foreign trade, had no effect on home trade, except, perhaps, to cheapen English produce in the home market. But on the general evidence of prices, and the accessibility of almost all such articles as came into the market for sale, Dr. JESSOPP might have satisfied himself if he had looked at the facts of my second volume. And I must say that the critic of my inferences is very unlucky or very inconsistent : unlucky if he has been for a long time hurled at by my facts; inconsistent if he can console himself with affirming that the volumes are not every man's reading, and that therefore the mass of mankind are saved from the risk of being entangled by my fundamental fallacies. I say nothing of his criticizing me when he has plainly gone with the majority. If Dr. JESSOPP could have told me where the fallacy lies in my drawing an inference about the average value of commodities from the purchases and sales of farmers and bailiffs, he would have done me and others a service. As it is, he assumes the most grotesque conditions of mediæval society, and gives no manner of proof of what he says; imagines that the countryman could do very well without money, when any farm account would have proved to him that the great outlay of the farmer or bailiff was the payment of money wages to labourers; and thinks

that to talk of the money value of articles actually bought and sold with money in the thirteenth and fourteenth centuries is to talk nonsense. A gentleman who is so ill informed on the social condition of the Middle Ages it is more than idle to hurl facts, and I must not trouble you longer in referring to what he has said, lest I should get the reproach which was hurled at me once by a learned judge. I had explained to him the pains I was at in pointing out to a well-known and zealous convert to the Roman Church that a project he was bent on was exceedingly imprudent even in the interests of his own communion. "Your argument," he said, "was quite conclusive, but I do not commend your judgment in arguing with such a fool as Sir A. X."

JAMES E. THOROLD ROGERS.

Oxford.

THE PLAGUES OF 1605 AND 1625 (6th S. ii. 268).—The plague visited the town of Cranborne in 1604—doubtless the epidemic referred to above, but occurring here a year earlier. The first entry in the register of burials of such as died "infected" is on June 29, 1604; the last on December 11th. The mortality amounted to 71 cases, which were thus distributed :—

June .....	1
July .....	21
August .....	23
September .....	13
October .....	9
November .....	3
December .....	1
Total .....	71

On the 31st of July there were four burials. It seems to have swept off several families. Six deaths occurred in the family in which it broke out, five in each of two other families, eight in another. This was a very large increase of the average annual number of burials : in 1602, 14; in 1603, 15; in 1605, 13; in 1606, 14; whilst in this fatal year of the plague, 1604, they amounted to 91—there being a large increase of the average in addition to the number of special cases.

T. W. WAKE SMART.

At Peterborough there were visitations of the plague in 1574 and 1606, the latter lasting nine months, besides that in 1665-66. I append extracts from the register of St. John Baptist's Church :—

"1574, Jan. Here began the Plague. 1606, Henry Reynolds came from London, where he dwelt, sicke of the plague, and being receyved by William Browne, died in his house. The said William soon after fell sicke of the plague and died; so did his sonne, his daughter, and his servant. Only his wife and her mayde escaped with Soars. The plague, brought by this means, to Peterborough, continued there till September following."

Simon Gunton was vicar during the last and most severe visitation, in 1665-66. His entries in

the register are very interesting. One of the cathedral prebendaries, Nov. 7, 1666, obtained licence of non-residence because of the plague; but the vicar remained at his post.

At Nassington, co. Northampton, I find a visitation from June, 1604, to January, 1604/5, in which sixty-eight "de peste obierunt."

W. D. SWEETING.

Peterborough.

The following notices of these plagues are found in the account books of Eton College :—

"1606. Item, to Thomas Lewin, M<sup>r</sup> Provost's man, his Charges riding to M<sup>r</sup> Provost in progresse to certifie him of the State of Eton, being then visited with the Plauge [sic], iij<sup>s</sup> iiij<sup>d</sup>.

"Item, to Thomas Nerost for a horse hire for the progresse to Suffolk and Norfolk and sending worde into Northamptonshire to M<sup>r</sup> Provost of the Estate of the Towne, being then visited, x<sup>s</sup>.

"1625. Item, by consent towards the releife of some of o<sup>r</sup> neighbours shutt upp in the tyme of the contagion, x<sup>s</sup>.

"Item, to the Collectors for the poore of the town of Stoakpoges for those that were shutt upp by reason of the Contagion, ij<sup>s</sup> iij<sup>d</sup>."

No date as to day or month is given.

ETONENSIS.

Both the old parish registers and the corporation records of this town contain numerous entries as to the several visitations of the plague, which ravaged the locality at intervals during a lengthened period. The substance of these notices was embodied by me in a paper on "The Visitations of the Plague at Leicester," read before the Royal Historical Society in 1877, and printed in that year's volume of the Society's *Transactions*. I have a spare copy of this paper, which I shall have pleasure in offering for the acceptance of THUS on being furnished with the address to which to send it.

WILLIAM KELLY, F.S.A.

Leicester.

I have been searching among a number of extracts from Warwickshire parish registers under the impression that I should find some mention of the plague of 1605, but have not been successful. In one of my manuscript note-books I have "The town of Northampton visited by the plague in 1605." Under the date 1625 there is this extract from the registers of Long Compton, co. Warwick: "Mr. Gawen a gentleman deceased at Weston [one of the mansions of the Sheldon family] & was buried there, being suspected to haue died of y<sup>e</sup> plague."

THOMAS P. WADLEY.

Naunton Rectory, Pershore.

In the parish register for Monkleigh, North Devon, is this entry under burials in 1605: "1605 Anne the wife of John Caddy—*cessat pestis*, bur<sup>d</sup> 30 March."

J. INGLE DREDGE.

FITZHERBERT'S "BOKE OF HUSBANDRY" (6th S. ii. 246).—Ant. Wood observes of the authorship: "This book I have seen more than once under

Ant. Fitzherbert's name, yet there are not wanting some who say 'twas penned by his brother Joh. Fitzherbert" (*Ath. Oxon.*, ed. 1691, col. 44). In J. Donaldson's *Agricultural Biography* (Lond., 1854, p. 4) a reason is suggested for considering that this last statement may be partly true :—

"It has been supposed that his brother who lived on the landed estate had written the matter of the book, and that the judge had revised the contents, as he states it to be the production of a forty years' experience."

The book itself has more than one passage which supports this. It ends :—

"Thus endeth the ryghte profytable *Boke of Husbandrye* compyled sometyne by Mayster Fitzherbarde, of charites and good zele that he have to the weale of this most noble realme, which he did not in his youth, but after he had exercised husbandry, with greate experience forty years."

And in the instruction to "the young gentleman" it is also said :—

"For a man alwaye wanderynge, or goinge aboute, fyndeth or seeth that is amysse and wolde be amended; and as soone as he seeth any such defeutes, then let hym take oute his tables and wryte the defeates; and when he commeth home to dinner, supper or at nyght, then let him call his bayley, or his heed servante, and soo shewe hym the defeates that they may be shortly amended; and when it is amended, then let him put it out of his tables. For this used I to doo x or xi yerres and more."

It seems unlikely that a lawyer with the offices held by Sir Anthony Fitzherbert could have found time for so much employment in country pursuits. But, on the other hand, it has been thought that this was the occupation of his leisure in the intervals of legal business, "and that he mentions the period of his attention to have been in that number of years" (Donaldson, *u.s.*).

ED. MARSHALL.

Sandford St. Martin Manor.

HAS PROF. SKEAT consulted *Censura Literaria*, ii. 136 (first ed.), and Dibdin-Herbert-Ames's *Typographical Antiquities*, iii. 328, in the course of his inquiries into the authorship of *The Book of Surveying* and *The Book of Husbandry*? Herbert says of the former work :—

"There appears sufficient reason to ascribe this and *The Book of Husbandry* to Sir Ant. Fitzherbert, a judge of the Common Pleas, as the author, notwithstanding his being styled here only 'Mastre Fitzherbarde.'"

The preface of Berthelet, the printer of *The Book of Surveying*, 1539 and 1545, certainly supports the belief that the work was written by a lawyer. He says :—

"When I had printed the boke longynge to a Justice of the pees together with other smal bokes necessary, I bethought me vpon this boke of Surueyenge compyled sometime by mastre Fitzherbarde how good and how profitable it is for al states that be lordes and possessioners of landes and for the holders or tenauntes of the same landes to haue daylie in hande to knowe and beare awaye the contentes of y<sup>e</sup> same boke, and also how well it agreeth with the argument of the other small bokes, as court baron, court hundred and chartuary, I went in



hand & printed it in the same volume that the other be to binde them all to gether."

The Rev. Walter Harte, in his *Essays on Husbandry*, 1764, supposes that agriculture must have been Judge Fitzherbert's "country amusement in the periodical recesses between the terms"; and the writer of the article in *Censura Literaria* adds that "this seems to have been a fashionable amusement of the lawyers of those days. Gervase Markham cites a book on husbandry, not otherwise known, by Sir Walter Henley. I cannot doubt that this was Sir Walter Hendley, of Otham, in Kent, Serjeant-at-Law *temp.* Edw. VI." Family traditions assign the books mentioned by PROF. SKEAT to Sir Anthony Fitzherbert, who was born at Norbury, 1470. In the hall there is, or was, an apartment known by the name of "Sir Anthony Fitzherbert's study." The panels are inscribed with texts of Scripture; on one of them a *memento mori*. The great judge died May 27, 1583, as a dilapidated floor-stone in Norbury Church testifies.

The following are the title and collation of an edition of *The Book of Husbandry* which, I think, is very little known:—

"Fitzherberts | Booke of | Husbandrie. | Devided | Into foure seuerall Bookes, very ne- | cessary and profitable for all sorts | of people. | And now newlie corrected, amended and | reduced into a more pleasing forme of | English than before. | Ecclesiast. 10. v. 28. | Better is he that laboureth, and hath plentifulness of all | things, then hee that is gorgious and | wantih bread. | At London | Printed by I. R. for Edward White, and are | to be sold at his shoppe, at the little North doore of | Paules Church, at the signe of the Gunne. | Anno Dom. 1598." Sm. 4to.

The above title is A 2; dedication and address "To the Reader," A 2 and A 3; the text commences on signature B and ends on Cc 4 recto (p. 199); table, four unpagged leaves. ALFRED WALLIS.

Derby.

[Sir Anthony succeeded his brother John in Norbury, 1531.]

ORMOND STREET CHAPEL OR ORMOND CHAPEL (6th S. ii. 346).—The chapel at the corner of Millman and Chapel Streets, Bedford Row, mentioned by MR. CHADWICK, was, I believe, built in 1721. It was opened for public worship, and dedicated to St. John the Evangelist, on Feb. 10, 1722/3, the consecration sermon being preached by Dr. N. Marshall, Chaplain in Ordinary to the King, and the first preacher at "St. John's Chapel." In after times this chapel became celebrated under the ministration of the Hon. and Rev. W. Baptist Noel, who seceded from the Established Church in 1848, shortly after which the chapel was pulled down and chambers were built on its site (see "N. & Q.," 5th S. ii. 461). It is evident that this building could not have been the "Ormond Chapel" of 1718.

The chapel in question was probably the one erected at the west end of Great Ormond Street in

1705, on the ground then laid out to form Queen Square (Hatton in 1708 speaks of this square as designed at the north end of Devonshire Street, near Red Lion Square). Maitland states that, more church accommodation being needed in St. Andrew's parish, Sir Streynsham Master and fourteen other inhabitants determined to build a proprietary chapel; they therefore agreed with Arthur Tooley, who had taken in 1705 a sixty-one years' lease of a piece of vacant ground from Mr. Nathaniel Curzon, to build for them on it a chapel and two houses, for the price of 3,500*l.* This chapel was finished in 1706, when trustees were appointed, and 250*l.* a year provided for the ministers. In 1713 the commissioners for erecting fifty new churches proposed to purchase the chapel from the proprietors, an ecclesiastical district was appropriated, and the chapel became a parish church on April 10, 1721, and was consecrated and dedicated, on Sept. 6, 1723, by the Bishop of London, the name of "St. George" being given to it in compliment to Sir Streynsham Master, the chief trustee of the chapel, who was ex-governor of Fort St. George, in the East Indies.

From this it is clear that the proprietary chapel at the west end of Great Ormond Street, at what was at first the corner of Fox Court and Queen Square (Fox Court was subsequently named Little Ormond Street), existed from 1706 to 1723 under a name now lost, and became St. George's Church in the latter year. It is quite possible that it was at first called Ormond, or Ormond Street, Chapel. If this was so, perhaps the parochial records will furnish MR. CHADWICK with the information he desires. EDWARD SOLLY.

The chapel which stood on the site of Rugby Chambers was that of Daniel Wilson, afterwards Bishop of Calcutta, and of Mr. Baptist Noel. I never heard of its being called Ormond Chapel, though I knew several of its members when I was a boy, nearly half a century ago. I always heard it spoken of among my parents' "Evangelical" friends as "St. John's Chapel, Bedford Row."

E. WALFORD, M.A.

Hampstead, N.W.

STOTHARD OR ROMNEY (6th S. ii. 225, 312, 332, 358).—Since F. G. practically admits the justice of my comparison (as modified in my reply, *ante*, p. 332) between Romney's sketch at South Kensington and Stothard's plate, I may in return confess that had I been possessed of the information he has given me, and of a good deal beside which I have since acquired, I should possibly not have encumbered "N. & Q." with any query on the subject, and certainly not in the over-emphatic language I used. We are all of us liable to errors of haste. Even F. G. himself is not—looking to the facts—as precise as he should be, for in the very reply (*ante*, p. 312) in which he was

benevolently setting me right, he says that "Romney painted 'Serena' between 1780 and 1784." If he had referred to J. R. Smith's mezzotint after Romney, he would have seen that it is dated "Sep. 23, 1782," or two years before 1784. Then, again, he says, "Stothard painted the same subject in 1792." This may be; yet the plate in the *Triumphs of Temper* is dated "Sept. 1st 1787," which seems odd, to say the least of it. However, these are the veriest trifles of detail, of no moment whatever—except to F. G.'s *amour-propre*. He disclaims any position as an art critic. (So, for the matter of that, do I.) But it was precisely because I thought a passage in his reply (*ante*, p. 312) affected more of the superior art-critical tone than was usual in the friendly pages of "N. & Q." that I added the concluding words to my rejoinder (*ante*, p. 332). I am pleased to find that they attracted F. G.'s attention.

AUSTIN DOBSON.

## ECCLESIASTICUS LI. 10 (6th S. ii. 268).—

"Nota hic, Siracidi et Judæis priscis cognitum fuisse Deum Patrem, et Deum Filium, adeoque mysterium SS. Trinitatis: Invocat enim Dominum id est Deum Patrem Domini sui, puta Dei Filii, qui per incarnationem futurus erat Messias et Christus, id est redemptor et salvator hominum, ut eos à peccatis omnibusque malis hostibus liberaret. Quocirca ad Messiam quasi liberatorem ipse ceterique omnes anhelabant, ideoque hic ejus mentionem injicit, q.d., 'Invocavi Deum Patrem Verbi Eterni, sive Messie ad nos venturi; ut per eum ejusque merita me à tantis tribulationibus liberaret; adeoque statuto ab eo tempore eum ad nos mitteret, ut ab omnibus malis me ceterosque fideles suos eripiat,' &c.

"Alludit ad illud Ps. cix. (E.V. cx.), Dixit Dominus Domino meo. Et Ps. ii. v. 7, Dominus dixit ad me: Filius meus es tu; ego hodie genui te. Et Ps. lxxi. (E.V. Ps. lxxii.), Deus judicium tuum regi da, et justitiam tuam filio regis."

I send the above quotation from Cornelius à Lapide on the text from Ecclesiasticus. I should consider the references to the Psalms quite conclusive of the sense in which the words were written.

ALFRED HARRISON.

St. Leonards-on-Sea.

Canon Westcott, in his article on this book in Smith's *Dict. of the Bible*, remarks that "the last five verses of ch. l., vv. 25–9, form a natural conclusion to the book"; and that "the prayer which forms the last chapter (li.) is wanting in two MSS." Prof. E. Reuss, in his work on the Bible, says in a note on this passage: "Le texte dit, sans doute par suite d'une inadvertance du traducteur ou d'un copiste: le père de mon seigneur (si tant est que cela ne trahisse pas une main chrétienne)." There seems, then, to be some reason to suspect a Christian gloss on the text.

A. L. MAYHEW.

Oxford.

The words of Agur in Proverbs xxx. 4 are to the same effect, and Theodoret observes of them, καὶ αὐτὸν δὲ τὸν Δεσπότην Χριστὸν Υἱὸν ἢ παλαιὰ

γραφὴ καλεῖ (Theodor., *In Ep. ad Hebr.*, cap. iii. vv. 5, 6). The passage from Proverbs is then cited.

ED. MARSHALL.

IMPORTANCE OF PUNCTUATION: SIR THOMAS BROWNE'S "RELIGIO MEDICI" (6th S. ii. 265).—It so happens that for a special purpose I was lately led to examine this passage. There is no question but that the most ancient form of punctuation is that which UNEDA complains of. It is no typographical mistake. The other was adopted in a late edition and Latin translation, to avoid the apparently strange confession of Sir Thomas Browne. But what he says of himself is, in either case, to be understood in reference to the context. The atheism which he owns to is that which denies the idol which he had just mentioned. From this and a preceding communication, UNEDA evidently has an interest in Sir Thomas Browne's book, and may like to know that a more careful edition than has yet appeared is in preparation by one from whom, as an occasional correspondent of "N. & Q.," there have appeared from time to time some queries on difficult points connected with the *Religio Medici*.

ED. MARSHALL.

Sandford St. Martin Manor.

I can tell UNEDA of an earlier edition which reads, "God of the Earth. I do confess I am an Atheist, I cannot," &c., viz., "*Religio Medici*." The Eighth Edition, Corrected and Amended... London, printed for Robert Scott, Thomas Basset, Richard Chiswell, and the Executor of John Wright. 1685," p. 43, folio, included under the general title-page to the collected "*Works of the Learned Sr Thomas Brown, Kt.*" London, printed for Tho. Basset, Ric. Chiswell, Tho. Sawbridge, Charles Mearn, and Charles Brome. MDCLXXXVI."

CHR. W.

"FUNSTER" (6th S. ii. 204, 356).—The "etymology" of *fun* from A.-S. *fēan* (not *fean*) is too ridiculous to be worth "powder and shot"; one wonders who could ever have proposed it. It is new to me, but welcome as an addition to my list of curiosities.

*Fun* can hardly be from Old French, or there would be some trace of it in Old English. I should like to see an example of *fun* as a substantive earlier than 1700. Spenser's *fon* is not an adj., but a sb., and means a fool, just as Chaucer's *fonne* does. We do indeed find *fondly* as an adverb, *Shep. Kal.*, "May," 58; but it is either a printer's error for *fondly*, as we may charitably hope, or one of Spenser's own (very numerous) errors in attempting to deal with archaic English, with which his acquaintance was, from a scholarly point of view, very meagre indeed. The relation of *fond* to *fon* is well known, and given in my *Etym. Dictionary*; both words are Scandinavian, not French at all. The relation of *fun* to *fon* is not clear. There is a verb to



*fun*, to cheat, clearly from the Scandinavian; but the common sb. *fun* in the sense of joviality is, as I have said already, best explained by the Irish and Gaelic *fonn*, pleasure. I suspect it was imported from Ireland in the days of Swift; but further illustration of the *history* of the word is much desired.

WALTER W. SKEAT.

Cambridge.

WILLIAM CRUDEN (6th S. ii. 269).—Little seems to be known as to these Crudens—William, the poet, and Alexander, “the Corrector.” They were both Aberdonians; Alexander born in 1701, and William in 1725. MR. WARD, quoting Wilson’s *Dissenting Churches*, calls the elder the supposed father of the younger, but it is a well-known fact that “the Corrector” never married; but there is nothing to preclude the supposition that they may have been brothers, although even that would, in the case of two public characters bearing the same name, contemporaries, residing in London, have probably been ascertained and handed down to us. The name is not uncommon in the North, and we may now rather assign them a Scottish cousinship. As stated, we first hear of the preacher at Glasgow, thence he removed to London in 1767, and succeeded Mr. Oswald at the Scotch church in Crown Court. His first book, “*Hymns on a Variety of Divine Subjects*. By W. C., A.M., Minister of the Gospel at Loggie Pert,” bears an Aberdeen imprint and date 1761. This was followed by *Nature Spiritualized*, London, 1767, still designating himself of “Loggie Pert, near Montrose.” The latter work consists of no less than 109 “pious and practical observations on the works of nature and the ordinary occurrences of life,” savouring somewhat of the *Occasional Meditations* of the Hon. Robert Boyle, but in poetical form, to provide more serious reading than the “novels and fictions” which were at that period engrossing public attention. Although none of the hymns of Cruden were preserved in the numerous “selections” which have come down to us, they found an admirer in “R. C. Brackenbury, Esq.,” who, in or about 1795, reprinted the little book of 1761, with the following observations added to the author’s preface:—

“But it may likewise be necessary to subjoin some farther account of the original work in this new dress. It made its first appearance about thirty years ago, and in a part of Great Britain where divine poetry had been little cultivated and improved. This the author relates in the above preface with the same modesty he has shown in what is here extracted. There are also a great number of Scotticisms, very likely to *disgust* an English reader, and which was probably the reason of its not being reprinted on this side the Tweed.”

He adds other criticisms, but thus softens his disgust:—

“In conclusion, the editor begs leave to inform the public that no interested motive has prompted him to republish this work, but a sincere desire that a jewel

which, unpolished as it was, had afforded him much real pleasure, might, after passing under the file and set to better advantage, impart the same and still greater satisfaction to all those who know the value of, or have a taste for, jewels.”

This reminds one of the anathema upon all such meddlers imputed to John Wesley, “Take my hymns or leave them. Hands off! No revising, correcting, improving, or enlarging.” J. O.

Alexander Cruden, the author of the *Concordance to the Bible*, was born in 1700. It is hardly likely, therefore, that William Cruden, the author of *Nature Spiritualized*, 1766, was his father, though it is possible that the poems may have been written previously, although not published till 1766.

C. T. PARKER.

Woodhouse Eaves.

CHYLINSKI’S LITHUANIAN VERSION OF THE BIBLE (6th S. ii. 307).—Some light is thrown on the lost Lithuanian Bible of 1660 by passages which have been pointed out to me by the Rev. W. D. Macray in Bishop White Kennet’s *Register*, Lond., 1728. On p. 697 is the following passage:

“Whitehall, May 21, 1662. In Council, upon hearing the Business between the Delegates of Lithuania and Chilmisky, who hath begun a Translation of the Bible in the Lithuanian Language, it was ordered that Chilmisky should speedily send over a copy of all that he hath printed (being to the end of the Psalms).”

This, as well as the MS. of what had been translated beyond the Psalms, was to be sent to Lithuania and there corrected. Within five or six months at the furthest all was to be finished. On p. 707 we further read:—

“Whitehall, Council board, June 6, 1662. Upon the several petitions of Samuel Rogislauus Chylinski, the Translator of the Lithuanian Bible, and Evan Tyler Printer of the same: Ordered that the Treasurers appointed for the Lithuanian Collection do pay to Evan Tyler Printer of the said Bible £76 1 4.”

It may fairly be inferred that only one printed copy of the “Lithuanian Bible of 1660” ever left the press, and that one complete only as far as the Psalms. The question still remains, What has become of this proof copy sent over to Lithuania? Clearly it has been at Wilna, but its present place seems to be quite unknown. In 1659 there were printed at Oxford both Chylinski’s proposal for the translation of the Bible into Lithuanian and a formal recommendation of the work and the translator by the University.

Oxford.

FAMA.

“HOLT” (6th S. ii. 264, 316, 357).—The note by MR. LYNN at the last reference is distressing, and can serve no useful purpose. It contains six mistakes. 1. The Old English *scheat* is not equivalent to the Anglo-Saxon *scæt*, but to *scēat*. 2. Both *scheat* and *scēat* mean *a sheet*, and cannot have any connexion with Oghete, so as to make intelligible sense. 3. Neither word has anything

to do with German *schatten*, as Grimm's law would tell us. The German for *scát* is *schoss*. The Anglo-Saxon for *G. schatten* is *sceadu*, and the Old (Middle) English is *shade* (Mod. E. *shade*); the Goth. is *skadus*. 4. I do not see how the first syllable of *Ogheshete*, which is certainly a substantive, can be explained by A.-S. *agan*, which is merely the modern English *own*, a verb. 5. The Anglo-Saxon is not "from the Gothic *aigan*." No Anglo-Saxon words are from Gothic; they are merely kindred dialects, like Spanish and Italian. 6. If "the best substitution" be *Oleshade*, that would mean *oak-shadow*, not *own-shadow*; the latter expression is ridiculous. I cannot see the use of suggestions made in ignorance of philological laws.

WALTER W. SKEAT.

Cambridge.

THOMAS MOORE (6th S. ii. 268).—Besides the edition of the *Travels of an Irish Gentleman in Search of a Religion* referred to by Mr. SCHOMBERG, there was another, published in Paris in 1835 by Baudry, in his "Collection of Ancient and Modern British Authors," with the *Memoirs of Captain Rock* appended, which I purchased there forty years ago. There cannot be the slightest doubt that both these works were the production of the poet. Earl Russell, in his *Memoirs, &c., of Thomas Moore* (8 vols., 1853-56, vol. i. pp. xxix xxx), states:—

"Of Moore's prose works I need say but little. The life of Sheridan and that of Lord Edward Fitzgerald must, from their intrinsic merits, always be read with interest. . . . The *Memoirs of Captain Rock* abound in wit; the *Travels of an Irish Gentleman in Search of a Religion* display a fund of learning on theological subjects on which Dr. Doyle pronounced his judgment in nearly the following form:—'If St. Augustine were more orthodox, and Scratchinbach less plausible, it is a book of which any one of us might be proud.'"

WILLIAM KELLY, F.S.A.

Leicester.

If my old friend—as I think I may presume to call him—Mr. SCHOMBERG will refer to Lord Russell's *Memoirs, &c., of Thomas Moore*, he will find several references to this work of the versatile poet, as to which Dr. Doyle is reported to have said: "If St. Augustine were more orthodox, and Scratchinbach less plausible, it is a book of which any of us might be proud."

EDWARD H. MARSHALL.

6, King's Bench Walk, Temple.

I beg to refer Mr. SCHOMBERG to the following quotation from the diary of the poet, viz.:—"16th to 29 [Sep. 1831]. All this time, and ever since I got rid of my *Lord Edward*, have been reading hard at theology for a work I have now in hand, *Travels of an Irish Gentleman in Search of a Religion*" (vide p. 541 of *The Memoirs, &c., of Thomas Moore*, edited, &c., by Lord John Russell, M.P., London, 1860).

H. G. H.

In writing the *Travels of an Irish Gentleman in Search of a Religion* the poet Moore was "generally considered out of his element and depth" (*British Critic*, 1834). See also *Publ. Univ. Mag.*, ii. 101-11, 114-52. The second edition of this work was published in 1833, and the last in 1853, in 12mo. It is a grave theological defence of the tenets of the Roman Catholic Church, and elicited at least five replies, the titles of which are given in Lowndes's *Brit. Lib.*, pp. 1100, 1101; see also *Lond. Month. Rev.*, cxxxi. 59; Allibone's *Dict. of Brit. and Amer. Authors*, ii. 1358, col. 2.

WILLIAM PLATT.

Broadstairs.

Lowndes, *Bibl. Manual*, has under "Thomas Moore," the poet:—

"*Travels of an Irish Gentleman in Search of a Religion*, Lond., Longman, 1833, 12mo., 2 vols. With Notes and Illustrations, and a Biog. and Lit. Introduction by J. Burke. Lond., Dolman, 1858, 12mo., 5s."

ED. MARSHALL.

"His Holiness [Pius IX.] then spoke of the poet Thomas Moore, who had written a book entitled *Travels of an Irish Gentleman in Search of a Religion*, and who came to the conclusion that the Catholic was the only true one."—*Echo*, May 14, 1877.

May I add that I never met with a more readable book on so grave a subject? It could not give the daintiest reader, what Butler's *Analogy* gave one of our most robust of bishops, the headache to read.

H. D. C.

DEVON AND SOMERSET FOLK-LORE (6th S. ii. 265).—In the third volume of the *Cottage Gardener*, and at p. 181, Mr. ELKIN MATHEWS will find a record of the curious custom which obtains in the counties of Devon and Somerset, and also in that of Cornwall, and the record is this:—

"In the cider districts of Devon and Cornwall, on the eve of this festival (the Epiphany), many an old orchardist, attended by his workmen, still visits each of his choicest apple trees, and, in goblets of cider, they thrice drink some such a toast as this:—

'Here's to thee, old apple tree!

Whence thou may'st bud, and whence thou may'st blow,  
And whence thou may'st bear apples enow!

Hats full,—caps full!

Bushels full,—sacks full!

And my pockets full! Huzza!

This being done they return to the house, the doors of which have been bolted during their absence by the females, who will not admit them, however inclement the weather, until they have guessed the nicety that is roasting on the spit for supper."

With regard to the prevailing superstition to which Mr. ELKIN MATHEWS refers, that the braying of an ass is an indication that there will be a change from fine to wet weather, there is an old distich which tells us that

"When the ass begins to bray,

Be sure you will have rain that day."

In some parts of Kent the people used to run



into the orchards on Rogation Sunday, and, having formed a circle round each tree, sing,—

"Stand fast root, bear well top,  
God send us a youling sop;  
Every twig an apple big,  
Every bough apples enow."

A. P. ALLSOPP.

Cambridge.

A description of the "Apple-tree Charm" will be found in "N. & Q.," 1st S. iv. 309, and v. 148; in Brand's *Pop. Antiq.* (Bohn's edit.), i. 9, 29; in Mrs. Bray's *Traditions*, &c., i. 335; and in *Trans. Devon. Assoc.*, vi. 266, viii. 49.

W. PENGELLY.

Torquay.

"ST. AUGUSTINE'S MANUAL" (6th S. ii. 248).—Dibdin, in his *Typog. Antiquities*, vol. iv. p. 138, quotes from Herbert a notice of editions of *Saint Austen's Manuell*, Lond., 1574, 8vo., and Lond., 1575, 8vo., by John Day. Lowndes, too, mentions the 1574 edition. The book seems to have been usually issued with *Certaine Select Prayers gathered out of St. Augustine's Meditations*. MR. KING can easily discover whether his edition of 1575 is the same as the one referred to by Dibdin by noting that the latter has signatures running through both the above works to T 4, the *Manuell* being the latter part of the volume; also the tables at the end (?) are for both works. Oddly, Dibdin passes over Ames's and Herbert's notice of a 1577 edition.

FAMA.

Oxford.

John Day printed an earlier edition of this book in 1574 (see Dibdin's *Typog. Antiq.*, iv. 138, and Herbert's *Ames*, i. 659). MR. KING's copy, 1575, should have another piece which was issued with it—*Certaine Select Prayers gathered out of St. Augustine's Meditations, which he calleth his selfe Talke with God*.

J. INGLE DREDGE.

REV. J. GLANVILLE (6th S. ii. 287).—As to the question put by MR. GLANVILLE-RICHARDS, according to Nicolas's *Synopsis of the Peerage* and Peter Heylyn, there were never any Earls of Suffolk of the name of Glanville, the following being the only families that bore the title either of Earl or Duke of Suffolk: Ufford, De la Pole, Brandon, Grey, and Howard.

J. C. H. PETIT.

DOUBLE-HEADED CANES AND SPOONS (6th S. ii. 268).—Prof. Morley, in his notes on the *Spectator* (Lond., Routledge, n.d.), has this: "Apostle spoons and others with fancy heads upon their handles," which appears to explain the purpose of fanciful ornamentation for which they were so formed.

ED. MARSHALL.

WITHER'S "SHORT ENGLISH-LATIN DICTIONARY" (6th S. ii. 148).—In the Library of the British Museum are six editions of this work.

Subjoined are their dates, size, press marks, and a portion of their description in the catalogue:—1568, 4to., 828, d. 36, B.L., printed by H. Wykes; 1574, 8vo., 12933, aa. 22, corrected by L. Evans; 1586, 4to., 12935, bb. 14, augmented by A. Fleming, &c.; 1599, 4to., 12932, c. 30, revised and increased by L. Evans, and now lastly augmented by A. Fleming, &c.; 1608, 8vo., 12934, a. 13, L. Evans, A. Fleming, now augmented by W. Clerk; 1616, 8vo., 12935, aa. 37, recognized by Dr. Evans, after by A. Fleming, and then by W. Clerk, and now at this last impression enlarged with an increase of words, sentences, &c.

WILLIAM PLATT.

Broadstairs.

ROYAL SCANDALS (6th S. ii. 341).—The author of *Walpoliana* states that Horace Walpole said to him,—

"The king had quarrelled with Bute before he came to the throne; it was his mother, the princess dowager, who forced her son to employ that nobleman. I am as much convinced of an amorous connexion between B. and the P. D. as if I had seen them together."

RALPH N. JAMES.

Ashford, Kent.

"THE REVOLT OF THE BEES" (6th S. ii. 349) was written by Mr. J. Minter Morgan, to whom there are some passing references in Holyoake's *History of Co-operation*.

WILLIAM E. A. AXON.

A BOOK-PLATE (6th S. ii. 367).—The arms and motto are those of Booth, Baron Delamere. The barony was created in 1661, and was merged in the earldom of Warrington from 1690 till 1758, when the latter title expired. The barony of Delamere became extinct in 1770 on the death of Nathaniel, fourth baron, leaving no issue. Probably the book-plate in question belonged to this peer, and, if so, its date must be 1758–70. There is a little book called *Symbola Heroica*, 1736, which contains the mottoes of the nobility and baronets of that time, and which is often useful in ascertaining the owners of book-plates without names, as Elvin's *Handbook of Mottoes*, 1860, does not include those of families extinct before that date.

EDWARD SOLLY.

REV. JOSEPH HEWLETT (6th S. ii. 268).—I have not been able to find any account of either the birth or death of the Rev. J. T. Hewlett, M.A. The following is a list of his works in the order in which they were issued:—

Peter Priggins, the College Scout. Edited by Theodore E. Hook. 3 vols., 8vo., 1841.—There was also an English edition, printed and published in Paris, 1841, in 1 vol.

Parish Clerk. Edited by T. E. Hook. 3 vols., 8vo., 1841.

Doctor Hookwell; or, the Anglo-Catholic Family. 3 vols., 8vo., 1842.

College Life; or, the Proctor's Note-Book. 3 vols., 8vo., 1843.

Parsons and Widows. 3 vols., 8vo., 1844.

Primitive Church in its Episcopacy. 8vo., 1844.  
 Dunster Castle : an Historical Romance of the Great Rebellion. 3 vols., 8vo., 1846.  
 Great Tom of Oxford. 3 vols., 8vo., 1846.  
 Ernest Singleton. 3 vols., 8vo., 1847.  
 Doctor Johnson : his Religious Life and his Death. 8vo., 1850.

I believe he was also the author of the following :  
*Pensellwood Papers : Essays*, 2 vols., 8vo., 1846 ;  
 and *Poetry for the Million*, edited by Peter Priggins, with notes by the sub-editor, first series, 12mo., 1842, second series, 12mo., 1843 ; but I have not had sufficient clue to identify them with his other works.  
 W. G. B. PAGE.  
 Hull.

[How does our correspondent reconcile the above with MR. ALLNUTT's statement, "N. & Q.," 5th S. viii. 418? See also p. 399 of the same volume.]

This once popular author was born about the year 1801 ; married at St. Giles's, Oxford, in 1824 ; in course of time became rector of Little Stanbridge in South Essex ; and was buried there in 1847. It is sad to be compelled to add that he died in straitened circumstances, leaving a large motherless family.  
 WM. UNDERHILL.

Died Jan. 24, 1847, aged forty-six. A full memoir and list of his works will be found in *Gent. Mag.* (1847), xxvii. 441.  
 L. L. H.

One of his works was *The Parish Clerk*.  
 P. J. F. GANTILLON.

THE HOBBY-HORSE DANCE (6th S. ii. 368).—See *Hamlet*, III. ii., and Mr. Wright's note on it ; *Two Noble Kinsmen*, V. ii., and my note on it ; Chambers, *Book of Days*, i. 631 ; Brand, *Pop. Antiq.* (Bohn), i. 267 ; *Knight of the Burning Pestle*, IV. v. ; *Love's Labour's Lost*, III. i. 30 ; *Women Pleased*, IV. i. ; *Bartholomew Fair*, II. i. ; and, in particular, Douce's *Illustrations of Shakespeare*.  
 WALTER W. SKEAT.  
 Cambridge.

See also *Strutt's Sports and Pastimes*. Before the Revolution the May games and morris dance were celebrated in many parts of France, accompanied by a fool and a hobby-horse, the latter being termed *un chevalier*.

JOHN COLLINS FRANCIS.

See "N. & Q.," 1st S. i. 173, 245.

ED. MARSHALL.

THE WHITMORE-JONESES : THE SECRET CHAMBER AT CHASTLETON (6th S. ii. 48, 113, 370).—As the starch has been considerably taken out of my little paragraph on old Chastleton House, and as I feel limp in consequence, and am thin-skinned enough to fidget at the thought of what was stated as truth having suddenly dwindled into nothing better than fiction, may I be allowed to plead my case before MR. J. E. PRICE? Alas that I have not yet learned to believe half only that I see, and

nothing at all that I hear! For it was when standing in the secret room itself that I was told the romantic tale of Capt. Jones's escape from the Roundheads, and that moreover in the presence of a near relative of the family. She, to the best of my belief, contradicted never so much as a word of my informant's story ; otherwise, I venture to think, I could hardly have treasured it so conscientiously both on paper and mental tablets. Howbeit, all hail to Truth! Though she appear in grey, prosaic goose-plumage, it is better than the sleek sable of a *rara avis* glistening only in the light of conjecture. And to myself I take the lesson to heart, and say *experientia docet*.  
 A. P.

WELSH MOTTO (5th S. xii. 429, 453 ; 6th S. i. 186, 526 ; ii. 259, 378).—I wish to say a word to M. H. R. at the last reference. There is not the slightest necessity for referring *Lat. garrulus* to "an appropriate root in the Celtic *gair*, a word." The "*Celtic gair*," like the Latin *garrulus*, is derived from the common Aryan root *gar*, to cry out, occurring in Sanskrit, Zend, Latin, German, Greek, Lithuanian, and Irish ; see Curtius, *Greek Etymology*, Eng. edition, i. 217. "The resemblance of Welsh to the Greek" has long been known ; M. H. R. had better at once procure a copy of Prof. Rhys's *Lectures on Welsh Philology*.  
 WALTER W. SKEAT.

Cambridge.

FROGS IN IRELAND (6th S. ii. 287).—What next will be charged to the account of the "ships of the Dutch troops of William III.?" It has been asserted that the brown rat was brought over in the ships of William III., and succeeded in extirpating the white rat, which previously was the only sort known in England. A correspondent of the *Globe* writes from Winnipeg, August 26 :—

"Many a housewife sincerely desires that a successor could be found to the immortal St. Patrick to banish all the frogs and toads. They swarm in our streets and side walks, invade houses, and keep the whole female population in a state of mingled fear and disgust."

WM. FREELOVE.

Bury St. Edmunds.

A LATIN ELEGY BY THE MARQUIS WELLESLEY (6th S. ii. 332, 358, 373).—The lines as given at the last reference are inscribed on a mural tablet in the staircase leading to Lincoln's Inn Chapel, and have been often printed. They may be found in Spilbury's *Account of Lincoln's Inn*, p. 79. The last two lines given by MR. PICTON ("Donec nos tecum," &c.), *ante*, p. 332, I do not remember to have seen before. They could not, I think from internal evidence, have been written by Marquis Wellesley ; they would hardly be appropriate to a monumental inscription signed by him.  
 RICHARD HILL SANDYS

89, Chancery Lane.



BERNARD LINTOT, BOOKSELLER (6th S. i. 475 ; ii. 76, 293).—The name of this celebrated bookseller was originally Barnaby Bernard Lintott, but he soon dropped the Barnaby, and some years later wrote Lintot with a single *t* at the end. There is an interesting notice of him and his son Henry in Nichols's *Literary Anecdotes*, vol. viii. p. 161.

F. G.

"ROUTOUSLY" (6th S. ii. 366).—The terms *riotously* and *routously* have been long in use in criminal pleadings. The latter is an adverb from *rout*=*routous* (see Halliwell's *Dict.*), *routously*. The definition of and distinction between a riot, an assembly at common law and not under the Riot Act, and a *rout* (both being unlawful assemblies and misdemeanours) will be found in Blackstone's *Commentaries*, vol. iv. bk. vi. ch. x., and in works on criminal pleading.

GEORGE WHITE.

Ashley House, Epsom.

"AWFUL" (6th S. ii. 331, 366).—How can Mr. TANCOCK fancy that, in the letter he quotes, "Admiral Rodney used *awful* in what we should be inclined to call a modern slang usage"? "They kept at an *awful* distance" simply means "at a respectful distance," as we should now say, showing that they were awed. Brady and Tate, in their rendering of the 100th Psalm, wrote,—

"Glad homage pay, with *awful* mirth."

They did not mean that worshippers should feel "awfully jolly."

J. DIXON.

THE STUDY OF FOREIGN HERALDRY (6th S. i. 276, 498 ; ii. 18).—In addition to the works already named the following will be found very useful.

For Spanish heraldic terms :—*Ciencia Heroyca*, by Don José De Aviles, Barcelona, 1725, 2 vols., small 8vo., illustrated.

For Italian :—*L'Arte del Blasone*, by M. A. Ginani, Venice, 1756, 1 vol., fol., illustrated. This work also contains glossaries of terms, I think in Italian, French, and Latin, but I have not it at hand for reference.

For Latin :—*Tesseræ Gentilitiæ*, by Petra Sancta, Rome, 1738, 1 vol., fol., illustrated ; *Introductio ad Latinam Blasoniam*, by John Gibbon, London, 8vo., 1682, woodcuts.

For German :—*Die Allgemeine Wappenwissenschaft*, by C. S. T. Bernd, Bonn, 1849, 2 vols., 8vo., illustrated.

A. W. M.

Leeds.

SAMUEL DUNCH, M.P. (6th S. i. 336, 500 ; ii. 115, 155).—I am obliged to MR. GREENFIELD for correcting the "hotch-potch of errors" I fell into, but for which Larwood's *Story of the London Parks*, vol. i. p. 28, was my authority. Can Mr. GREENFIELD kindly refer me to, or give me an extract from, a later visitation of Oxfordshire than

that of 1634, or give me any information or reference from which I can learn more of the descendants of Thomas Hawten and Katherine Dunch? Their daughter Mary was baptized 1632.

A. BEAK.

GHOSTS WANTED (6th S. i. 115 ; ii. 131, 292).—Some years ago I read an account of the Warblington ghost, and wrote to the rector of Warblington on the subject. I enclose his letter, which may be interesting, especially as it refers to published documents upon the subject :—

"June 28, 1870.

"My dear Sir,—It is quite true that my house is said to be haunted by the ghost of a former rector, supposed to be the Rev. Sebastian Pitfield, who was rector in the year 1677. The whole story is told in Cumberland's *Observer*, No. 71, and also in a paper sent by me to the *British Magazine*, and published by the editor, Oct. 1, 1833, where the ghost is attempted to be explained. I certainly, myself, never saw the ghost, and I believe that the natives have left off believing in him.

"Yours very truly,

"W. NORRIS."

FREDERICK MANT.

"OLD ENGLISH" (6th S. i. 356, 498 ; ii. 38).—I see CURIOSUS (*ante*, p. 262) objects to what he calls the "crotchet" of a writer in saying "the Freemannic jargon of calling Anglo-Saxon by the name of Old English." "Il n'y a rien qui blesse comme le vrai." Different things should be called by different names. By all philological rules Old English (A.-S.) differs from old (Chaucerian) English. Is there any mystical power in a large *O* then, or is English to be treated differently from other tongues? Old French does not differ from old French, nor Old Norse from old Norse. Does the roast beef of Old England differ from the roast beef of old England? But I fear these patriotic (?) pundits who talk of old English (I beg pardon, Old English) would assert that "roast beef" is not Old English at all, but ought to be some Low German variation of "gebratenes Rindfleisch."

BRITANNICUS.

"EXEMPTS" (6th S. ii. 285, 374).—I own that I do not like this new word, but I cannot condemn it when it comes as closely to the Latin *exempti* as *conscripti* does to *conscripti*. Another word of late introduction pleases my ear and taste still less. I refer to *exhibits* (= *exhibita*), but for this its sponsors can plead the analogy of *rescripts* (= *rescripta*).

E. WALFORD, M.A.

Hampstead, N.W.

I think I can answer the question of your correspondent. The German word *Gefreiter* has the same signification, namely, "freed from," and is explained in S. T. Coleridge's translation of *Wallenstein* to mean a soldier who is exempt from mounting sentry on a post. *Wallenstein's Todt*, II. xv. : "Zehn Cuerassiere von einem Gefreiten gefuehrt." In the British service only

private soldiers are liable for sentry duty, the lowest non-commissioned officer being exempt.

T. TREFFRY, Captain and Paymaster.  
Gun House, St. James's Park.

AUTHORS OF QUOTATIONS WANTED (6th S. ii. 349).—

"The poor man alone," &c.

From *Gaffer Gray*, by Thomas Holcroft. L.L. R.  
(6th S. ii. 369.)

"In Faith and Hope the world will disagree," &c.

See Pope's *Essay on Man*, iii. ll. 307-10. MYDDELTON.

"Men feel their weakness, and to numbers run," &c.

Crabbe, *The Borough*, conclusion of Letter x., "Clubs," &c.  
Cf. Keble, *Christian Year*, Twenty-fourth Sunday after Trinity; Pascal, *Thoughts on Religion*; referred to in "N. & Q.," 5th S. xii. 214, 498. T. L. A.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Documents illustrating the History of St. Paul's Cathedral.*  
Edited, for the most part from Original Sources, by the Rev. W. Sparrow Simpson, D.D., F.S.A. (Camden Society.)

No living man has done so much for the history of St. Paul's Cathedral as the present learned librarian to the Dean and Chapter and "junior cardinal" of the College of Minor Canons, Dr. Simpson, and the volume before us is one of his most important contributions to it. So various are its contents that it is impossible for us to do more than glance at a few of them. The editor himself gives the highest value to the scraps of ancient local "use" which he has got together, and in this we agree with him. Local variations in the services in churches which professedly followed the use of Sarum, or some other of the great English uses, are of much interest; and, except the Mass of St. Wilfred at Ripon, which Dr. Henderson gives at the end of the Surtees Society's edition of the York Missal, we do not remember that any such have been printed before. There are offices for St. Thomas of Lancaster, St. Erkenwald, and SS. Peter and Paul, the last two being full services for Mass and all the offices of the day. The first gives a collect and hymns, and, when used, the rest of the service would probably be "common of one martyr." There are also some short offices for private use; that of St. Thomas of Lancaster is curious, not only as an example of the popular *cultus* of a saint not formally canonized, but also on account of the strange wording of its collect, which has been composed by some very indifferent clerk on the principle which seems generally to rule the composition of the occasional prayers which are now and then put forth "by authority" in modern times, namely, by stringing together familiar and sonorous phrases without much attention to the meaning or syntax. Dr. Simpson takes this from the *Archæological Journal*, but we believe it was first printed in our own pages (see "N. & Q.," 5th S. x. 247). Turning to the history of St. Paul's itself, we trace its desecration due to the carelessness, and sometimes the self-interest, of the Dean and Chapter. We see how the church was a common thoroughfare, and how different classes of idlers appropriated various parts of it for their loafing places; how Caywood, the stationer, rented the "Jesus Crowds" for his warehouse in the sixteenth century, and mine host of the "Green Dragon" the crypt of the chapter-house for his wine-cellar in the seventeenth. Then we are told of the efforts that were

made to remedy these abuses, which do not seem to have been finally extinguished until the great fire destroyed the ancient church, and with it the bad traditions which clung round it. We have also some notes concerning the fabric of the old church and the recent discoveries about it, and memoranda of its dimensions. In these last the editor calls attention by inverted commas to apparent discrepancies in the heights given of the steeple and its parts. These may, however, be reconciled by taking the fifteen feet, which are given separately for the cross above the ball, to be included in the "height of the spire of wood covered with lead," but not in the total height. If this correction be made the parts add up to 519, "which exceedeth not 520," feet. Above this there would be fifteen feet of cross. We must pass over the papers about the present building and its organ; these, with the rest, go to make up a book which must be used freely by any future student of either the ecclesiastical or the architectural history of St. Paul's.

*Horace's Odes Englished and Imitated by Various Hands.*  
Selected and Arranged by Charles W. F. Cooper.  
(George Bell & Sons.)

THIS is an extremely good idea well carried out. In these days, when authorities like Lord Sherbrooke decry the "humanities," and lyrists of no less eminence than Mr. Swinburne are found to speak slightly of the "valet-souled Venusian," it is not inopportune that we should be reminded how firm a hold the friend of Mæcenas has had upon generations of scholars and readers. Mr. Cooper's selection does not come down further than the earlier part of the present century, and it therefore includes a good many names which the popularity of recent translators, such as Conington and Martin, has almost completely eclipsed. But posterity is over-summary in these matters, and there are things in this book by Barton Holyday, Wrangham, Atterbury, Thomas Hawkins, which will surprise those of our readers whose knowledge of the earlier versions is confined to Creech and Francis. Of course, in some cases there are crudities of style which go far to make the whole unreadable. For example, when in "Englishing"

"Vino et lucernis Medus acinaces  
Immane quantum discrepat!"

Sir Richard Fanshawe writes,

"A cand-stick (*sic*) and quart-pot, how far  
They differ from the cymitar!"

we feel that the discordancy is indeed huge, and the distance from Horace more noticeable still. Nevertheless, many of these versions may still be read with pleasure and profit, and the majority of them are probably nearer to the text than modern writers think it necessary to go. The second part of the book, which is made up of burlesques and imitations, is the more interesting of the two,—we had almost written the better. Most of the numerous pieces by the authors of the *Rejected Addresses* are amusing, and those who read Marvel's *Horatian Ode* and Herrick's admirable stanzas "to his peculiar friend Mr. John Wickes" will probably find that the closer renderings grow strangely tame by comparison. We note one oversight that should, if possible, be corrected. The version of ode v. bk. i. ("To Golden-Hair") is by the younger, and not the elder, Hood. It appeared in the second number of the *Cornhill Magazine*, and the late Mrs. Broderip specially refers to it in the memoir of her brother prefixed to the collection of his verses published by Chatto & Windus in 1877.

*Credulities Past and Present.* By William Jones, F.S.A. (Chatto & Windus.)

As a collection of popular superstitions this volume is interesting, and contains much curious information,



which, although taken from well-known sources, would in many cases have been inaccessible to the general reader. Mr. Jones does not seem to have based his book on any fixed plan, his chapters dealing with isolated subjects. Thus, after speaking of sailors and miners, he suddenly tells us about amulets and rings, and then passes on to describe word divination. His chapters, too, are disjointed, being composed of a number of loose scraps of folk-lore, evidently put together in a hurry. With the storehouse of information at his disposal, Mr. Jones might have weaved the whole into a charming volume, and found an excellent model in Mr. Tylor's *Primitive Culture*. We should have been glad, too, if Mr. Jones had been more careful in placing his quotations within inverted commas. As it is, one often comes across a page which is really an extract from another source. For a book of reference, which no doubt Mr. Jones wishes this to be, it is absolutely necessary that quotations in every case should be carefully given; but in the present work, beyond a casual allusion to the name of a book quoted, the date, volume, and page are seldom mentioned. What, too, is more provoking still, is Mr. Jones's habit of occasionally quoting from an author's work without even giving us the title of it. On the other hand, however, the book has many good points; and whilst praising Mr. Jones for his capital index, we can only regret that the extensive mass of information which he has collected—doubtless after the expenditure of much time and trouble—has not been carefully moulded into a more systematic plan, as in the case of his *Finger-Ring Lore*.

*The Praise of Books as Said and Sung by English Authors.*

Selected, with a Preliminary Essay on Books, by J. A. Langford, LL.D. (Cassell & Co.)

A DAINTY little volume, containing a "cento" of passages from writers of all dates, from Richard of Bury and Chaucer to Mrs. Browning and George Dawson. It is pleasant to have them thus collected in a handy form, though some extracts seem hardly to fall within the limits laid down on the title-page. An introductory essay breathes in every line the spirit of an ardent book-lover, as distinguished from that of a bibliophile.

*Registers of the Parish Church of Calverley.* (Published by the Author.)

MR. SAMUEL MARGERISON has set a praiseworthy example in showing what a good piece of work may be done by a little private enterprise. He has printed entire the first volume of the Calverley registers, extending from 1574 to 1649, in a neat and compact volume, which also includes an interesting history of the church and its incumbents, and is illustrated by several engravings; and he has been able to place it in the hands of his subscribers at the absurdly small price of three shillings. That it is no trifling matter may be gathered from the fact that the register entries alone are over 4,500 in number. That it has not been an unprofitable labour may be presumed from the announcement of a second volume. The book is nicely printed and bound, and has an excellent index. We have nothing but words of praise for Mr. Margerison. His address is Calverley, near Leeds.

*Among the Tombs in Colchester.* (Colchester, Benham.)

THE anonymous compiler of this little pamphlet has performed for Colchester a task which should be undertaken in every important town in England. Quaint and curious epitaphs, as well as those of historical and biographical interest, have from the first been chronicled in the columns of "N. & Q." The burial-grounds of Colchester abound in tombstones which have a value both for the general and local antiquary, and by the aid of this tiny work they will be preserved for many genera-

tions to come. In Essex, as in other parts of the country, the duty of preserving many important epitaphs has been neglected until the feet of the passers-by have made them illegible.

WE have received a copy of the *St. James's Magazine and United Empire Review* for November. It would appear to be under new management, a circumstance which promises new blood and increased vitality in this long-established serial. Among the varied contents are an interesting paper on "Persians and Chinese Customs at the Time of the Feast of Ahasuerus," and a blank-verse "Idyll of the Plague" of considerable merit.

THOSE of our readers who are admirers of Thomas Bewick should take an opportunity of visiting the loan collection of his drawings and woodcuts now exhibiting at the Fine-Art Society's galleries, 148, New Bond Street. A catalogue (which includes two specimens of the artist's work) has been prepared by Mr. Stephens, and, in default of the larger treatises of Hugo and others, Bewick collectors will find the information it contains of considerable assistance.

THE session for 1880-1 of the London and Middlesex Archaeological Society will commence on the 15th inst., when a paper will be read by the Rev. F. C. Cass, M.A., "On the Battle of Barnet."

A CORRESPONDENT draws attention to some curious discoveries made in the restoration of Soberton Church, Hants, and suggests a report by the architect. A dozen altar cloths in the wall-plates is the latest find.

Genoa: *How the Republic Rose and Fell*, is the title of a work by Mr. J. Theodore Bent, which will shortly be issued by Messrs. Kegan Paul & Co.

### Notices to Correspondents.

*We must call special attention to the following notice:*

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

T. BIRD (Romford).—The colonnades were removed in 1848, and the columns have become dispersed over the county. For aught we know they may—as in the case of one of the granite columns of old Hungerford Market—serve the purpose of commemorating departed greatness.

H. B.—You probably mean Rev. J. P. Stehelin, who in 1732-4 published in London *The Traditions of the Jews; or, the Doctrines and Expositions contained in the Talmud and other Rabbinical Writings*.

J. W. HARDMAN.—Prince Ferdinand of Brunswick, when in command of the British and Hanoverian forces during the Seven Years' War, gained the victory of Minden in 1759.

B. ("On your Ps and Qs").—See "N. & Q." 1<sup>st</sup> S. iii., iv., vi., *passim*, and 5<sup>th</sup> S. v. 74.

THUS.—Many thanks; but we have good reason for saying that your communication affords no evidence whatever relating to the particular point in question.

C. G. B.—Might not Wilson (of Sodor and Man) be the bishop intended?

F. R. S.—An impossible research to enter upon, we fear.

#### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, NOVEMBER 20, 1880.

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## Notes.

## WHERE DID EDWARD II. DIE?

(Concluded from p. 383.)

The funeral ceremony next calls for our attention. Since, says Mr. Smyth, the neighbouring monasteries of St. Augustine of Bristol, St. Mary of Kingswood, and St. Adelme of Malmesbury refused to give the body burial, the surprising time of three months elapsed before the interment at Gloucester on December 18. Why did the above-mentioned monks refuse so great a prize? It can scarcely have been through fear of Queen Isabella and Mortimer, for Edward III. had long ere this publicly ordered masses to be said, and given instructions for his father's burial; and, moreover, the Abbot of Gloucester would have been actuated by the same fear; and surely Queen Isabella, who openly manifested grief on the announcement of her husband's death, must have wished to keep up the rôle, and consequently could have no cause for enmity against those who would give decent burial to the body. The only natural suggestion is that they disbelieved in the body which Abbot Tokey of Gloucester eventually took; and a good day's work it was for his monastery. Donations and pilgrimages enriched it, and made Gloucester Cathedral what it is.

Rudder, an historian of Gloucester, tells us how the popular belief ran that the body was dragged from Berkeley to Gloucester by stags, and that therefore stags are depicted on the pillars supporting the tomb. This is further testimony to the influence popular romance has had over the whole story. Rudder tells us, too, which is an important bit of evidence, that

"the body was viewed by several persons who were appointed for that purpose, though it was done by them only *privately* and *superficially*: it was solemnly received by the town and monastery, and was decently, but privately and without any funeral pomp, buried by the abbey to which he [Ed. II.] had been a great benefactor."

At this funeral King Edward II.'s brother Edmund, Earl of Kent, was present, and his unshaken belief in his brother's existence supplies us with other strong evidence against the supposed murder. I will quote the words of M. Paul de Rapin-Thoyras (*History of England*, translated by Kelly) for this story of the Earl of Kent:—

"The pretended secret [Ed. II.'s existence] was supported with divers circumstances and confirmed by the testimony of several persons of distinction; among whom were two bishops, who were deceived as well as Edmund, or helped to deceive him. He had himself assisted at the funeral of his brother, but what he now heard, joined to a like report spread at the Court by the artifices of his enemies, and to his desire that the thing might be true, easily induced him to believe he might possibly have been deceived by counterfeit obsequies.\* In this belief he resolved to free the pretended prisoner from his captivity. He was, however, in suspense on account of his oath to the king his nephew, but was quickly eased of that scruple. It is said that, being commissioned to go to the Pope and demand the canonization of the late Earl of Leicester, he took opportunity to consult John XXII.† upon the affair. It is added, but how truly I know not, that the Pope not only approved of his project, but charged him to execute it, under pain of excommunication."

On his return to England Kent heard the report of Edward's existence at Corfe Castle. This story I will give in the quaint words of Stowe's *Annals*:—

"Certaine men of this land, to the intent to trie what friends they had in England, craftily devised that Edward the second King of England was alive in the castle of Corfe, but not to be seen in the day time, and therefore they used manie knights to make shewes and masking with dancing upon the towres and wals of the castle which being perceived by people of the cuntry, it was thought there hadde bene some great king unto whome they did these great solemnities: this rumor was spread over all England, to wit, that the olde King was alive: whence it came to passe, that the Earl of Kent sent thither a Fryar preacher to try the truth of the matter, who (as it was thought) having corrupted the porter of the castle with rewardes, is let in, where he laie all the day in the porters lodge very close: and when night was come, hee was willed to put on the habit of a Lay manne, and then was brought into the hall, where hee sawe (as he thought) Edward the father of the King sitting royally

\* Cf. the "superficial examination of the body."

† The pontiff alluded to in the letter as believing in Edward II.'s existence.



at supper, with great Majesty. This Fryar being thus persuaded, returned againe to the Earle of Kent, and reported as he thought what he saw: whereupon the Earle saide and affirmed with an oath that he would endeavor by all the meanes hee could to deliver his brother from prison.\*

All this account coincides with the statement made in our letter embellished by popular tradition. A letter the earl wrote to his brother unfortunately fell into the hands of Queen Isabella and Mortimer, who thus had good grounds for urging the king to arraign his uncle. This was done. At his trial he confessed his firm belief in his brother's existence, and added that "several lords, and particularly the Archbishop of York† and Bishop of London, were concerned in the plot, or at least had advised him to hasten the execution." Capgrave, in his *Annals*, tells us that "other men were accused of the same, and they were put in divers prisons under pledges." Walsingham, in his *Annals*, supplies us with the names, "Sir Ingram Barenge brought him a message from William, Lord Zouche, desiring he would assist at his [Ed. II.'s] restoration. Sir Robert Taunton came from the Archbishop of York saying that he had 5,000 men ready." Sir Fulk Fitzwarren, Sir John Peche, Henry, Lord Beaumont, and Sir Thomas Rosselyn are then named, and finally he adds, "Sir Ingram came to him another time at Arundel into his bedchamber and assured him of the Bishop of London's help." "The Queen and Earl of March," says Rapin-Thoyras, "after the sentence of death was passed, so beset the king that day, no one could approach him to sue for the pardon of a prince so nearly related to him." Lingard (*Hist.*, Lond., 1837, iv. 10) adds that "Sir John Maltravers,‡ Deverel,§ and Boeges de Bayonne not only encouraged him in the notion that the late monarch was still alive, but even procured from him letters, which they undertook to deliver to the royal captive."

A great supplementary piece of evidence is supplied to us in the Parliamentary Rolls, ii. 33, 35, which state that when the erring Mortimer, the prime mover in England's wrongs, was eventually led to the scaffold, he pronounced the Earl of Kent innocent, and publicly asked pardon of God for the death of the earl. Now the said earl, on his trial, openly admitted the fact that he was trying to procure the delivery of his brother, whom he supposed to be dead. Hence, by his own words, he was guilty, and Mortimer's attestation of his innocence would be entirely meaningless if Edward II. were not alive.

On the death of the Earl of Kent Edward III.

\* Cf. Barnes's *Life of Edward III.* for this story.

† Note that Manuele Fieschi was a canon of York.

‡ Supposed to have been implicated in the murder, and mentioned by Sir Thomas de la More as one of the murderers; he wandered about abroad and died in Germany.

§ Governor of Corfe Castle.

wrote an apologetic letter to the Pope (Rymer, *Fœdera*), but pursued his inquiries no further, and never sought to bring to light the evidence of those who were inculpated in the affair.

Taking these points together we have very good grounds for asserting that about Edward II.'s death or supposed death there hung a deep mystery—in short, the only grounds for asserting that he did die at Berkeley Castle are "the shrieks," the view given to the neighbours, and the various contradictory evidence of Thomas de Berkeley, which his own family archives prove to have been untruthful.

Having seen this, we are prepared to peruse more calmly the letter which has lurked for centuries at Montpellier, and to consider it as a satisfactory explanation of the mystery.

Lastly arises the question, Did it ever reach Edward III.? Probably not, as his conduct throughout gives us to understand that he was genuine in the belief he held in the story of his father's death.

If it was delivered to him it could not have been for some years after his accession, when he was entering on his wars with France, and when Philip of Valois would have hailed with delight an exiled monarch to his side. Moreover, the second Edward was hated in England, and Queen Isabella, who lived for years in retirement, would have been implicated in the affair, and, in spite of her enmities, Edward III. showed every respect to his mother in her latter days, and paid her an annual visit; and, moreover, if, as the letter says, Edward II. was a monk at Cécima, better was it to let him end his days in the cloister—and perhaps this was his own especial wish—than to disturb England again with his presence.

*Letter of Manuele Fieschi, Papal Notary at Avignon, addressed to Edward III., lately discovered in the Archives of the Department of Hérault.*||

"Let it be in the name of the Lord, what I have here written with my own hand, I have gathered from the confession of your father, and so I took heed that it should be notified to your lordship. In the first place, your father said that, seeing England raised against him at the instigation of your mother, he fled from his family, seeking refuge of the castle of Chepstow, which belonged to the grand marshal Earl of Norfolk; and at length, becoming alarmed he embarked with Hugh Despencer, with the Earl of Arundel, and with some other lords, and landed at Glamorgan, where he was made prisoner by Henry of Lancaster, together with the said Despencer, and master Robert of Baldok. Your father was then conducted to Kenilworth and his followers were sent to different places; and thus he lost his crown at the petition of many.

"Subsequently at the coming feast of Candlemas, you were crowned, and the prisoner was finally removed to Berkeley. But the servant who held him in custody, after the lapse of a little time, thus addressed him: 'My lord, Sir Thomas Gournay, and Sir Simon Ebersfeld, are come

|| This letter, with a few remarks of mine upon it, appeared in *Macmillan's Magazine* for March of the present year.

here to slay you. If it is pleasing to you I will give you my clothes that you may escape.' In short, at nightfall, your father, in this disguise, got out of his prison and arrived at the last gate without meeting any resistance, and without being discovered. Finding there the porter asleep he forthwith killed him, and having possessed himself of the keys, got into the open country, at liberty to go where he wished. Then the knights who had come to kill him, learning too late of his flight, and fearing the wrath of the queen, and for their own lives, took council, and determined to put the corpse of the above mentioned porter into a coffin and bury it at Gloucester as if it had been the body of the king. First of all they cut out the heart, and cunningly presented it to Queen Isabella, and made her believe it was her husband's.

"Your father, however, when he got out of Berkeley Castle, fled forthwith with a companion to the Castle of Corfe, where the keeper Thomas received him without the knowledge of his lord, who was John Maltravers, and there he remained concealed for the space of a year and a half. At length, hearing how the Earl of Kent had been beheaded for asserting that he was not dead, your father and his companion, by the wish and advice of Thomas, embarked on a ship and sailed for Ireland, where they lived nine months. Fearing, however, to be recognized, your father at last determined to dress himself in a hermit's dress, and thus passed through England, and having reached the port of Sandwich crossed from thence over to Sluys. From thence he travelled through Normandy, and from thence he crossed through Langue-doc, until he reached Avignon, where, slipping a florin into the hands of a pontifical servant, he got a letter consigned to the Pope, John XXII.

"His Holiness having summoned your father into his presence, secretly, but honourably, lodged him for fifteen days; at the expiration of this time, after various projects and considerations, he went to Paris, and from Paris to Brabant, and from Brabant to Cologne, on a pilgrimage to the tomb of the three kings. On his return from Cologne he crossed through Germany, and thence into Lombardy. From Milan he went to a certain hermitage in the Castle of Cecima,\* belonging to the diocese of Pavia, and there he remained in strict seclusion for about two years, living a life of penitence, and praying God for us and other sinners.

"In testimony of the truth of all I have narrated to your lordship, these presents are stamped with my seal.

"Your devoted servant,

"MANUELE FIESCHI, Papal Notary."

J. THEODORE BENT.

43, Great Cumberland Place, W.

### THE ELECTRIC TELEGRAPH ANTICIPATED.

In Joseph Glanvill's most undeservedly forgotten *Scepsis Scientifica* occurs the following interesting passage:—

"That men should confer at very distant removes by an *extemporatory* intercourse, is another reputed *impossibility*; but yet there are some hints in Natural operations, that give us probability that it is feasible, and may be compassed without unwarrantable correspondence with the people of the Air. That a couple of needles equally touched by the same magnet, being set in two Dyals exactly proportion'd to each other, and circumscribed by

the Letters of the *Alphabet*, may effect this *Magnale*, hath considerable authorities to avouch it. The manner of it is thus represented. Let the friends that would communicate, take each a Dial: and having appointed a time for their Sympathetick conference, let one move his impregnate *Needle* to any letter in the Alphabet, and its affected fellow will precisely respect the same. So that would I know what my friend would acquaint me with; 'tis but observing the letters that are pointed at by my *Needle*, and in their order transcribing them from their *sympathizing Index*, as its motion direct's: and I may be assured that my friend described the same with his: and that the words on my paper, are of his inditing.....Now though this pretty contrivance possibly may not yet answer the expectation of inquisitive experiment; yet 'tis no despicable item, that by some other such way of *magnetick efficiency*, it may hereafter with success be attempted, when *Magical History* shall be enlarged by riper inspections: and 'tis not unlikely, but that present discoveries might be improved to the performance."—*Scepsis Scientifica*, pp. 149–50.

Though this passage is, of course, nonsense, it is exactly what one would expect a not very accurate observer to say of the ordinary Wheatstone telegraph; and one is tempted to ask, To what "present discoveries" does Glanvill refer? It appears to me certain that Glanvill borrowed his description from the lines in imitation of the style of Lucretius in the *Prousiones Academicæ* of Famiano Strada:—

"Magneti genus est lapidis mirabile, cui si  
Corpora ferri plura stylosve admoventis; inde  
Non modo vim, motumque trahent, quo semper ad  
Ursam,  
Quæ lucet vicina polo se vertere tentent:  
Verum etiam mira inter se ratione modoque  
Quotquot eum lapidem tetigerit styli, simul omnes  
Conspirare situm motumque videbis in unum,  
Ut si fortè ex his aliquis Romæ moveatur,  
Alter adhuc motum, quamvis sit dissitus longè  
Arcano se naturali fœdere vertat.  
Ergo age, si quid scire voles, qui distat, amicum,  
Ad quem nulla accedere possit epistola: sume  
Planum orbem patulumque notas elementaque prima  
Ordine, quo discunt pueri; describe per oras  
Extremas orbis: medioque repone jacentem,  
Qui tetigit magneta, stylum, ut versatilis inde  
Litterulam quamcumque velis, contingere possit.  
Hujus ad exemplum, simili fabricaveris orbem  
Margine descriptum, munitumque indice ferri,  
Ferri quod motum magnete accipit ab illo.  
Hunc orbem discessurus sibi portet amicus,  
Conveniatque prius, quo tempore, quelsive diebus  
Exploret, stylus an trepidet, quidve indice signet.  
His ita compositis, si clam cupis alloqui amicum,  
Quem procul à tete terrai destinet ora:  
Orbi adjuuge manum, ferrum versatile tracta.  
Hic disposita vides elementa in margine toto:  
Queis opus ad verba notis, hic dirige ferrum.  
Litterulasque, modo hanc, modo et illam cuspidè tange,  
Dum ferrum pereas iterumque iterumque rotando  
Componas singillatim sensa omnia mentis  
Mira fides. Longè qui distat cernit amicus  
Nullius impulsu trepidare volubile ferrum,  
Nunc huc, nunc illic discurrere: concisus hæret,  
Observatque styli ductum, sequiturque legendo  
Hinc atque hinc elementa, quibus in verba coactis  
Quid sit opus sentit, ferroque interprete discit.  
Quin etiam cum stare stylum videt, ipse vicissim

\* Cecima was originally dependent on the Bishop of Pavia, and was renowned for its strong position. To-day it is a commune in the Godiasco division.



Si quæ respondenda putet simili ratione  
Litterulis variè tactis, rescribit amico."

[For an English rendering of the greater part of the above, see "N. & Q.," 5th S. ii. 483.]

I have not been able to trace this idea beyond Strada, but it is difficult to believe that he evolved it out of his "inner consciousness." I do not remember anything like it in Pancirollus or Baptista Porta, or any of the "Alphabetarians" (as John Selden calls them), to whom one naturally turns for information on such points as this.

In the *Spectator*, No. 241 [see "N. & Q.," 5th S. i. 425], and also in the *Guardian*, Addison refers to the lines which I have quoted from Strada. In the *Spectator* he remarks:—

"If this invention should be revived or put in practice, I would propose that upon the lover's dial-plate there should be written not only the four and twenty letters, but several entire words which have always a place in passionate epistles, as flames, darts, die, languish, absence, Cupid, heart, eyes, hang, drown, and the like. This would very much abridge the lover's pains in this way of writing a letter, as it would enable him to express the most useful and significant words with a single touch of the needle."

Let our inventors look to it. I fear, however, that their efforts will meet with no greater success than attended the invention of logographic printing.

The word *magnale*, which Glanvill uses, is worth noting. The plural *magnalia* is common enough, but the singular I have met only in Glanvill. The latter is given in no dictionary, and Dr. Murray has received no instance of its occurrence except the one which I sent him.

PATRICK EDWARD DOVE.

[See "N. & Q.," 1st S. iv. 341; xi. 459; 2nd S. iv. 266, 318, 392, 461; vi. 265, 359, 422; viii. 503; xii. 166, 277; 3rd S. x. 106; 5th S. i. 425; ii. 483.]

CURIOUS EPITAPHS.—The following, which are in the parish church of St. Michael, Houghton-le-Spring, are, I think, quite worthy to stand by that of the real or fictitious "Lady O'Looney" (*ante*, p. 284):—

"In the middle Area near a Pew contiguous to the Pulpit | In the Parish Church of Houghton Le Spring and County of | Durham | lyes Interred the Body of ISABEL Wife of | FRANCIS BLAKE of Twisel in that County Esq<sup>r</sup> | To whom she bore seven Children three of which, | ELIZABETH, WILLIAM, and ANNE lye also there Interred | She was second Daughter of Samuel Acton of West Herrington | In the said Parish of Houghton Le Spring, Esq<sup>r</sup> | Descended of an Honourable and Ancient Family | After a tedious Indisposition, which she endured with | Wonderful Patience and Resignation throughout | She departed this life on the 25th of May 1741 | In the 31st Year of her Age | Her Form was lovely, yet lovely as it was | She still stood more eminently distinguish'd in Human Nature for the nobler Endowments of the mind | Her judgment was clear and piercing | In Consequence of which | Her words were few, well Chosen, and to the Purpose | Her Temper was Amazingly sweet and even | Her Deportment sedate, yet not uncheerful | She was truly Charitable, truly Pious, | In Remembrance

therefore | of so many excellent Qualities | And as a Token of Respect | And gratitude for the best of Wives | Her Husband erected this Marble | Sorrowing."

"Sacred | To the Memory of | SIR FRANCIS BLAKE | Of Twisel Castle in the Northern District of this County,\* Bart<sup>r</sup> | Who dep<sup>d</sup> this Life the 30th day of March, 1780 | In the seventy second year of his age | And whose Remains were deposited beside those of his beloved Wife | agreeably to his own Request | Equal in any Situation of Life | to the successful Display of his rare Abilities | His wise Ambition directed their Application wholly to Literary Pursuits | and to the Practice of those Duties which attach to and adorn a Private Station. | He was a very close and acute Reasoner, Sparing of Words | not through want of them, but from an Aversion to Redundancy, | as necessarily begetting Confusion of Ideas. | Steadfast in that Persuasion, he made it the Model | by which to mould his Discourse to the Perfection he aimed at | and he proved eminently successful. | His Conversation on all Occasions and on every Subject | being uniformly interesting, impressive, and appropriate | and in his Compositions of whatever kind, whether Epistolary or otherwise | Strong Sense and sound Judgment, Grace, Conciseness, and Perspicuity | A rare Combination Went Hand in Hand. | Indefatigable in his search after Knowledge | when Difficulties came in his Way, he assailed them Day and Night | till they fell before his persevering Spirit. | The Study in which he took most Delight, and chiefly excelled, was | MATHEMATICS. | And that he did really excel therein, his Publications, | Particularly those on FLUXIONS and CONIC SECTIONS | bear honourable Testimony. | There are also some valuable Papers of his in the | TRANSACTIONS of the ROYAL SOCIETY | of which Learned Body he became early in Life a conspicuous Member | This Monument | Is devoutly dedicated to his much loved and lamented | MEMORY | By his only surviving Son | FRANCIS BLAKE."

There are given monuments to others of the family at Norham, in which parish Twisel is situated, in a similar strain, but not quite so extravagant.

J. T. F.

Bp. Hatfield's Hall, Durham.

"ALL AND SOME."—Mr. Morris in his *Earthly Paradise*, vol. ii. pt. iii. p. 478, has the following lines:—

"Two hours after midnight *all and some*  
Unto the hall to wait his word should come."

Here the poet uses the phrase "all and some" in the sense of all collectively and each individually, or, as we might also say, one and all. The phrase is of common occurrence in Middle English, and undoubtedly had this meaning, but it also had, I believe, another, having nothing to do with individuality. I have not seen the point treated of anywhere, and therefore the results of my investigations may be of interest. I will first give a few instances of the phrase in its later use, such as may be fairly considered representative examples:—

"þe tale ys wrytyn *al and sum*  
In a boke of Vitas Patrum."

*Handlyng Synne*, 169.

\* That is, in "North Durham," north of Northumberland.

"Sir, we bene heare *all and some*."

*Chester Plays*, ii. 87.

"Synge we nowe, *alle and sum*,  
Ave rex gentis Anglorum."

*Songs and Carols*, ed. Wright, p. 73.

"In this wise thise lordes *alle and some*  
Been in the sonday to the cite come."

Chaucer, *Knight's Tale*, 1329.

"Hereof bearen witness *al and some*."

Lydgate, *Troy-book*, i. ch. v.

In these instances the meaning may be, and probably is, all collectively and individually, but the following quotations show us clearly that the phrase was used convertibly with, and was partly a corruption of, "in-same," A.-S. *ætsamne*, *ætsomme*, together:—

"Vppon holy poredays *per* on his nome

Heo weren i-gedered *alle i-some*

Vppon astude."

*Castell off Loue*, 1418.

"He cursede hem *þere ælsaume*."

*Handlyng Synne*, 9086.

"Litel and michel, *al and some*

Biment gii atte frome."

*Guy of Warwick*, p. 14.

"Whan they came owte *alle in same*."

*Wright's Chaste Wife*, 602.

"And ilk to folkis from Troy in *vayage cummyyn*,  
Or list appruþe they pepill *all and summyyn*."

Douglas, *Virgil*, bk. iv. p. 103, ed. 1710.

"[He] bade assemble in his halle,

In Pantheon *alle in-same*."

"Stacyons of Rome," in *Polit., Relig., and Love Poems*, ed. Furnivall, 792.

In the play of *The Sacrament*, l. 402, the phrase is broken up:—

"Whyle they were *alle together and sum*."

It would not be difficult to multiply examples, but the above will, I think, be sufficient to bear out my theory that "all and some" frequently represents "alle in same," that is, all together. The change from *in same* to *and some* was not a difficult one, and was, no doubt, greatly helped by the practical identity in meaning of the original and later forms of the phrase. In some cases the idea of number appears to be lost, and the phrase means simply altogether, as in the *Early English Miscellanies* (Warton Club), p. 3:—

"The flore schold be of argement,  
Clene sylver *alle and sum*."

I may mention a curious form of the phrase in Hardyng's *Chronicle*, ch. lxxxiii:—

"Tydynges came to Arthure hole and some  
That duke Mordred was kyng of all Britayn."

S. J. H.

A CURIOUS ILLUSTRATION.—In using Richardson's *Dictionary* it is impossible not to be struck with the singular manner in which illustrations of words are introduced that really have nothing to do with the matter in hand. One of the most whimsical is a quotation from Chaucer's (meaning Henrysoun's) *Testament of Creseide*, which con-

cludes with: "And in the night she listeth best *tapers*," i.e. and she is best pleased to appear in the night. This is given as a quotation in illustration of the sb. *taper*, explained to mean "a wax light."

WALTER W. SKEAT.

Cambridge.

ARTIFICIAL MEMORY.—In Pecock's *Repressor of over much Blaming of the Clergy* (A.D. 1449), pt. ii. ch. v. (Rolls Series, 1860, vol. i. p. 166), it is recorded:—

"If a marchant or eny other man hane myche nede forto bitthenke upon a certeine erand it is well allowid . . . that he . . . see sum seable rememoratyf signe . . . forto mynde and remembre him upon the same erand—that he make a ring of a rische and putte it on his fynger, or that he write sum seable cros or mark or carect with cole or chalk in the wal of his chaumbre or hal or that he hang up bfore his sizz sum hood or girdil or staf or sum other thing—or that he make a knot on his girdil or on his tipet as alle men wolen herto consente."

H. T. CROFTON.

Manchester.

FOREIGN PROVERBS.—It may be well to note that a good many proverbial sayings of various nations are collected in a rather unlikely place—the November number of the *Church Sunday School Magazine* (34, New Bridge Street, E.C.). The article is entitled "Proverbial Illustrations for Sunday Schools," by the Rev. James Long. The concluding paragraph is as follows:—

"*Punctuality and watching opportunity* (Eph. v. 16).—The Arabs say, 'Four things are not to be brought back: a word spoken, an arrow discharged, the divine decree, and past time.' The Telugus, 'When the dog comes a stone cannot be found; when the stone is found the dog does not come.' The Japanese, 'To cut a stick when the fight is over.' The Chinese, 'Lighting a fire when the breeze is blowing.' The Canarese, 'A word in season is good; out of it like a silk cloth torn.' The Arabs, 'To hammer cold iron.' The Talmud, 'While you have the shoes on your feet tread down the thorns.' The Bengalis, 'They fetch the salt after rice is eaten.' The Russians, 'Hurry is good only for catching flies.'"

J. R. THORNE.

A "CONSTABLE" IN CUSTODY OF A CHURCHWARDEN.—The following interesting note, from the *Athenæum*, Nov. 6, seems to me to be worthy of preservation in the pages of "N. & Q.":—

"A picture of Constable's has found its way into 'the custody' of a churchwarden. The following announcement, signed by the vicar and churchwarden, appeared on the doors of the parish church at Nayland a few days ago: 'The altarpiece of this church (having been pronounced by a competent authority to be suffering rapid deterioration from the damp) has been removed, and is at present in the custody of the churchwarden. Steps will shortly be taken with a view to its complete restoration.' The picture, says the *East Anglian Daily Times*, is highly prized and very valuable. It is one of the only two portraits painted by Constable; the subject is our Lord at the Last Supper. The picture was painted by this celebrated artist whilst staying with a friend at Nayland, in the year 1801. He presented it to the church, and it was placed over the communion table.



A reredos of Caen stone was placed in the chancel in 1869, and the painting was refixed in this. The picture is to be put in the hands of Mr. Grace, of London, to whom the task of restoring it has been entrusted. Constable's other example of portrait painting is in Bentham parish church."

CUTHBERT BEDE.

[Correspondence on the above subject should be addressed to the Editor of the *Athenæum*.]

PRINTERS' ERRORS.—It seems worth while to continue to notice these errors whenever they occur in standard works. One of the strangest I have met with is in the last volume of the *Annual Register*, that for 1879. At p. 373 the Byron monument is described. The sculptor, it is said, "has selected the same attitude in his seated figure of the poet as that to be seen in the portrait statue of Byron taken by *Thomas Walden*, when he was at Rome in 1817, and now belonging to the library of Trinity College, Cambridge." Of course "Thomas Walden" is a misprint for *Thorwaldsen*.

JAYDEE.

"FOG" AS A NOUN AND A VERB.—According to *Punch* of Nov. 3, the word *fog* is extensively used in the north-east Riding of Yorkshire for the aftermath or second crop of hay. This will probably be to many, as it was to me, a new adaptation of the word. There is, however, in the south of England a very common use of this noun as a verb, when it means to rot or fade away. Thus, a gardener speaks of his cuttings from bedding plants which have not taken root as having "fogged off." I have heard this from Hertfordshire to Sussex repeatedly. If other readers have noticed these variations it might be worth a note.

S. D.

"COMMONPLACE."—This expression seems to be an old one, but I know of no English use of it so old as Ninon de L'Enclos, who uses it (*lieu commun*) in one of her letters to the Marquis de Sévigné. Perhaps early quotations would be useful to Dr. Murray in the gigantic dictionary he is compiling.

JAMES HOOPER.

Denmark Hill, S.E.

THE CHADWICK ROMANCE.—The following, from the *Weekly Post* of October 23rd, will doubtless interest many of your readers:—

"A meeting of the Chadwick Association has just been held at Preston, about 400 members of the family attending. The establishment of this association forms one of the most singular romances that has ever come under public notice. The object of the association is to 'find the heir' to Sir Andrew Chadwick, Kt., who died in 1768. There is also a large Chadwick Association in America, the family being an old Lancashire stock, numbering some thousands. There has been considerable agitation and excitement respecting the 'real heir,' it being alleged that the present possessor of the vast estates is not the rightful man. So strong has this feeling grown that some of the members in America have spent hundreds of pounds in travelling about making

inquiries. Several Americans have come from America, and have been busy rooting up old records in Lancashire. The Americans a short time ago stated that they had the rightful heir in the person of a Cornelius Chadwick, but that gentleman surrendered his claims when he inspected the documents of some of the English families. Among the English Chadwicks an association or kind of company is being formed, and shares are being rapidly taken up. The English Association, it was announced at Preston, is agreed that the rightful heir is Mr. Edauf Chadwick, of Preston. They say his documents infallibly prove it, and they are taking up his claim."

J. COOPER MORLEY.

Liverpool.

BELL INSCRIPTIONS.—I have been studying bell-ringing, practical, scientific, and symbolic, and have been obliged to climb into bell towers in order to learn my self-imposed task. A few days ago I wanted to understand the "funeral toll" both for males and females, and examined the tenor bell of the peal hung in the tower of Rudington Church, near Nottingham. The inscription on the bell is:—

"Thomas Heederly made me 1763.

My sound it is

Man to call

To serve the Lord

Both great and small."

I can assure the readers of "N. & Q." that the study of bells is full of interest, and will repay well a month's study, or even more.

E. COBHAM BREWER.

"GIBRALTAR."—From a line by Prior it would seem that when Gibraltar was first taken by the English the name was pronounced *Gibraltár*, with the accent on the last syllable, and that gradually, as the place became Anglicized, the name became Anglicized also, and corrupted into its present form, *Gibraultrar*. Prior's poem is but poor stuff. It is entitled, *Ode to the Queen on the Glorious Success of Her Majesty's Arms, 1706*:—

"There in eternal characters engrav'd

Vigo, and Gibraltar, and Barcelone,

Their force destroy'd, their privileges sav'd,

Shall Anna's terrors and her mercies own."

J. DIXON.

SURREY FOLK-LORE.—It may not be generally known that November 13 is Kingston Fair day—Kingston-on-Thames, capital (with permission of Guildford and Croydon) of the county of Surrey, and possessor, whether those others like it or not, of the crowning stone of Wessex kings. And from whatever quarter the wind blows on Kingston Fair day, from that quarter will it chiefly blow during the coming winter in the parts of Surrey. Now, on the 13th of this instant November, 1880, there was a strong south-westerly wind in Surrey. "Don't you see the wind?" said an old dame to me on that day. "She's a-blowing hard from the sou'-west, and whatever she is this day she'll stick

to all the winter. Wasn't it north-east last Kingston Fair day?" added my instructor, "and didn't we have it north-east and a cold winter? But now we shall have a wet un." Q.E.D.

A. J. M.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**DERBYSHIRE PRINTING.**—The earliest specimen of the Derby press in my possession is the *Derby Post Man*, No. 10, Feb. 2, 1720, printed by Samuel Hodgkinson, "near St. Warburgh's Church." This, failing an earlier reference, gives the date 1719 as that of the commencement of printing in this borough. The imprint states that Hodgkinson printed "all manner of Books." I shall be most thankful to readers of "N. & Q." who can and will furnish me with references to any books, papers, or bills, printed in Derby about this time; also for specimens of a newspaper (printed in Derby, circa 1738) entitled the *Derbyshire Journal*, or of any Derbyshire newspapers printed between 1732 (the date of establishment of the *Derby Mercury*) and the close of the eighteenth century. The earliest book printed by Samuel Hodgkinson that I have seen is an edition of Houghton's *The Compleat Miner*, Derby, 1729, 12mo. I am not particularly concerned with the chap-books printed without date by the Drewrys. The chronology of Derbyshire typography is the chief object of my present query.

ALFRED WALLIS.

Derby.

**THE GREATEST SPEED TRAVELLED BY MAN?**—In a back number of the *Illustrated London News* (for Aug. 10, 1844) the following paragraph occurs:

"On the above day [Aug. 6, 1844] also were performed some wonders of railway travelling. The journey from Slough to the Paddington terminus was accomplished in less time than the distance had ever previously been traversed by a special passenger train on the Great Western line. The eighteen miles and a quarter only occupied fifteen minutes and ten seconds."

Two columns further on, also, we read that on the same occasion, viz., that of the birth of the Duke of Edinburgh, the trains conveying her Majesty's Ministers came down to Slough in eighteen and seventeen and a half minutes respectively. If allowance be made for the shortness of the journey, and the great proportion of time therefore relatively consumed in getting up and reducing speed,\* it would be difficult to find an instance of greater rapidity than the first instance quoted, even in the

\* This is a more gradual operation with a broad than with a narrow gauge engine. Moreover, at the period mentioned the amount of brake power to the train would probably have been scanty.

trials of speed by Brunel. Has any reader of "N. & Q." note of any higher speed travelled by man? B. J.

**THE BAGPIPE IN LINCOLNSHIRE.**—Is there any part of Lincolnshire where that grand instrument—so discordant to uneducated ears—the bagpipe, is yet to be heard? Compare Shakespeare:—

"*Falstaff*. I am as melancholy as a gib cat, or a lugg'd bear.

"*Prince*. Or an old lion; or a lover's lute.

"*Falstaff*. Yea, or the drone of a Lincolnshire bagpipe."

1 *Hen. IV.*, I. ii.

EDMUND WATERTON.

**ELIZABETH TEFT, OF LINCOLN.**—What is known of this lady? The inquiry is prompted by the perusal of a somewhat uncommon and rather amusing volume of verse, entitled

"*Orinthia's Miscellanies: or, a Compleat Collection of Poems, never before Published.* By Elizabeth Teft of Lincoln.

"Go, Infant Offspring of my pregnant Brains,

Intreat the Britons with poetick Strains,

With Humble Silver to Reward my Pains.

Say, to Oblige them was my sole Intent,

And Three and Six-pence may be much worse spent.

London, printed in the Year MDCCLVII."

The style of the "simple Virgin's Muse" (to use her own term) is tolerably well indicated by the lines on her title-page. W. E. B.

**"BULLION'S DAY."**—In some notes on July weather lore in the *Gentleman's Magazine* (July, 1869, p. 249) is the following:—

"And on the fourth, say the Scotchmen,—

'Bullion's day gif ye be fair,

For forty days there 'll be nae mair.'"

The writer pertinently asks, "No more what—rain or fine?" Can any one supply the answer? Why is the fourth of July called "Bullion's day"? GEO. L. APPERSON.

Wimbledon.

**IRISH METCALFE FAMILY.**—Any information that can be given respecting this family is requested, especially of the branch that settled in Ireland about 1690. It was founded by Theophilus Metcalfe, who is described as "bred to the law." He is supposed to have gone to Ireland with William III.'s army, having, it is said, been secretary to Citters, the Dutch ambassador. Did he receive a grant of forfeited land, and, if so, where? A. B.

Eton Villa, Ascot.

**THE REGISTERS OF ST. BENET FINK.**—When the church of St. Benet Fink was pulled down in 1844 to what place were the registers transferred, and where are they to be found? J. R. B.

**A MEZZOTINT, 1771, W. DICKINSON, FECIT.**—Will some one identify the above? A tall actress performing in some tragedy, a shawl over her right arm; handle of sword between left arm and waist;



two children on her left, one clinging to her dress, crying, whilst another, a little apart, has an expression of fear and astonishment. W. R.

SILVER MARKS.—A candlestick, apparently silver, has the following marks: "H. & L." (maker's mark); a fleur-de-lis; an old English capital G; an old English small p; and a crown. What marks are these? PERSIS.

LADY LUCY WENTWORTH, deceased Nov. 23, 1651.—She was wife of Thomas, Earl of Cleveland, and was buried at Toddington, co. Bedford. Who were her parents, and which Earl Thomas did she marry? I can find no mention of her in any work of reference. F. A. BLAYDES.

Tilsworth, Leighton Buzzard.

ETIENNE DOLET, THE MARTYR OF THE RENAISSANCE.—The reviewer of this biography in the *Pall Mall Gazette* of the 8th inst. states that "he was hanged for blasphemy and Atheism apparently." It is recorded, however, in Cooper's *Biographical Dictionary*, 1873, that he "was burnt at Paris as an Atheist." Was Etienne Dolet hanged or burned? H. G. H.

Freegrove Road, N.

LORD BALMERINO'S VAULT AT HOLYROOD.—Will anybody tell me where this was situated? One of my ancestors was buried "in Lord Balmerino's burial-place in Holyrood House Chapel, November, 1739." The custodian could not point out the spot. SCOTUS.

REGIMENTS WHICH WENT THROUGH THE INDIAN MUTINY.—What regiment, or part of one, was engaged in the hottest part of the Indian Mutiny, and fought from its outbreak to its suppression? I also wish to know of one which fought under Havelock or one which was shut up in Lucknow. I should feel obliged if any correspondent replying to the above would give in addition the constitution of the regiment or regiments mentioned, with a list of the engagements in which they fought. H. P.

[See Sir John Kaye's *History of the Sepoy War* and Col. Malleon's *History of the Indian Mutiny*; of the latter the last volume has just been published.]

LORING FAMILY.—I am anxious to obtain some information about this ancient and (?) now extinct family, which was formerly seated at Chalgrave, Beds. The first of the family that I have come across is Sir Peter Loring, *viz.*, 1250. Sir Nele Loring was one of the first of those created K.G. on the institution of that order, and occupied the twentieth stall. The latest mention of the name I have seen is Loring, Hy. Nele, B.A. of Exet. 1833, M.A. 1837. As far as I am aware there is no printed pedigree of the family, and the MS. ones are very meagre. I shall be thankful for any

information, for the purpose of constructing a pedigree. F. A. BLAYDES.

Tilsworth, Leighton Buzzard.

[See current *Navy List* and Burke's *Peerage* for accounts of Admiral Sir William Loring, K.C.B., K.Medj., son of Admiral Sir John Wentworth Loring, K.C.B., K.C.H.]

NUMISMATIC.—Coin. Obv.: legend, "Frid. Alex. C.W.D.R. et I.C.C.W.D."; field, bust in profile to right in armour; M.M., D. under bust. Rev.: legend, "Providentia Dyce"; field, arms in an ornamented shield crowned; "17—55" on either side of shield; ex. "30"; M.M., Q-F under date; edge plain. To whom does this coin belong, and what are the titles when extended?

W. STAVENHAGEN JONES.

79, Carlton Hill, N.W.

"PROFIT AND PLEASURE UNITED; OR, THE HUSBANDMAN'S MAGAZINE," 1704, 18mo.—I am anxious to examine this book or obtain a full copy of the title-page, and any one who will kindly inform me where a copy may be found will greatly oblige. S. P. P.

Downshire Hill House, N.W.

"IN A BROWN STUDY."—Is the origin of this phrase known? In R. Greene's *Menaphon*, 1589, p. 24 (edition by Arber, 1880), occurs the following passage: "Menaphon in this *browne studie*, calling to minde certaine Aphorismes," &c. I have no doubt that the expression is much older.

F. C. BIRKBECK TERRY.

Cardiff.

PHILLIPS, PUBLISHERS.—Was there a relationship between Sir Richard Phillips, the well-known publisher of the early part of the present century, and Josiah Phillips, who was in 1832 convicted of a libel on the Duke of Cumberland, published in *The Authentic Records of the Court of England for the Last Seventy Years*, but "who avoided punishment by forfeiting his bail and flying the country"? P. P. T.

P.S.—Since writing the above, I have seen, in a note by MR. RULE, Sir Richard Phillips described as "*alias* Sir Philip Richards." Query, Was this so?

FRANCESCO BARTOLOZZI, ENGRAVER.—I ask for information as to his family, date of death, and where he is buried; also, as to any accounts of his life in English, Italian, or Portuguese. Was a Francesco Bartolozzi (who wrote several scientific works, published at Milan between 1778 and 1803) a relative of Francesco Bartolozzi, the engraver?

A. W. TIER.

20, Notting Hill Square, W.

ALBERT SMITH'S "ENGINEER'S STORY."—Has this story ever been published? J. W. T.

## AUTHORS OF BOOKS WANTED.—

*Anonymous*; or, *Ten Centuries of Observations on Various Authors and Subjects*, compiled by a late very learned and reverend Divine, and faithfully published from the original MS. London, 1809.

ALEX. FERGUSSON, Lieut.-Col.

*Horæ Subsecivæ: Observations and Discourses.* London, 1620.

*Letter to a Young Clergyman on Fashionable Amusements, with his Reply.* Dublin, 1808.

*Memorial of the Conversion of Jean Livingston, Lady Wariston, with an Account of Her Carriage at Her Execution, July, 1600.* Edinburgh, 1827. ABHBA.

*The Amatory Works of Tom Shuffleton, of the Middle Temple.* The dedication is to Lord Byron, and is dated Dublin, 1815. J. G. C.

## AUTHORS OF QUOTATIONS WANTED.—

"Books must for one of these four ends conduce,

For wisdom, piety, delight, or use."

C. E. SMITH.

"For a believing heart is gone from me."

"Thine, stranger, is life's last and heaviest loss."

Where shall I find the poem (by Miss Frances Browne) from which the above lines are taken?

HERMENTRUDE.

"Customs curtsy to great persons." M.A., Oxon.

## Replies.

"THE LAND O' THE LEAL."

(6th S. i. 18, 137; ii. 51, 116, 350.)

The history of words is always interesting, being, in fact, the history of the thoughts and ideas represented by them. It is, therefore, desirable that in dealing with any question of this kind we should struggle out of the vague and misty atmosphere of guesswork, and reach, if we can, the solid ground of history and fact. This, it appears to me, has been rather neglected in the present correspondence; I propose, therefore, to offer a few observations.

*Leal* or *leil*, in the Scottish dialect, is of course the same word as the English *loyal*, derived from Fr. *loyal*, in the Norman dialect *leal*. Its original signification was faithfulness to the law. From this its meaning naturally expanded into that of truth, honesty, and sincerity in all the relations of life. In these senses only is it quoted by Jamieson in his *Scottish Dictionary*. Your correspondent M. P. quotes, as if from Jamieson, "*Land o' the leal*, the state of the blessed (old song)." Such passage does not exist in Jamieson's work. The application of the term to "those who through faith and patience have inherited the promises" is very natural, and is introduced with touching effect in Lady Nairn's song; but its extension to the country of Scotland as *par excellence* the land of the loyal and true appears to me to be as unfounded in point of usage as it would be arrogant in its exclusive application. MR. REID (*ante*, p. 117) says, "It is a fact that for more than a

hundred years the Scotch, especially abroad, have been in the habit of alluding to their country as the 'land o' the leal.'" M. P. (p. 350) re-echoes, or rather accepts, this statement; but where is the proof? Can this application be produced in any document, publication, or song within the hundred years referred to? The only evidence is that given by M. P. (6th S. i. 138) from an Indian journalist, who seems to have been unmercifully quizzed for his use of the term "land o' the leal" applied to Scotland. Mr. Gladstone unwittingly, on one occasion, made the same mistake, for which he afterwards apologized.

The usual meaning of *leal* in the Scottish vernacular is honest, true. So in King James's *Gaberbunzie Man* we read:—

"She danced her lane, cry'd, Praise be blest!

I hae lodged a *leal* poor man."

Also in Burns's *Hallowe'en*:—

"Their faces blythe, fu' sweetly kythe,

Hearts *leal* an' warm an' kind."

M. P. says (6th S. i. 138) that *leal* "corresponds exactly in significance with the old word *deutsche*, which the Germans are so proud of applying to themselves and their land." There is here a strange misapprehension. M. P. might as well have said that *leal* corresponds exactly with the word *English*, which our own countrymen are so proud of applying to themselves and their land. We consider England as chief among the nations, and the embodiment of all that is good and great; so do the Germans with their fatherland; but that by no means implies that *leal* and *English* "correspond exactly in significance."

*Deutsch* is simply the native name by which the Germans have always called themselves. *Germania* was the Latin name of the country, from what source derived is uncertain. *Teut* or *Diot*, in the High and Low German dialects, respectively, meant originally the earth or land, and *Diut-isc*, modern *Deutsch*, signified "earthborn," *αὐτόχθονος*. So the ancient Britons call themselves *Cymry*, which has much the same meaning.

How *Deutsch* can be considered obsolete I cannot understand, for there is no word in more general use, but always with the primary signification of nationality, and its secondary application is to those virtues on which the nation particularly prides itself. In this respect there is no parallel between *leal* or *loyal* and *deutsch*. They start from different primary meanings and derive their expressiveness from different associations.

Accuracy in thought is closely connected with accuracy in words. This must be my apology for offering the above remarks. J. A. PICTON.

Sandyknowe, Wavertree.

"INVENI PORTUM," &c. (6th S. i. 494; ii. 1—There can be no doubt, as MR. BUCKLEY sta



that the lines commencing thus occur in Pannonius, and are the translation of an epigram from the Greek Anthology. But the curious circumstance is that they subsequently occur almost exactly the same among Sir Thomas More's *Epigrams*, with the variations by William Lilly. This has led to an uncertainty as to their first authorship. For example, Dr. Wellesley inserts them as More's in his *Anthology*. It is very probably the case that Sir T. More unconsciously reproduced them in his own translation, having forgotten that he had seen them before, or perhaps he sought to improve the previous version. An inquiry was made for the author of the lines in the *Guardian* of March 17, 1880, p. 364, which was followed by various replies (March 24, p. 397; April 7, p. 461; April 14, p. 493), in which the explanation as above was not noticed, but in which the uncertainty was shown, while they were properly assigned to Pannonius.

Another Greek epigram was translated by Pannonius (Lib. i. Ep. 158, tom. i. p. 520, Traj. ad Rh., 1784):—

Γῆς ἐπέβην γυνὸς, γυνόσθ' ὑπὸ γαίαν ἀπειμι.

Καὶ τί μάτην μοχθῶ, γυνὸν ὁρῶν τὸ τέλος;

Palladius, *Anth. Grec.*, i. 13 (Francof., 1600),

—which in turn appears in the collection of More and Lilly. The translations of the three are as follows.

*Pannonius.*

"Nudus humum scandi, nudus terræ ima subibo.  
Quid frustra afflictor, nuda suprema videns?"

*Lilly.*

"Ingredior nudus terram, egredior quoque nudus.  
Quid frustra studeo, funera nuda videns?"

*More.*

"Nudus ut in terram veni, sic nudus abibo.  
Quid frustra sudo, funera nuda videns?"

The resemblance in these is not so close. The ascription of the first lines to Prudentius is due to Burton, in the *Anatomy of Melancholy*:—

"And now as a myred horse that struggles at first with all his might and maine to get out, but when he sees no remedy, that all his beating will not serve, lies still, I have laboured in vaine, rest satisfied, and if I may usurp that of Prudentius.....

'Mine haven's found, fortune and hope adue,  
Mock others now for I have done with you.'"

He also states that they occur as an epitaph on the tomb of a Florentine in Rome (pt. ii. sect. 3, memb. 6). Will any one state the date of the tomb?

ED. MARSHALL.

Sandford St. Martin Manor.

THE RABBINICAL WORD=TYPE-CUTTER (6th S. ii. 106).—The twofold query which has been proposed to your readers for replies, namely, when the line

חוק ונתחוק המחוקק לא יזק

was first appended (not introduced) to the Second

Book of Chronicles, and what was intended by it, is only capable of partial solution. I apprehend that very few of your readers will venture to fix a date as to "when this line was introduced" (*sic*). All that the most ingenious of your readers will dare to conjecture on that head will probably be that the first two words of the line, viz., חוק ונתחוק, were appended to certain books of the Hebrew Scriptures by some early compiler and transcriber, probably by Ezra himself; whilst the last three words of the line, viz., המחוקק לא יזק,

were most probably added by the hand of some late transcriber to the Second Book of Chronicles, by way of questionable rhyme and problematic reason. Some subsequent transcribers did not scruple to discard altogether the last three words.

There is no difficulty, however, in replying to the second part of the query, "What is intended by it?" I render the line, as it stands in some editions of the Hebrew Old Testament, as follows:

"Vigorously let us reciprocally strengthen each other."

"The issuer of the decree shall experience no damage."

The first line of my version is a literal translation of the first two words of the Hebrew line in question. It is an adaptation of Joab's memorable and spirited address to his brother Abishai and to the army under his command (2 Sam. x. 12). Those two words are shouted out by the whole congregation, in numerous synagogues, on such Saturdays as the respective books of the Pentateuch are concluded in the course of the annual lectionary, according to the synagogue-liturgical arrangement.\* The second line of my version is a literal translation of the last three words of the Hebrew line in question, which were added at a late period by some whimsical transcriber who considered rhyming was his *forte*. Those three words are utterly ignored in the synagogue periodical ejaculations, and justly so. They are decidedly *mal à propos*, whether as rhyme or reason. One thing is certain, that the word המחוקק has nothing whatever to

do with the supposed Rabbinical word for *typographus*. The invention of the art of printing was unknown to the writers of the Talmud. The meaning which the unknown author of the triple sentence attached to that word is that which Jacob (Gen. xlix. 10), Balaam (Num. xxi. 18), Isaiah (xxxiii. 22), and other Old Testament writers and orators attached to it. The word may have suggested itself to the transcriber either by Joab's battle cry, already alluded to, or by Cyrus's edict, with which the Second Book of Chronicles closes. A similar accommodation, by a certain transcriber,

\* The readers of "N. & Q." will find some interesting information on the synagogue lectionary in the volume of the *Hebrew Christian Witness* for 1872.

will be found in a Hebrew distich at the end of the Hebrew Pentateuch :—

נשלמו חמשה חומשי תורה  
תהלה לאל גדול ונורא

"Completed are the five pentateuchal portions of the Law :

Praise be to God the Great and Revered."

The couplet was evidently suggested by the wording of the last three verses of the Book of Deuteronomy.

MOSES MARGOLIOUTH.

Little Linford Vicarage, Newport Pagnell.

"PARTY" FOR "PERSON" (6th S. ii. 184, 274).

—I am able to give instances of this form many years before those quoted by MR. BATES :—

"And by these thynges it came to passe, that as well the Doctours with whom he disputed, as also y<sup>e</sup> parties that stood round about and wer witnesses of the same disputacion, were verai muche astounded."—*Paraphrase of Erasmus*, 1548, Luke, l. 26.

"For like as the com'on sorte of men, is at the firste beginning by the onely seeying of the beautie of ones bodye, enflamed and sette on fyre, to beare his good wille to the *partie*, and shortely after, whan by keypyng compaignie and by talking with the same *partie*, the good qualities of a more beautifull mynde and solle, lying in his beautifull bodie, are once thoroughly perceuyed, thei begin more truely and also more ardently to be in loue with the thyng that thei see not, then with y<sup>e</sup> thyng that thei see."—*Id.*, f. 27 verso.

R. R.

Boston, Lincolnshire.

MR. BATES is quite right in saying that, however vulgar the use of the word *party* in the sense of an individual now may be, it certainly is not a modern vulgarism, but has the authority of long use in its favour. But your correspondent is mistaken when he says that this use was novel in 1589, and hardly to be found in older writers. Here is an instance exactly a century older. Caxton, in his *Fayt of Armes*, 1489, pt. iv. ch. x. p. 257, speaks of "the *party* playntyf, that is to saye, he that calleth that other, whiche is *party* deffendaunt." Another very good instance occurs in the *Fardle of Facions*, 1555, pt. ii. ch. i. p. 113, where the author, speaking of the Arabs, says :—

"When thei wille make any solempe promise, cotenaunte, or league, the two *parties* comyng together, bryng with them a thirde, who standyng in the middes betwixe them bothe, draweth bloud of eche of them, in the palme of the hand, along vnder the rote of the finger, with a sharpe stone."

I have no doubt this use of *party* is older even than Caxton, though I know of no earlier instance than that I have given above.

S. J. H.

"PARSON" : "PERSON" (6th S. ii. 281).—In the *Paraphrase of Erasmus*, 1548, *parson*, *person*, and *party* appear to have exactly the same meaning, of which the following examples may be thought sufficient :—

"For openly ye do preache that we slewe hym, whiche thyng we can not denye. Ye publishe also that the selfe

same *parson* was good and holye and wel with god approved, and in hys name ye worke miracles."—*Actes of the Apostles*, f. 22.

"Ignoraunt was he not, that prophesies laye sumtymes after suche a sort so doubtfull, that what seemed to be spoken of this *parson* or that, after the historical sence, oftentymes myghte after a more priuey or mysticall sence, pertayne to another."—*Id.*, f. 33.

"Than Philip.....expounded to hym briefly the pryncypal poyntes of the gospel, that is to saye, that thys *person*, whom the prophete spake of, was the son of God."—*Id.*, f. 33.

R. R.

Boston, Lincolnshire.

MR. PICTON is strangely at fault in asserting that the earliest appearance of *person* in the sense of *parson* is to be found in Robert of Gloucester. There undoubtedly was a certain John, described as "*Persona* de Swinesheved" (co. Lincoln), who paid half a mark into the treasury in the third year of King John (Rot. Canc. and 3 Jo., *Record Com.*, 1833, p. 183); and there certainly was another John, who is described as "*Persona* in capella Sancti Petri in Kotes" (co. Camb.), four years before, viz., in 10 Ric. I. (Pedes Finium, 1195-1214, *Record Com.*, 1835, p. 269). The objection to the derivation of the word from *persōnare* is fatal—"jusqu'à preuve meilleure," as Littré puts it—inasmuch as the *o* in *persōna* is long, and in *persōnare* is short. It is pretty clear from the passages quoted in Ducange that *persona* was an importation into the mediæval Latin, and probably never came to us through the Latin at all. If this be so, to derive it from any Latin original is to put the cart before the horse.

AUGUSTUS JESSOPP.

I wish to make a note that many of the points in MR. PICTON's excellent article on these words have been already published in my *Etymological Dictionary*. I there state that the sense *parson* for *persona* occurs in Low Latin; I quote the same passage from Ducange; I reject Blackstone's unwarrantable talk whilst accepting the etymology; I give a much earlier quotation for the sense of "person," viz., from the *Ancrer Riwele*, p. 216 (which I regret to say is a misprint for p. 316); and I explain that it cannot be from *parochianus*. There is no particular difficulty, if only the word be hunted up in French and Low Latin rather than in English. But it seems to me worth while to add that the double pronunciation, *parson* and *person*, is due to that singular habit of English whereby *er* is frequently pronounced *ar*, as in the well-known examples *serjeant*, *clerk*, *Derby*, *Hertford*, *Farncombe* (meaning *Fern-combe*), and in the vulgar *sartenly* for *certainly*, *sarvant* for *servant*, &c.

WALTER W. SKEAT.

Cambridge.

Is it not the fact that the above appellation is limited to a rector? An interesting inscription in the churchyard of Rottingdean, dated 1619,



commemorates "Wi. Savage, Vicar of this place & Parson of Ovingden." The latter is a rectory.  
VERNA.

"BULRUSH" (6th S. ii. 147, 271, 315).—DR. MACKAY'S extract, that "will suffice to answer the inquiry of MR. MAYHEW," appears to me to be of a somewhat startling nature. I am base Saxon enough to challenge the soundness of his conclusions. Can he give any authority for stating that "the name *bull* was adopted by the Anglo-Saxons from the Celtic in the infancy of the English language," or that "the Teutonic *ochs* in after time was enlarged to *bullocks*" (he does not say *bullock*), "half Celtic, half Saxon, fine large oxen"? Surely this is pure imagination. The word *bull* is, I believe, not found in Anglo-Saxon. The earliest reference for the use of it as given by Prof. Skeat is from the *Ormulum*, l. 990:—

"And te33re lac was *bule* and lamb."

The word, however, is not found merely in English; cp. G. *bulle*, Icel. *boli*, Du. *bul*, Sw. *bulle*, &c. Can DR. MACKAY prove that these words are all derived from his Celtic *buile*? I much doubt his being able to do so. Again, *bullock* is evidently an English word and a diminutive. It appears in Bosworth's *A.-S. Dict.* as *bulluca*, a calf, a young bull, &c. Whether the words are cognate with A.-S. *bellan*, *bulgian*, G. *bellen*, to bellow, it is difficult to decide. The idea attached to the word *bully* would, however, lead to such a conclusion, as *bully* evidently means primarily a noisy, boisterous fellow, whatever may be its better meaning afterwards. Mr. Wedgwood gives as Platt Deutsch *buller-brook*, &c., a noisy, blustering fellow. *Bull's-eyes*=sweetmeats must be bull's-eyes made of sugar, and so called from their size. The idea of deriving *bull's-eyes*, thus used, from Celtic *buile-suig* is to me ludicrous in the extreme. If such were the derivation of the word, why should the word not appear as *bull-suck*? *Suck* is a common English word without "the elision of the guttural, of which the English language is intolerant." I have heard boys call a veritable *bull's-eye* a good suck, intelligible English enough. Are we indebted to Celtic for *Bonaparte's ribs* and *cure-all*, names for sweetmeats which once delighted childhood? Again, surely *bull's-eye* for the centre of a target, *bull's-eye lantern*, and *œil de bœuf*, an oval window, have nothing to do with Celtic *buile*.

Can DR. MACKAY explain *ox* in *ox-eye*, *ox-lip*, names of flowers, or *bull-jumping*, North Yorkshire name for the globe flower (*Trollius Europæus*), *bull-fronts*, tufts of coarse grass left not eaten in a pasture? Has not your correspondent made a mistake with reference to *bull-beggar*? I have always understood the word to mean a bugbear, hobgoblin, &c.; cf. Du. *bullebak*.

F. C. BIRKBECK TERRY.

"TO GIVE HOLY BREAD" (6th S. ii. 308).—The reference in the passage here quoted is not to the holy Eucharist given as viaticum, but to the Eulogia, or holy bread. This was ordinary leavened bread, blessed by the priest after mass and given to the people. This holy bread was frequently, in early times at least, carried home by those who received it, and I have seen no reason for believing that this did not continue to be the practice until the blessing of holy bread ceased in this country in the sixteenth century. In Mr. J. M. Ludlow's *Epics of the Middle Ages*, in the narrative of the battle of Arleschans, your correspondent will find an account of a dying person who had given to him in his agony some blessed bread which William of Orange carried with him in his wallet (ii. 217). This instance is from a romance, but it no doubt shadows forth to us accurately enough the practice of the time when it was written.

For notices of holy bread see Beyerlinck, *Mag. Speculum Vitæ Humane*, i. 405; Beda, *Vita S. Cuthberti*, cap. xxxi.; Wilkins, *Concilia*, i. 579; Foxe, *Acts and Monuments*, ed. 1861, vii. 461; Heylin, *Ecclesia Restaurata*, i. 176 (Eccl. Hist. Soc. ed.); Peacock, *English Church Furniture*, 86; Raine, *North Durham*, 268; Raine, *Fasti Ebor.*, i. 394; North, *St. Martin's Leicester*, 105; Rock, *Church of our Fathers*, i. 135.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

"FIGARO" (6th S. ii. 368).—The earliest edition of *La Folle Journée* is undoubtedly the spurious one published at Amsterdam, as in the two next, printed at Berne and in Paris, there is an "Avis de l'Éditeur," complaining of this edition printed from a "manuscrit plein de lacunes, de contre-sens, et d'absurdités." There is a copy of it in the British Museum. The next edition is that printed at Berne without name of printer or place of printing. There is a list of errata at the end, which proves it to be earlier than the Paris edition, in which these errata are corrected. There is a copy of what I believe to be this edition in the British Museum, but with a bastard title, "*Œuvres Complètes de M. de Beaumarchais, Tome Cinquième, contenant son Théâtre*." This bastard title is very puzzling, as there was certainly no edition of his works at that date. The next edition is that published at Paris with the imprint, "Au Palais Royal chez Ruault Libraire près le Théâtre, No. 216." I have got a copy of this edition. The early copies do not contain the plates. I do not know anything about the edition which J. H. I mentions. Paris, however, doubtless had its Curlls and Hills.

F. G.

There is an apparent contradiction between Brunet and Gay as to which is the first edition of *Le Mariage de Figaro*. In the *Manuel du Libraire: Supplément*, 1878-80, the former says of

"*La Folle Journée, ou le Mariage de Figaro*. Comédie en cinq actes, en prose, par M. de Beaumarchais. Au Palais-Royal, chez Ruault, 1785 (Paris, impr. de Ph. D. Pierres), in-8." :—

"C'est la véritable édition originale; l'édit. de la Société Typogr. (Kehl, 1785), avec les jolies figures de St. Quentin, n'en est que la réimpression; mais la première vaut cent sous et la seconde se vend de 50 à 60 francs."

Gay, on the contrary, in his *Bibliographie*, &c., Turin, 1871, speaks of the edition printed by the Société Littéraire Typographique as the first. He also mentions two forgeries, described respectively as "*La Folle Journée, ou les Noces de Figaro*. Com. en 3 a. et en prose, par de Beaumarchais. Paris, V. Duchesne (probablement Hollande), 1784, in-8," and "*Le Mariage de Figaro*. Com. en 3 a. et en pr., par Fr. Vernes. Paris (Genève), 1784, in-8." Both these editions in three acts are *supercheries*. No mention is made of the other edition of 1785 to which J. H. I. refers. I have what I suppose to be the same edition in a collection of early editions of Beaumarchais. The title-page conforms to that J. H. I. supplies, but gives also the price, "36 sols." J. KNIGHT.

"FAIRATION" (6th S. ii. 307).—HERMENTRUDE is scarcely accurate in calling the horrible hybrid *fairation* a new word, inasmuch as it is a vulgarism which is frequently heard in the conversation of the lower class in Lancashire, and may often be found appended to letters in local newspapers as the *nom de plume* of some writer who appeals to an Englishman's traditional love of fair play. I am not aware of any other similar word compounded of an English adjective and the Latin derivative suffix *-ation*, and venture to throw out a suggestion as to its origin. Is it not possible that the word may have been evolved from the conjunction of the words *fair ration*, a just share or proportion? NICOLAI C. SCHOU, Jun.

Stretford.

Let me add a note to state that HERMENTRUDE has not discovered a new word in *fairation*, as it has certainly been in use in Essex for half a century; how much longer I cannot say. The earliest use of it that I can remember was in my school days, when, in the division of each other's good things "for the tooth," if a boy was left out he would cry out, "*Fairation*," as a reminder that he wished for a share in the spoil. The word is still used by labourers who, in making contracts for piece work, when indisposed to accept the price offered, will advance the price, or add a perquisite and consider "that's *fairation*." The word is also used by artisans and mechanics, and is considered the equivalent of justice and mutual advantage—fair and equal on both sides between man and man. J. W. SAVILL, F.R.H.S.

Dunmow, Essex.

This word, which struck your delightful correspondent HERMENTRUDE, has been familiar to me since boyhood. At school, when a cake had to be cut, we cried out for *fairation*, otherwise equal shares. I always supposed it to be a contraction of *fair rations*. It was always used as a call for fair dealing with a sort of implication that such was not certain to be encountered.

J. KNIGHT.

There is nothing new under the sun. HERMENTRUDE's new word I have often heard in the neighbourhood of Oswestry. I remember, five-and-thirty years ago, an old gentleman fond of whist and "the rigour of the game," who, when any of the party were too suggestive, would cry out, "That's not *fairation*."

A. R.

Croeswylan, Oswestry.

PROF. WILSON'S "THE EAGLE'S NEST" (6th S. i. 475; ii. 91, 174, 238).—It will perhaps interest some of those who noticed the query and answers on this subject some few months ago to learn that the last picture in oil executed by the late George Cruikshank was taken from this story. The painter has depicted the scene on a rocky ledge of the Lanark hills, overlooking the Clyde valley. The child lies near the eagle's nest, in which are the eaglets, one parent bird on guard, and the other hovering over the mother, who frantically climbs to the eyrie, and whose form is the central figure of the painting. Her face is wonderfully portrayed, reminding one strongly of the desperate female countenance so often seen in the "drink" subjects of the artist's later time. The extensive landscape with the silver thread of the Clyde beneath, a somewhat novel departure from the great caricaturist's style, is not meritless, but it is the mother's agonizing face that once seen will be hard to forget. The picture was executed for a true friend to the artist in his later years, when misfortune had broken him, the subject being his own choosing. S. D.

"HOLT" (6th S. ii. 264, 316, 357, 394).—I shall certainly not attempt to try conclusions with PROF. SKEAT, though I wish he had employed some part of the space which he occupies in setting out my mistakes, in a manner reminding one of the old story of Dido, in throwing some light upon the original object of inquiry. Full of this, and far less versed in philology than himself, I fell into error as regards the A.-S. word *sceat*; but he is wrong in supposing that I was ignorant of so well-known a principle as Grimm's law. That the second syllable of *Ogshete* has some connexion with the A.-S. for shadow, with the German *Schatten*, and with the Greek *σκóτος*, there can be little doubt. It will be remembered that my first objection was to the idea that *Oxshott* (as it is now often spelled) is connected with *holt*, a wood,



to which view I was led by not seeing on that theory how to account for the letter *s* in the word. Till I saw the spelling *Og* I had no doubt that the first syllable meant oak, and I incline now to think that that orthography is the result of carelessness. Still, by Grimm's law, the Greek  $\chi$  does correspond to *g* in Gothic. And I must humbly demur to its being considered "ridiculous" to derive a word from a substantive like *shade* and a verb meaning to *have* or *own*. We have, indeed, many examples of it, the familiar word *stomach* being of the number. The point, however, is certainly doubtful in this case, and I suggested *Oke-shade* as the best substitute (it is found in some maps) for *Oxshott*, from the more obvious, and perhaps more probable, connexion with shade of oak trees. W. T. LYNN.

Blackheath.

Before the days of the London and Brighton Railway, and the station at Hayward's Heath, that locality was called Heward's Holt. When was Alders Holt transformed to Aldershot?

X. P. D.

VIEWS OF RICHMOND: OVERTON AND HOOLE (6th S. ii. 347).—MR. HODGKIN, if he would satisfy himself about the earliest and the latest appearances of the publication line of Overton and Hoole, will do well to look at the numerous broadsides which exist in the British Museum under the titles "Roxburghe Ballads" (C. 20, f.), "Poetical Broad-sides" (C. 20, f.), "The Luttrell Collection" (C. 20, f.). *The Catalogue of Broad-sides in the Possession of the Society of Antiquaries*, and the *Catalogue of Satirical Prints in the British Museum*, may be useful. The name J. Overton, "at the White Horse without Newgate," was in vogue for a very long time. It is on an engraving representing the so-called "quackeries" of "Doctor Panurgus," which was said to have been licensed by R. L'Estrange in 1612. Henry Overton published *A Pious and Seasonable Persuasive* in 1647. (Brit. Mus. Library, 669, f. 10/118. This volume is a mine of publication lines.) John Overton published Loggan's print of "Mother Louse" (Satirical Print, B. M., No. 797) about 1650; likewise "The Gamblers" (No. 801); "The Mountebank Doctor" (No. 1145), c. 1685; and "Mr. Alexander Pope" (No. 1880) in 1731. The earliest occurrence of "H. Overton and J. Hoole" which is in my memory appears in the publication line of a piracy of Hogarth's "Southwark Fair" (No. 1961), which was put forth in 1735. See Brit. Mus. Library (816, m. 19). F. G. S.

REV. JOSEPH HEWLETT (6th S. ii. 268, 396).—MR. PAGE has confounded the works of Hewlett and Armitage, though their style and method are widely dissimilar. Mr. Armitage's *Dr. Hookwell* was the first production of that gentleman, who

was rector of Easthope, in Shropshire. "Hookwell," I believe, thinly concealed Dr. Hook, and the novel was written in sympathy with the Tractarian movement. Hewlett, who had a rectory in Essex, died there, after vainly endeavouring to get moved to some healthier spot. I have seen letters of his complaining that the marshy country around him was killing him. G. B.

Upton, Slough.

THE DUKEDOM OF ROUSSILLON (6th S. ii. 287).—Père Anselme mentions the Seigneurie, Baronie, Comté, and Marquisat de Roussillon, but no dukedom. Ninth in descent from Irmengarius or Armangor, Comte de Roussillon *temp.* Charlemagne, Guinard or Guitard, Comte de Roussillon, dying unmarried, gave his Comté de Roussillon to Alphonso, King of Arragon, by his will dated July 4, 1172 (Moreri). The demesne eventually returned to the crown of France. The family of Malmarmey were Comtes de Roussillon for several generations, Ardouin Gaspard Pascal Maurice Émile de Malmarmey, Comte de Roussillon, Seigneur de Savoyeux, born May 4, 1767, being the last mentioned by Aubert de la Chesnaye des Bois. This is all that I can give at present, but more modern works treating of Languedoc and Béarn may assist, but I believe there has been nothing published on Roussillon that can throw a light on the matter.

JULES C. H. PETIT.

"Dès le règne de Charles le Chauve, les comtes de Roussillon, simples gouverneurs amovibles, travaillèrent à se rendre maîtres du pays; ils y réussirent sous Charles le Simple. Guinard ou Gérard II., le dernier d'entre eux, le laissa par testament en 1278 à Alphonse, roi d'Aragon, qui le transmit à ses successeurs."—Larousse, *Grand Dictionnaire Universel*.

EDWARD H. MARSHALL, M.A.

[The later history of Roussillon, as detailed by Larousse, tallies with that in other works of reference, and his statement of the position of the Carolingian counts agrees both with Bouillet, *Dict. d'Hist. et Géog.*, s.v., and with our own view, expressed at the time of printing MR. WALFORD's query, *ante*, p. 287. But we must remark that Larousse has committed a serious error in assigning 1278 as the date of the bequest of Roussillon to Alphonso of Aragon. The true date is undoubtedly, as given in Moreri and Bouillet, 1172. The king who received this bequest was Alphonso II., Count of Barcelona and King of Aragon, on the abdication of his mother, Queen Petronilla, in 1162; Count of Provence, 1167; Count of Roussillon, 1172; *ob.* 1196.]

LORD BERKELEY OF STRATTON'S MS. JOURNAL (6th S. ii. 346).—This journal is not at Berkeley Castle. J. H. COOKE.

"QUADRUPEDEM CONSTRINGITO": "THE SCAVENGER'S DAUGHTER" (6th S. ii. 367).—Whatever may have been the source from which the notion of this form of punishment first came, the name, as was shown by an editorial note ("N. & Q." 2nd S. viii. 381), was originally "Skevington's daughter," Sir W. Skevington, a lieutenant of the Tower, being

the inventor of it. "The scavenger's daughter" is the corrupted form.  
ED. MARSHALL.

—POYNTZ (6th S. ii. 369).—In the parish of Acton, co. Armagh, close to Points [Poyntz] Pass, and in the midst of a wood, are the remains of a church built by Sir Toby Pointz in 1684, under the chance of which he lies interred; a tablet is still preserved, with an inscription to his memory. There was a Sir Nicholas Pointz, of Acton, Gloucestershire, temp. Hen. VIII., and a Sir John Pointz, styled baronet(?), also of Acton, Gloucestershire. It is likely that Sir Toby was descended from Sir John, and called his Irish residence Acton after his paternal home in England.

W. J. PIGOTT.

In 1646 Poyntz Pass is spoken of by an officer of Sir John Clotworthy's regiment as "Sir Charles Poyntz's Pass." This Sir Charles was the son of Sir John Poyntz, of Acton, in Gloucestershire, and seems to have got his patent of lands in co. Armagh in 1610. A younger Charles Poyntz, who was knighted in Ireland, held the estate at the time of the Irish rebellion of 1641, in the course of which rising he was captured by the Irish party. He was confined in Narrowwater Castle, near Newry, and was set free by the English forces under Lord Conway and General Monro in 1642. For further particulars about his estates and descendants, see Hill's *Plantation of Ulster*.

W. H. PATTERSON.

Belfast.

"MIGHT AND MAIN" (6th S. ii. 107, 215).—Several years ago an old friend gave me the following amusing recipe for "a headache next morning":—

"*Si caput sit ægrotum*  
With drinking overnight,  
*In mane sume potum*  
As soon as you see light.  
Mix it up *viriliter*,  
With all your might and main;  
Drink it off *totaliter*,  
And you'll be right again!"

I have not had occasion to test the efficacy of this recipe, although I am not a member of the cold-water sect.  
EDMUND WATERTON.

DUEL OF MR. JUSTICE HYDE (6th S. ii. 287).—See the *Annual Register*, 1787, p. 210, for a curious trial for an assault with pistols, in which Justice Hyde was a witness. His name is not mentioned under the date 1796.

EDWARD H. MARSHALL.

6, King's Bench Walk, Temple.

THE ORIGIN OF THE WORD "SNOB" (6th S. i. 436; ii. 329, 358).—PROF. SKEAT says that the derivation of *snoob* from *snip* is impossible. Of course it is. But I never said that it was so derived in my note, ante, p. 329, where *snoob* and

*snip* are given as two different nicknames of two different trades.  
CUTHBERT BEDE.

EARLY SUNDAY SCHOOLS (6th S. ii. 346).—MR. JOHN TAYLOR will find the poem "Eawr Bessy" in *Modern Songs and Ballads of Lancashire*, by Mr. John Harland, F.S.A., and corrected and revised by Mr. T. T. Wilkinson, F.R.A.S. (London, Routledge & Sons, 1875). "Eawr Bessy" consists of sixteen stanzas of eight lines each, and so is too long to be copied for your pages. It is said to be from *After-Business Jottings*, by Richard R. Bealey. If MR. TAYLOR cannot readily meet with the book I shall be glad to copy it out for him.

ALFRED HARRISON.

St. Leonards-on-Sea.

"Eawr Bessy" is a poem in the Lancashire dialect, comprised in forty-four stanzas of eight lines each, by R. R. Bealey, and was published by Abel Heywood & Son, Manchester, in 1878.

JOHN OLDFIELD CHADWICK.

"PACATA HIBERNIA" (NOT "HIBERNIA PACATA") (6th S. ii. 388).—R. FF. C. is astray in his chronology. *Pacata Hibernia; or, a History of the Wars in Ireland during the Reign of Queen Elizabeth*, was first published in 1633. The battle of Aughrim was fought and lost, on the part of James II., by Saint Ruth, on July 11, 1691.

CALCUTTENSIS.

VITALITY OF MUMMY WHEAT (6th S. ii. 306).—Prof. Henslow told me in 1856 that he did not believe in the mummy wheat, and said that the few grains which germinated had accidentally got into the sample. Beans preserve their vitality longest—I think he said twenty or thirty years. Some acacia seeds grew after he had boiled them for a quarter of an hour.

VEBNA.

Real mummy wheat was sown in the Horticultural Society's grounds some fifty years ago. It grew, and had the three spikes of the Egyptian wheat, and the genuineness of the fact was not questioned by Prof. Lindley and the authorities of the society at that time. The wheat was not, I think, "found in the bandages of the mummies," but deposited in some sort of pot or vase. My father being a great horticulturist, and connected with the society, brought the case under my notice, though I was little more than a boy at the time, but the fact was too surprising to be forgotten.

HENRY G. ATKINSON, F.G.S.

4, Quai de la Douane, Boulogne-sur-Mer.

REV. JOHN TAYLEUR (6th S. ii. 368).—This gentleman was presented to the rectory of Alburgh, co. Norfolk, in 1730, by Harbord Harbord, Esq. He held the living till 1738, when he was succeeded by Rev. Jonathan Wrench. He was presented to Gunton in 1732, and to Suffield in 1738, by the same patron. In 1757 he was presented to Han-



worth by Sir William Harbord, at which time Hanworth was consolidated with Gunton.

AUG. JESSOP, D.D.

"*Tayleure, Joh. Pemb. A.B. 1724, A.M. 1728*" (*Graduati Cantabrigienses*). JOHN I. DREDGE.

He died July 1, 1768. See *Gent. Mag.* (1768), xxxviii. 350. L. L. H.

"A MANY PERSONS" (6th S. ii. 227).—I have heard "a many" so used in the north of Lincolnshire. The phrase is used by Tennyson in *The Miller's Daughter*:—

"They have not shed a many tears,  
Dear eyes, since first I knew them well."

F. C. BIRKBECK TERRY.

Cardiff.

DR. BREWER will find some interesting observations on this phrase, with examples of its use, in Abp. Trench's *English, Past and Present*, under the heading "Diminutions of the English Language." It is there shown that the idiom is perfectly grammatical, and is sanctioned by the usage of the poets; for example:—

"Honesty is some fiend and frights him hence;  
A many courtiers love it not."

Massinger, *Virgin Martyr*, II. ii.

WILLMOTT DIXON.

"A" (ane) is used commonly with a plural noun which is the correlative of "many." We say commonly "a few." J. C. M.

This phrase is very common throughout Warwickshire, especially in the neighbourhood of Coventry.

Coventry.

"RIGHT AWAY" (6th S. ii. 223).—This expression is so familiar to me that until this moment I was not aware there was anything peculiar about it. If HERMENTRUDE lived in these parts she might hear it every hour of the day. "Now, then, children, run off right away to school"; "She has been crying right away"; "It rained right away till tea-time"; "He has been working right away." Even now I do not see much wrong about it. I should say it means not so much immediately as earnestly, directly. I think many of these forms of expression are very old. A couple of days ago I met with a very similar one—"all along"—fully, at length:—

"Then'e anone this wycked man Askarde wente to quendrede/ and tolde to her *all alonge* how he had done/ wherfore she was full gladd."—*Golden Legend*, Wynkyn de Worde, 1511, f. 174 verso ("Life of St. Kenelme").

R. R.

Boston, Lincolnshire.

This is good North Lincolnshire. "It's taken root and it'll grow right away"; "I'm mendin' [recovering] right away, thank you." It does not

mean immediately. The young lady behind the counter meant that the boy was going straight past and along the road. J. T. F.

Winterton, Brigg.

This expression is a very common one in Liverpool, and always means immediately. I have never heard it used in the sense of a long distance, which HERMENTRUDE seems to think the correct meaning.

J. Y. W. MACALISTER.

This expression has for generations been used all over the south-west of Ireland in the way in which the Yorkshire shop girl applied it. "Right away" in Munster=immediately.

MARY AGNES HICKSON.

CROIX DE MALTE (6th S. ii. 227).—In Prior's *Popular Names of British Plants* I find the following:—

"Cross of Jerusalem, from the resemblance of its scarlet flower, both in shape and colour, to a Maltese or Jerusalem cross (*Lychnis Chalcedonica*, L.)";

and Britten and Holland, in their *Dictionary of English Plant-Names*, add to the above, which they quote:—

"But Théis observes, 'Une fleur à cinq pétales ne peut former une croix: mais chacun d'eux est bifide, comme sont les branches de la croix de Malte' (*Glossaire de Botanique*, p. 282)."

B.

In answer to SP. the following quotation is offered from a printed but unpublished paper on the wild flowers of Wharfe Dale:—

"On the moors in autumn you will find *Tormentilla repens*, its bright yellow petals forming a Maltese cross, and its serrated leaves almost hidden under the fine short grass which its flowers so richly spangle."

A. HARRISON.

Shirley House, Beckenham, Kent.

This is another name for the *Lychnis Chalcedonica*. It is also, says Larousse, known as *croix de Jérusalem* and *fleur de Constantinople*.

EDWARD H. MARSHALL.

6, King's Bench Walk, Temple.

KANDAHAR (6th S. ii. 278).—May I ask MR. W. G. WARD firstly, in what language Kandahar means "the country of heroes"? secondly, what evidence has he to bring forward in support of his astounding assertion of the etymological connexion between the words *hurrah*, *ἦρος*, *haro*, and *har* (in Kandahar)? This seems to me etymology run mad. For the origin of the name Kandahar let me refer your correspondent to the learned pages of D'Herbelot (*s.v.* "Candahar"). He says:—

"Il y a beaucoup d'apparence que c'est une des sept villes bâties par Alexandre, auxquelles ce prince donna son nom. En effet elle est appelée ordinairement Candar par les anciens historiens de Perse, mot abrégé de celui d'Escandar, qui est le nom que les Orientaux donnent à Alexandre. Ce fut dans ce pays que les Turcomans s'établirent sous le règne de Sangiar, Sultan de la race des Selgiuicides."

In a lecture on Afghanistan given in Oxford two years ago by Prof. Monier Williams, the same etymology of the word Kandahar was mentioned as the one generally held. A. L. MAYHEW.

"THIRTEEN TO THE DOZEN" (6th S. ii. 308).—MR. FREELove asks for earlier instances than in 1588. The earliest reference which I have seen is in "N. & Q.," 4th S. ii. 464, where there is from PROF. SKEAT the following extract from p. 282 of Mr. Riley's translation of the *Liber Albus*:—

"And that no baker of the town shall give unto the regratresses the six pence on Monday morning by way of hansel-money, or the three pence on Friday for curtesy money; but, after the ancient manner, let him give thirteen articles of bread for twelve.' That is, the retailers of bread from house to house were allowed a thirteenth loaf by the baker as a payment for their trouble."

ED. MARSHALL.

LINES BY LORD BROUGHAM: A LATIN ELEGY BY THE MARQUIS WELLESLEY (6th S. ii. 244, 331, 332, 358, 373, 377, 397).—Lord Brougham's daughter did not die at Cannes, but in England, and she was buried under the chapel of Lincoln's Inn. I was living in London at the time, and well recollect the circumstances. It was Lord Brougham's intention to have removed his daughter to Cannes for the benefit of her health, but she died before the villa that now bears her name could be made ready to receive her. C. B.

[Our correspondent should consult the above references with regard to the lines by the late Lord Brougham and the inscription by the Marquis Wellesley.]

EARLY BOOK AUCTIONS (5th S. xii. 25, 95, 103, 171, 211, 411, 436; 6th S. i. 206, 246; ii. 115, 297).—The sale of Dr. Lazarus Seaman's library is mentioned in a paper by Richard Gough (*Gent. Mag.*, lviii. 1066, and Nichols's *Literary Anecdotes*, iii. 608), "On the Progress of Selling Books by Catalogues," as being the earliest book auction.

W. H. HUSK.

THE MYSTERY OF BERKELEY SQUARE (5th S. xii. 87).—"What is the mystery connected with the house in Berkeley Square?" This query has remained without reply. But has it not a right to be answered in some fashion—perhaps a legal right? The facts alleged are (I omit the details which have been already given) that, at a recent period, a young maidservant lost her reason from fright at something she had seen in one of the upper chambers of the house, and that in the same chamber a young man afterwards lost his life from a similar cause. In our enlightened days, I take it for granted that the supernatural cause must be set aside. It follows, then, that these catastrophes must have been brought about by the unexplained, but fatal, malpractices of some party or parties unknown. *Ergo*, it becomes a criminal matter, to be dealt with by judicial intervention

and investigation, for to kill by fright appears to me to be as culpable as to kill by dagger or poison. Will any readers of "N. & Q." whom the question interests aid me in collecting the facts and evidence in connexion with this sinister mansion? The above are far from being the sole cases of fright and disturbance that have occurred in it. T. WESTWOOD.

Brussels.

"EXEMPTS" (6th S. ii. 285, 374, 398).—A. J. M. cannot have forgotten "l'exempt" in *Le Tartuffe*. M. Jules Bué, in his edition of the play (Hachette), p. 106, explains it thus:—

"A police officer whose duty it was to apprehend persons against whom a writ had been issued; originally a cavalry officer, *exempt* from ordinary service, who took the command in the absence of the captain and lieutenants; they also commanded the mounted police."

W. A. B. C.

WORD-COINING (6th S. ii. 309, 374).—Allow me to remind S. J. H. of what he, no doubt, has not forgotten, that Shakespeare has given us an excellent example of the use of the word *prodigious* in the sense of prodigal:—

"*Launce*. I have received my proportion, like the *prodigious* son, and am going with Sir Proteus to the imperial's court."—*Two Gentlemen of Verona*, II. iii.

I must confess that, until I read S. J. H.'s note, I had thought *prodigious* a piece of mispronunciation of *Launce's*, like the "prodigy son" of Mr. Weller.

EDWARD H. MARSHALL.

"STOOL-BALL" (6th S. ii. 248).—There is a description of this game in "N. & Q.," 3rd S. xi. 457. See also Halliwell's *Dictionary*, *sub voce*; Myrc's *Instruc. for Parish Priests* (E.E.T.S.), vol. ii.; and Brand's *Popular Antiquities*, ed. 1813, vol. i. p. 153.

EDWARD PEACOCK.

I think that one of your Sussex correspondents could give the information desired, as I lately saw in a Sussex glossary that stool-ball clubs for women—in which the rules are as strictly enforced as the Marylebone cricket rules—are established in some of the Sussex villages. P. J. F. GANTILLON.

SIGNBOARDS BY EMINENT ARTISTS (6th S. ii. 285).—There was a signboard at Horncastle in this county which was always said to have been painted by Hilton, the Royal Academician, who was a native of Lincoln. It was the "Saracen's Head," about three-quarters size. It hung over the door for forty years to my knowledge—how much longer I cannot say. On a change of tenant it was taken down and sold to Mr. Lunn. He asked my opinion of it. It is a spirited sketch, and I have little doubt that it was really painted by Hilton, although somewhat faded by so many years' exposure to the sun and weather. I believe it is still in the possession of Mr. Lunn. R. R.

Boston, Lincolnshire.



Mr. J. F. Herring, the animal painter, wrote to me in 1861 as follows :—

"I have occasionally painted a coach panel or a sign-board to oblige a friend. Indeed, when I resided at Camberwell I painted a sign of the 'Flying Dutchman' for a carpenter who worked for me, and who afterwards took a beershop. He sold it (my 'Flying Dutchman,' not the shop) for fifty pounds. The money supplied him with the means of taking his family to Australia, where he is doing well."

There must be several of George Morland's sign-boards still in existence, if we only knew where to look for them.

E. WALFORD, M.A.

Hampstead, N.W.

R. B. SHERIDAN (6th S. ii. 286).—The *Ode to Scandal* does not appear to be noticed either by Lowndes or Watt. In the Forster Library, South Kensington Museum, there is a copy with this title-page :—

"An Ode to Scandal; to which are added Stanzas on Fire. By the late Right Hon. R. B. Sheridan. The Comedy of the *School for Scandal* was founded on the above Ode. London, 1819."

At the end of each piece is a fac-simile of Sheridan's autograph.

R. F. S.

For a portion at least of his "neat thrust" Sheridan was certainly indebted to his memory of *Gil Blas*, as in livre iii. ch. xi. are these words : "On peut dire que son esprit brille aux dépens de sa mémoire."

FREDK. RULE.

Ashford, Kent.

"THROWING THE THIRTEENS" (6th S. ii. 287).—"Thirteens" or "thirteeners" is the Dublin expression for a shilling, thirteen Irish pennies being considered equivalent to twelve English pence. At a coronation a high official—I think the Lord Chamberlain—scatters newly minted coins as *largesse* among the onlookers. Mr. Barney Maguire, who narrates the ceremony, being an Irishman, naturally employs his vernacular.

S. P.

CÁBUL (6th S. ii. 269).—The Semitic *Cábul* of 1 Kings ix. can have no etymological connexion with the *Cábul* of the Afghans. First, there is not the slightest historical evidence that Israelites from Naphtali ever colonized this district. Secondly, the Afghan *Cábul* appears to have derived its name from the river on which the city is situated. The older form of the name of the city *Cábul* appears to have been *Cabura*. See *Encyc. Brit.* (s.v. "Cabul," article signed H.Y.) and *Larousse* (s.v. "Kaboul").

A. L. MAYHEW.

"KABEDIGIA" (5th S. x. 329; 6th S. ii. 354).—There can be little doubt that *Rabege* is meant, which name occurs on one of the Woodchurch Clarke monuments in the church of Salford, Warwickshire :—"Iohn Clarke of Woodchvrch in Kent mar: Rabege daughter & coheir of Tho: Godfry & is bvrried at Woodchvrch." The

name is Latinized "Rebecca" in the Clarke pedigree as given in the visitation of Warwickshire, A.D. 1619, published by the Harleian Society, p. 200.

THOMAS P. WADLEY.

Naunton Rectory, Pershore.

THE HOBBYHORSE DANCE (6th S. ii. 368, 397).—Halliwell answers MR. WALFORD's question in that most useful compilation the *Dictionary of Archaic and Provincial Words* :—

"'Bromley Pagets was remarkable for a very singular sport on New Year's Day and Twelfth Day, called the Hobby Horse Dance: a person rode up on the image of a horse with a bow and arrow in his hands, with which he made a snapping noise, keeping time with the music, whilst six others danced the hay and other country dances with as many reindeer's heads on their shoulders. To this hobby-horse belonged a pot which the reeves of the town kept and filled with cakes and ale, towards which the spectators contributed a penny, and with the remainder maintained their poor and repaired the church.'—*Mirror*, xix. 228."

ST. SWITHIN.

ESSEX PROVERBS (6th S. ii. 307).—"All o' one side, like Bridgenorth election," is a well-known Salopian proverb, that probably had its origin either in the popularity of some particular candidate or the obsolete mode of nomination to a seat in the borough. It is not applied, as might be expected, to Bridgenorth Castle.

A. H.

Little Ealing.

Two other "Coxall jobs," or jokes against the Coggeshall men, may be worth recording. They were told to me by an Essex man as I was driving through Coggeshall many years ago :—

1. The church clock having on several consecutive days obstinately refused to strike more than eleven when it should have struck twelve, the sexton despatched a man with a sack to a clock-maker at Colchester to obtain a new "strike."

2. When the cholera was raging at a neighbouring village the local authorities ordered a net to be put up to prevent the infection from reaching Coggeshall.

MEDWEIG.

MAZER BOWL AT HARBLEDOWN (6th S. ii. 365).—R. R. L. gives the inscription, + GY DE WARWYC : ADANOVN : RCCIOCIS : LE DRAGOVN, which he says appears to be blundered so far as regards the fifth word, and adds, "Any solution of it will be welcome." He seems to have overlooked that I read the fifth word for "necciocis," some barbarism from *neco*, to slay or destroy.

FELIX SUMMERLY.

MONETARY CONVENTION : PAPAL MONEY (6th S. ii. 246, 373).—MR. SAWYER has been very lucky in getting rid of his Papal half-francs. For many years I have always had them refused in Switzerland, and had this ill luck as lately as last August. I have never had any difficulty with Italian pieces, but in August failed utterly to pass

in Switzerland Swiss two-franc pieces, with figure of Helvetia, minted in 1860. I wonder if Mr. SAWYER has ever had a five-pound Bank of England note refused (owing to ignorance, and not from any idea of forgery) at the chief banker's in the capital of a French department, as happened to me in 1874 at Chambéry? W. A. B. C.

A REVIVAL AT YORK MINSTER (6th S. ii. 305, 338).—I have been told that the archbishop has already quenched this by means of the Act of Uniformity. ST. SWITHIN.

AUTHORS OF BOOKS WANTED (6th S. ii. 389).—*Short Account of Organs, &c.*—Author, the Rev. Frederick Heathcote Sutton, Rector of Brant Broughton, Lincolnshire.

*Dialect of Craven, &c.*—Author, Rev. William Carr, formerly of Bolton Abbey. J. R. B.

*Musical Reminiscences of an Old Amateur.* 1827. By Richard Edgcumbe, second Earl of Mount Edgcumbe. C. W. SUTTON.

AUTHORS OF QUOTATIONS WANTED (6th S. ii. 349).—

*Little Jim.*—There is a very short poem with this heading in Mr. George R. Sims's *Ballads of Babylon* (London, Fuller, 1880). EDWARD H. MARSHALL, M.A.

#### OUR CHRISTMAS NUMBER.

Will Correspondents kindly intending to contribute to our Christmas Number be good enough to forward their communications, headed "Christmas," without delay?

#### Miscellaneous.

##### NOTES ON BOOKS, &c.

*The Early History of Charles James Fox.* By G. O. Trevelyan, M.P. (Longmans & Co.)

ALL readers of *The Life and Letters of Lord Macaulay* must have anticipated a rare treat when they saw the announcement of a work on Fox by the same brilliant author. And they have not been disappointed. The style is easy and flowing, often epigrammatic, and the book is filled with admirable anecdotes, told with as admirable point. We are inclined at first to grumble a little at the small space which the nominal hero fills, especially in the earlier part of the book. And, in truth, a fitter title would be "The Early Life and Times of C. J. Fox." But what we should call padding in ordinary cases is treated with such rare skill and discrimination by Mr. Trevelyan that we are carried away by his eloquence, and wake up at the end of the story only with a consciousness that we have been straying from the straight path. A graver matter with which we have to reproach the author is that he vouchsafes no sign of any intention of continuing his work. The present volume is got up with table of contents and index complete, and there is not a word of preface to give us any hope that Mr. Trevelyan will not be hard-hearted enough to abandon his readers at that early stage of Fox's life when he, then but twenty-five, left Lord North's Ministry in 1774, and entered on that part of his career by which he will always be remembered. It is rumoured that Mr. Trevelyan is writing a series of biographies of the great Whig leaders of the last century. Let us hope that he will devote his first care to the completion of the fine portrait of Fox which he has begun in the stately volume before us. Another point to be noted about Mr. Trevelyan's

method of writing history is the assumption from which he apparently starts, that there is no political history, properly speaking, save the history of parliamentary struggles and intrigues. This curious unconsciousness of earlier constitutional battles is specially marked in the introductory chapters. The book opens with an excellent account of the career of Sir Stephen Fox, grandfather of our hero, who, having attended Charles I. on the scaffold, became the business agent of Charles II. before his restoration, and retired into private life in the days of Anne. Then comes a full-length portrait of Henry Fox, father of Charles James, who spent his life amassing a vast fortune, and sank into oblivion and a peerage as the first Lord Holland. It is hard to say which we prefer of the two following chapters—the sympathetic treatment of the family life of Lord Holland and of his immoderate fondness for his small lord and master in the person of his third son, or the Rembrandtesque picture of the social and political world into which the young Charles made his entrance at the age of sixteen. Indeed, Mr. Trevelyan is perhaps more at home in social than in political history, and his account of the rise and progress of Brooks's Club is one of the most interesting of the many fascinating descriptions in his new book. After a capital sketch of the character of George III. and the early years of his reign, we enter at p. 145 on the main subject of the book with the election of Charles Fox as M.P. for Midhurst, in 1768. The remaining pages are taken up with an account of the dreary political struggles till 1774, in which we can scarcely discern a single character deserving of anything but disgust, and which even the brilliant writing of Mr. Trevelyan cannot make endurable. It is rather in episodes, such as the tragic history of Charles Yorke, and in the description of the youthful extravagances and escapades of Fox, that the interest of the latter portion consists, at least to our mind. We see the native nobleness of Fox's lovable character asserting itself and shaking off all the incongruous associations by which it was fettered owing to the training of Lord Holland, and we leave him with regret on the threshold of the really great part of his career. Mr. Trevelyan gives the key to his character when describing him as a "knight errant roaming about in search of a tilt, or, still better, of a *mêlée*, and not much caring whether his foes were robbers or true men if only there were enough of them. He was one who, in a venal age, looked to something besides the main chance; who, when he had set his mind or his fancy on an enterprise, never counted the odds that he faced or the hundreds a year that he forfeited. But, with all these generous gifts, his education and his circumstances almost proved too much for him; and it was the instinct of moral self-preservation which drove him to detach himself from early surroundings, and find safety in uncompromising hostility to that evil system which had come so near to spoiling him." But it is this crusade against tyranny and corruption which has given Fox his splendid reputation; and we would find hope that Mr. Trevelyan will remember that, to take a somewhat similar case, the life of Mr. Gladstone while he was a Tory would give a very imperfect idea of his character and career, and that he will therefore give us a complete life of Fox worthy to stand side by side with the life of Macaulay.

*The Old Style Calendar, for this present Yeere of Grace* 1881. Compiled & Imprinted by one Master George Falkner & his Son, of Manchester. Vended by the Compilers, as also, by, &c.

MASTER FALKNER boasteth himself that this his *Calendar* should be "very commodious indeed & profytable, worth the labour of your reading." The which words we



nothing gainsay, neither are astonished at that same confident boasting; forasmuch as he hath purveyed not only strong and ribbed paper, and rough edges, and clear old types, but also his litle booke is forced with curious knowledge, and lively sculptures withal, that do adorn her pages. Howbeit, we would instantly pray Master Falkner, when next he adventueth in this zodiacal course, that he would give us also that which men do commonly call an Almanack: wherein he shall set forth more largely such days as are proper to be observed, expressing the same (for our better apprehending) in letters of a red colour. Nor shall he only devise, as now, "A Table to knowe how long the Moone shineth," which knowledge is profitable chiefly to lunatical persons and them that are smitten (as saith one) with the disease called Love; but shall add thereto that which wise folk rather desire, to wit, A Table to shewe y<sup>e</sup> daily rising and setting of y<sup>e</sup> Sunne. For, as concerning that Luminary (as certain Philosophers do vainly call him), how shall they which dwell in cities know of his appearing, except some man should instruct them? Yea, marry, and their faith shall be sorely tried, even then.

*Grace Darling: her True Story.* (Hamilton, Adams & Co.) We were afraid when we read the title-page of this biography that it would have stripped all the romance from the career of a noble woman. Fortunately for our peace of mind, we were soon undeceived. There is still enough left to satisfy the aspirations of the poet or the novelist. The author has done his part simply and effectively. We would only point out that there must be a slight error in the signature to the letter from the Treasury printed on p. 30.

"THE CODRINGTON LIBRARY AT ALL SOULS COLLEGE, OXFORD," will, we hope, form the subject of our first Note next week.

THE FOLK-LORE SOCIETY.—At the first evening meeting of this Society, on the 12th inst., Mr. H. C. Coote, Vice-President, read a paper on "Certain Stories in the *Thousand and One Nights*." The tales referred to were the "Two Envious Sisters," "Prince Ahmed and the Fairy Pari Banou," "Aladdin," and "Ali Baba." No Oriental MSS. of these tales have been discovered, but Mr. Coote held the opinion that they were taken down by Galland from oral recitations in Constantinople and Smyrna, in both of which cities he long resided. Mr. Coote supported his view by showing that identical stories are still orally told in Greece, from which country he believed they found their way long ago into Italy, where they are all favourites among the peasants. The "Two Envious Sisters" has been provably current in Italy before and since Straparola's time, and the original is a well-known Hindoo story.

It is proposed to publish by subscription the second volume of the *Records of the English Catholics under the Penal Laws, 1532-94*. All the letters of Cardinal Allen, edited or unedited, which are obtainable, as well as letters addressed to him and other documents calculated to illustrate his life and actions, will be given. These are principally derived from the archives of the Vatican, of the See of Westminster, of the English College at Rome, of Stonyhurst College, and of Simancas, as well as from the Public Record Office, London. There will be an introduction by the Rev. Father Knox, and a complete index.

MR. H. FAWCETT, of 14, King Street, Covent Garden, has issued another of his valuable priced catalogues of choice engravings and etchings. The list is particularly rich in Dürers, Faithorns, Ostades, and Hollars. We note, *inter alia*, a copy of Ramberg's well-known "Ex-

hibition of the Royal Academy." Mr. Fawcett is also the sole publisher of the clever etchings of Mr. Edwin Raffe.

### Notices to Correspondents.

*We must call special attention to the following notice:*

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

A. F.—William Wynn Ryland was born in 1738. He was godson of Sir Watkin Williams Wynn, and apprenticed to Ravenast about 1752. He studied on the Continent for several years after 1760, and gained the gold medal at the Paris Academy. He engraved George III., Queen Charlotte, and Lord Bute, and was then made "Engraver to His Majesty." He also engraved several plates after Angelica Kauffmann. Later in life he imitated chalk drawings in engraving, which were suitable for colouring, and combined line with etching; but Mr. Redgrave says this new process of cheap engraving proved eventually injurious to the engraver's art. He afterwards kept a print shop in Cornhill, then moved to one in the Strand, and finally retired from business, and lived first in Piccadilly, and afterwards in Knightsbridge. He forged some bills on the E. I. Company, was tried, found guilty, and hanged at Tyburn, declaring his innocence, Aug., 1783. He left a widow, for whom, with her six children, a subscription was raised, and she kept a print shop for several years in Oxford Street, and one of his daughters became a teacher of drawing, and it is said that the Princess Elizabeth was one of her pupils. He engraved above two hundred plates, chiefly small in size. His brother was convicted of highway robbery in 1782, and only narrowly escaped execution. W. W. Ryland exhibited at the Society of Artists, Spring Gardens, from 1761 to 1769 (four works), and at the Royal Academy from 1772 to 1775 (seven works).

E. W.—The question as to the authorship of the "Adeste Fideles" has been very recently discussed in our columns. See "N. & Q.," 4th S. xi. 75, 219; 5th S. xi. 265, 298, 331, 372, 418; xii. 173, 357, 457; 6th S. i. 85, 141, 160, 224.

HERMENTRUDE.—Is not *brooch* derived from Sp. *broca*? Shakespeare uses the word several times. We are not aware that it was ever spelled with one *o*. The Dutch term is *broeke*.

CHR. W.—We are much obliged for your courteous letter. No. 44 of "N. & Q." shall be sent, to enable you to correct your proof. See *ante*, p. 415.

J. S. AMERY.—We shall be happy to forward a letter from you.

J. C. M.—"Say not thou, What is the cause that the former days," &c. See Ecclesiastes vii. 10.

J. W. G.—We shall be happy to forward a prepaid letter to our correspondent.

J. O. H.-P.—Very many thanks.

C. M. I.—Have you not been anticipated, *ante*, p. 398?

C. A. W.—They departed with the brewery.

ERRATUM.—P. 392, col. i. l. 20 from top, for "1583" read 1538.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, NOVEMBER 27, 1880.

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## Notes.

## THE CODRINGTON LIBRARY AT ALL SOULS COLLEGE, OXFORD.

The Codrington Library, which occupies the whole of the north side of the inner quadrangle of All Souls College, contains upwards of 40,000 volumes. Its name commemorates the munificence of Christopher Codrington, distinguished as a soldier and a man of letters, who died in 1710, leaving to his old college 10,000*l.*, and 6,000*l.* worth of books, to furnish and endow a library. The interior of the building is lofty, well lighted, and surrounded on three sides by a gallery. More than two hundred feet in length, by thirty broad, it fulfils one at least of Dibdin's requirements for a "room of book pleasure," that it should be "very long and not too wide." The books were arranged in the new library under the superintendence of Blackstone, who was then the college librarian. Cheere's graceful statue of the founder, dressed as a Roman soldier, stands in a bay in the centre of the room, and at the east end is placed a powerful statue by Bacon of Blackstone in his judicial robes. Attached to the library is the muniment room, to which the college archives were removed from the old treasury over the gateway in the High Street. These have been lately arranged and catalogued, and contain rich stores

of interest for students of county or family history. They comprise the deeds and leases of the lands held by the college, some of which date back to the twelfth century; the account books of domestic expenditure since 1450; and a mass of correspondence relating to the management of the college since its foundation.

The Codrington Library contains, as from its size would be expected, a fair general collection of standard works in theology, jurisprudence, sciences and arts, literature and history. Its distinctive features are (1) its MSS.; (2) its rare printed books; (3) its collection of works relating to the study of law.

1. *The MSS.*—At the close of the seventeenth century Dr. Bernard found in the library at All Souls only fifty volumes. The collection, of which a catalogue was made by the present Bodleian Librarian, now comprises considerably more than three hundred books. The barest outline of their contents is alone possible. Theology, in its widest sense, is represented by the several books of the New Testament, with glosses of the twelfth, thirteenth, and fourteenth centuries, and by the works of several commentators and ecclesiastical historians. Early English history is illustrated by the works of William of Malmesbury, Geoffrey of Monmouth, and Matthew of Westminster; by a collection of the ecclesiastical constitutions of various archbishops; by portions of Peter Langtoft's metrical chronicle of the Border wars of Edward I., translated into French, and interspersed with English verses in abuse of the Scotch; by the letters of Abp. Peckham, now being edited for the "Rolls Series"; and by Elmham's life of Henry V. To the Elmham MS. is annexed a portion of a rare and curious treatise on Anglo-Saxon grammar, to which the early date of the eighth or ninth century is assigned. The student of more modern history will find a storehouse of varied interest in the voluminous collections of Parliamentary journals and State and miscellaneous papers made by Owen Wynne, secretary to Sir Leoline Jenkins, the diplomatist and statesman of the reign of Charles II. Among these is Luttrell's Diary, from which the original edition was prepared. The library also contains some valuable works on canon and civil law, on medicine, and on Venetian history, a thirteenth century MS. of Vergil, and a fifteenth century MS. of Seneca's tragedies. The Oriental MSS. include the Koran in Arabic, the life of Timour, and two copies of the "Shah Nameh," or book of kings, by Firdusi, the Homer of Persian literature. One of these was presented by Bishop Heber, who was a fellow of the college. Of more general interest are the volume of Gower's poems and the curious list compiled by Humphrey Dyson of all the books published from the reign of Henry VIII. down to the year 1631, with the prices attached.



It may also be mentioned here that the college possesses a valuable collection of plans drawn by Sir Christopher Wren, a fellow of All Souls, of which those showing the modifications of his design for St. Paul's Cathedral are the most interesting.

2. *The Rare Printed Books*.—Here, as before, only the chief objects of interest can be noticed. The library is not Caxtonless, though the copy of Gower's *De Confessione Amantis* (fol., 1483), which is the only genuine specimen, is slightly imperfect and cropped by the binder. Another edition of the same work by Berthelet (fol., 1532) is described by Dibdin as "a scarce book." The library possesses the first books printed both at Oxford and Cambridge. The quarto volume, *Expositio Sancti Hieronymi in Simbolum Apostolorum* (with which is bound up Aretinus's *Commentary on the Ethics of Aristotle*, 4to., Oxford, 1479), probably proceeded from Corsellis's press at Oxford, though it is without name, as the early printers imitated in this respect the reticence of the copyists. It was printed in 1468, but Middleton (*Works*, iii. 236) wrote to prove that this is a falsified date. Of the eight books printed at Oxford in the fifteenth century four are to be found at All Souls. Printing at Cambridge seems to have been a half century later, for the Latin translation of Galen's treatise *De Temperamentis*, by Linacre, a fellow of All Souls, did not issue from Siberch's press till 1521. The copy in the Codrington Library is on vellum.

*Littleton on Tenures* (fol.) is the first production of Letton and William of Mechlin, and is the only book signed by these two printers. To it is annexed an abridgment of the *Statutes*, which Dibdin attributes to the same hands. The controversy whether this edition of Littleton is the *editio princeps*, or the folio volume printed for R. Pynson at Rouen by William le Tailleux, does not affect the library, which possesses both. The *Nova Statuta* (fol.), ascribed to William of Mechlin, is one of the most intrinsically valuable books of the fifteenth century (Dibdin, *Typ. Ant.*, vol. ii. pp. 11, 12). The library possesses two folio editions of the *Cronycle of Englonde with the Frute of Times*, together with the *Descrypcyon of Englonde*, printed by Wynkyn de Worde. These are that printer's second (1502) and fourth (1520) editions; the latter contains on the blank page between the two treatises the autograph of the printer, with the date May 17, 1531. The collection of Bibles is large. Among them are to be found Coverdale's version, unfortunately imperfect, the Bishops' Bugges, Breeches, and Vinegar editions. But the gem of the collection is the Bishops' *New Testament*, without verses (8vo., no date, R. Jugge). This is the only perfect copy known, and it is from it that the description and title-page are taken in Mr. Fry's *Bibliographical Description of the Editions of the New Testament*, &c. The folio edition by Robert

Stephens (1550) of the New Testament in Greek is a beautiful specimen of Greek printing, worthy of the man who was "among booksellers and printers like the sun among the stars." The device used by the printer is the snake and tree, so often employed by his namesakes and successors, and the intrinsic value of the volume is greatly enhanced by the beauty of its inlaid binding. Among other curious books are two large folio copies of the *Nuremberg Chronicle*, printed by Koberger in 1493. So many copies of this work were printed off to meet the expenses of the publication that it is not a rare book; but as it contains upwards of two thousand woodcuts, many of them by Wolgemuth, the master of Albert Dürer, it will always be a prize to the collector. The *Navis Stultifera*, translated by Locher from *Das Narren Schuff* of Sebastian Brant, and illustrated with grotesque and quaint woodcuts, is a rare and most amusing volume. The copy in the possession of the library is the quarto printed by De Olpe in 1497, and is probably the earliest edition. This work was translated into English verse by Alexander Barclay, under the title of *The Ship of Fools*, and the library possesses the rare folio edition with the translator's eclogues attached, which was printed by Cawood in 1570. The intrinsic worth of many of the books is increased by the beauty of the binding. Grolier, the friend of Francis I. and De Thou, is represented by a characteristic specimen of the style which he affected for his books. It is in excellent taste, at once simple and rich, and bears the coveted inscription: "Grolieri et amicorum."

3. *The Law Library*.—Since 1867 the Codrington Library has mainly devoted its funds to meet the requirements of the growing study of law in the university. The library was already very strong in canon and civil law books, and it is now adapted both for the scientific and the practical lawyer. It contains the statutes, reports, and treatises in which English law is embodied, and is furnished with a good collection of works on foreign, American, colonial, civil, and international law. Indian law books are also supplied, which are especially intended for the use of those successful candidates in the Indian civil service examination who pass their period of probation at Oxford. A well-lighted, well-warmed reading room has been built for the use of students, and an assistant librarian, to whose exertions the success of the undertaking is largely due, has been appointed to keep the library open during the prescribed hours. The number of readers, as well in history as in law, proves that the boon is appreciated, but it is to be hoped that the general interests of the library will not be sacrificed to those of any special branch.

R. E. P.

THE DESCENDANTS OF SIR THOMAS  
BODLEY'S SISTER.

In the *Annals of the Bodleian Library* (published in 1868) I gave some curious particulars of the poverty and low condition to which the descendants of Sir T. Bodley's sister were reduced at the beginning of the last century, and of a petition for relief addressed by them to the University of Oxford in 1711, which met with a very stingy response. I had not then, however, any means for ascertaining the cause of the decay of the family, or the history of these descendants. But very recently I met with the following very interesting letter to Hearne, inserted by him in vol. xxix. of his MS. Diary preserved in the Bodleian, which furnishes full information, and forms a curious page in the history of family vicissitudes:—

"Sir,—Jane, the wife of Tho. Hatton of Childrey, in the county of Berks, laborer, is the grand-daughter of the sister of Sir Tho. Bodley.

"The depositions which she offers to prove her descent are:—The said Jane Hatton deposes and says that her grandfather one Mr. John Burnet, a clergyman living near Exeter, in the county of Devon, clandestinely stole away and married the sister of Sir Tho. Bodley without the consent of her parents and relations; but they, looking on him as a person so much inferior to her both in Fortune and Quality, despis'd him, and by menaces with pistol and dagger and other methods so terrified him that for his safety and preservation he was necessitated to quit his habitation near Exeter and to retire with his wife to Stanlake in the County of Oxon, where he liv'd, and, as it appears from the Register of Stanlake, died in the year 1515 (*sic*, 1615). While he lived he officiated at a village called Shifford not far from Stanlake, being either the Incumbent or Curate thereof. The said Burnet had a temporal estate in Stanlake, viz. some mills, and also another estate at a place called Duckinton, commonly Duckleton, not far from Stanlake, which Estates after his decease were enjoy'd by two of his sons, whereof the name of the one was George, the other Thomas. He had also a daughter whose name was Jane, the mother of the Deponent Jane Hatton.

"And the said Jane Hatton does also depose and say that her grand-mother, the sister of Sir Tho. Bodley, as her mother has often told her, died not very old; but her own mother died aged 4 score years and upwards, and was buried at Lockinge, as appears by the Register-Book thereof, on the 25 day of June, 1682, and that she herself is near 4 score.

"And farther, the said Jane Hatton deposes and says that Jane her mother, daughter of the said John Burnet and niece of Sir Tho. Bodley, her Father and her Mother being both dead, she was also clandestinely stolen away by one Edward Snoswell of Lockinge in the County of Berks, and married to him without the knowledge or consent of her Trustees, whereof the name of one of them was Mr. Napkin, as she calls him, but I suppose this name was Knapton; the other Trustee's name she has quite forgot. These Trustees perceiving that there was somewhat more than an ordinary kindness between the said Edw. Snoswell and the said Jane Burnet, and they knowing that the said Edw. Snoswell was but a poor inconsiderable man, altogether unworthy of such a match, confin'd and lock't up the said Jane Burnet in one of their houses, and by some means snapt the said Edw. Snoswell and sent him beyond sea, but he

quickly found out a way to return to England, gets a letter privately conveyed to the said Jane Burnet, wherein he acquaints her of his return, and desires her to meet him without fail at a certain place and precisely at such a time. She receiving the said Letter, and her Trustees being altogether ignorant of the said Snoswell's return, grant her upon request the liberty of paying a visit to Sir Tho. Bodley her Uncle, who was then at Oxford, but she, instead of going directly to him, goes to the place nominated and assign'd in Snoswell's Letter, where he waits her coming, carries her off, marries her, and begets on her Jane the wife of Tho. Hatton aforesaid.

"These are the Depositions which on Monday the 9th of this instant April, 1711, I took from the mouth of the said Jane Hatton in the presence of 4 Witnesses.

"In Testimony whereof I have hereunto set my hand this 16th day of April, A.D. 1711.

"RAL. KEDDEN, M.A. of Q.C.,

"Vicar of Denchworth, Berks."

"Sir,—The Rev<sup>d</sup> Mr. Tho. Paris, the present Rector of Childrey (where the said Jane Hatton dwells), and formerly Fellow of C.C.C. Oxon, told me also on the 9th of this instant April that he did verily believe that the said Jane Hatton was the Grand-daughter of the sister of Sir Tho. Bodley, she having some time ago so informed him, and that he himself had the same thoughts of making application to the University in her behalf, and you may easily perceive that by the certificate that I have given under my hand I am really satisfied of the Truth of her Depositions; the said Jane Hatton being a plain, innocent and undesigning old woman, altogether incapable of forging and trumping up such a story. And this farther I have to add that the Circumstances of the said Jane Hatton are very low and necessitous, her Husband and herself being both near 4 score years of age, feeble and lame, and incapable for getting a competent maintenance, and that which has particularly heighten'd their distress and calamity is the loss of their money (which by their hard labor and good husbandry they had earn'd and sav'd in their younger years for the support and comfort of their old age) by entrusting it into the hands of their Master, who broke, and cheated them even of that little All which they had got, so that at present they are great objects of Charity.

"Thus according to your desire I have given you the best account that I can, that the shortness of the time will permit, of Jane Hatton, the Grand-daughter of Sir Tho. Bodley's sister. Be pleas'd to give Dr. Hudson a sight of this with my best respects. I beg the favor of a line from you at your first convenience, and am very sincerely,

"Sir,

"Your most humble servant to command,

"RAL. KEDDEN.

"From Denchworth near Wantage, Berks,

Apr. 17, 1711.

"It appears by the Register-Book of Stanlake that Sir Tho. Bodley's sister's name was Joanne."

Addressed:—

"For Mr. Hearne, M.A.,

of St. Edmund's Hall,

Oxon, present.

"Post paid."

The localities mentioned in these papers added for me unexpected interest in the perusal. Ducklington is the parish from which I write, Stanlake or Standlake the next parish, and Shifford a neighbouring hamlet and chapelry in the parish of



Bampton. So to verify the statements I walked to Standlake, where my good neighbour the Rev. L. S. Tuckwell let me note from his well preserved parish register the following entries :—

John Burnett, Minister of Shifford, performs a marriage at Standlake in 1600.

John Burnet is buried Sept. 11, 1615.

John Burnett, son "Magistri" Burnett, baptized March 16, 1595, and Roger, another son, baptized Feb. 10, 1598.

Joan, daughter of John and Joan Burnett, buried Oct. 20, 1599.

J., daughter of John and Mary Burnett, baptized Sept. 20, 1601.

Mary, daughter of Thomas and Letitia Burnet, bapt. July 25, 1621.

Roger Burnet, buried March 17, 1621.

I turn then to the Register of Ducklington, and there I find that the Burnetts appear with the *alias* of a well-known Devonshire name, that of Cornish. The following entries occur :—

#### Baptisms.

Thomas Cornish, March 20, 1579.

Deanes, daughter of Will. Cornishe, Dec. 10, 1581.

Will., son of Will. Cornishe, Sept. 22, 1583.

Mary, daughter of Will. Cornishe, July 8, 1589.

Ralph Cornishe, *alias* Burnett, Oct. 20, 1591.

Agnes, daughter of Ralph Cornish, *alias* Burnet, July 12, 1600.

Margery, daughter of Ralph Cornish, *alias* Burnet, May 8, 1602.

Eliz., daughter of John Cornishe, Jan. 17, 1607.

Thos., son of Will. Cornish, *alias* Burnet, Aug. 30, 1617.

Will., son of Will. Cornish, *alias* Burnet, Aug. 24, 1622.

Joan, daughter of Will. Burnet, *alias* Cornish, Nov. 4, 1619.

Jane, daughter of Will. Burnet, *alias* Cornish, Mar. 10, 1628.

George, son of Will. Cornish, Feb. 21, 1625.

Mary, daughter of Will. Cornish, *alias* Burnet, July 31, 1634.

#### Marriages.

Agnes Cornish, *alias* Burnet, and Edmund Younge, Jan. 16, 1616 [N.S.].

Ralph Burnet, *alias* Cornish, and Eliz. Byshop, Feb. 8, 1619 [N.S.].

Eliz. Burnett and Edw. Kerry, Jan. 14, 1670/1.

#### Burials.

"Euditha," daughter of Will. Cornishe, Nov. 29, 1584.

Cicely ("Sislea") Cornish, *alias* Burnet, Widow, Aug. 16, 1615.

Widow Cornish, March 28, 1639.

Joan, wife of Will. Cornish, Dec. 28, 1649.

We have here an instance of the way in which any name in a parish register may suddenly prove to be a name of interest. Hitherto the Burnets and Cornishes who disappeared from Ducklington (still "commonly" called Duckleton) in the seventeenth century were a family whose name was but a *vox et præterea nihil*; now their abode here becomes linked with a romantic passage of family history, and their relationship to one who (as it seems) somewhat hardly treated them during life makes their memory to become worthy of resuscitation two centuries afterwards. It may be noted also that while the name of Snowsall nowhere appears

in the old registers, it has curiously enough turned up during the last fifty years under the form of "Snowsall."

Another interesting family name, of which many entries occur in our register, is that of Quiney, the name of Shakspeare's son-in-law. These entries I have communicated to Mr. Halliwell-Phillips.

W. D. MACRAY.

#### THOMAS OSBORNE, THE BOOKSELLER.

In "N. & Q.," 1<sup>st</sup> S. i. 42, 61, in the life of William Oldys, some account is given of Thomas Osborne, the bookseller—his catalogue, his exploits and wealth. In addition to these notices of the man whom Johnson knocked down with a book, perhaps the following incident in his career will be found interesting; it accompanied one of the fans alluded to, which was recently sold privately to Lady Charlotte Schreiber, who, possesses a curious collection of fans of every description :—

"Mr. Osborne's Duckhunting at Hampstead in 1754.

"Mr. Thomas Osborne, or as he was more commonly called, Tommy Osborne, was a very considerable bookseller and publisher, in Gray's Inn Gate, Holborn.

"He bought the Harleian collection of printed books, and published a sale catalogue of them in 1743, which is still valuable as affording a classed list of the principal books respecting English history and literature, in which it was particularly rich. Dr. Samuel Johnson has been said to be the compiler of this catalogue.

"In 1754 he had a house at Hampstead. Whether he had lived there before or not is now uncertain. Hampstead was then a watering place and very gay. A Capt. Pratten constituted himself master of the ceremonies at the Assembly in the Long Room, Flask Walk.

"Amongst the fixed residents at Hampstead was Mr. Scarlet, a celebrated optician of Macclesfield St., Soho, whose microscope for viewing opaque objects is still in use.

"When Mr. Osborne had settled himself in his new house, Capt. Pratten proposed to him that he should ingratiate himself with the families of Hampstead by giving a public breakfast for the ladies, and a duck-hunting for the gentlemen; this gives room to suppose that he was then a new comer to the place. To many Osborne, though very successful in business, was not esteemed very acute in private life. He fell into the scheme and left the whole management to Capt. Pratten. Invitations were accordingly issued to all the genteel families in the place, marquees were pitched in the adjoining field for the breakfast, and ducks provided for the hunt.

"The day, 10th Sept. came, the company assembled, and were so happy that they were loath to depart. Capt. Pratten was everywhere, and, finding things went on so smoothly, suggested to Mr. Osborne that the company seemed inclined to stay, and that he had better continue the entertainment by a cold collation. The larders of the different taverns were accordingly put into requisition and the collation appeared; still the company stayed on, and Capt. Pratten and Mrs. Scarlet circulated in whispers that if they stayed they would have a dance to conclude the day. The company took the hint, smiling at their host's vanity and expense; and Capt. Pratten persuaded him that as the day was so far advanced he had better send to one of the taverns for their dancing tent and a band, and make a good finish to

the day of pleasure. No sooner was this suggested than it was done. The long dancing tent was set up in the court-yard in the front of the house, and the younger part of the company tripped on the light fantastic toe until bedtime.

"To prolong the memory of this day of enjoyment Capt. Pratten further persuaded Mr. Osborne to have a fan engraved and presented to each of his lady visitors: which was done. On one side appears the field with the breakfast marquess and duck-pond, with Hampstead Heath in the distance. Capt. Pratten appears just entering the field with Mrs. Scarlet and her little daughter. On the other side is a view of Osborne's house, with the dancing tent and band as it appeared in the evening. Capt. Pratten with his two companions stand as spectators of the dance. On the left hand is the gate opening on the Hampstead road, and on the right the entrance into the field where the festivities commenced. The etching of the fan is well executed.

"My mother, who was then sixteen, was present at this house-warming as part of the family of her uncle, Mr. Betts, of Church Row, Hampstead, and as a visitor had a fan sent her the 5th Oct. following, which has been carefully preserved, and is perhaps the only one left. From her I derive this information. I have no recollection of the house, which it is evident by the print stood on the right hand of the road, and was placed sideways to it, very near the heath."

Lady Charlotte Schreiber's fan, however, has only one of the views, representing the arrival of the company, and this is highly coloured; but in the collection of curious odds and ends bequeathed to the British Museum by Miss Banks, and now in our Print Room, are impressions of both views, the reverse giving the dance under the tent in front of the mansion. Both, however, are fairly engraved—probably by Gravelet; but I never knew the subjects depicted until I read the above notice.

GEORGE WILLIAM REID.

British Museum.

SO-CALLED ANGLO-SAXON FIBULÆ. — Since Douglas discovered in an Anglo-Saxon tomb at Kingston, near Canterbury, in 1771, the peculiar and beautiful gold fibula now in the Mayer collection at Liverpool, which he described and published in *Nenia Britannica*, and attributed to the fifth century A.D., many others have been found of the same character, among them the one acquired by the British Museum, found at Sarre, in Kent, with various coins, &c. As these fibulæ have been mostly found in Anglo-Saxon graves, like the Douglas one, they have always since been considered by the antiquaries who have written and given opinions on the subject as really being of Saxon origin. However, a slight consideration would at once have discovered that the skill and workmanship of these filigreed and inlaid Black Sea garnet fibulæ were far in advance of Saxon art, for when the Alfred jewel is examined—which has always been considered such, and if it really belonged to that king must have been made long after the date given to the fibula above mentioned—it will be seen that these

brooches or fibulæ could not have been Saxon, however they may have been found in Saxon graves. On examining a series of bracteates in electrotype from various parts of Scandinavia, which the South Kensington Museum acquired in 1873 from the Stockholm, Copenhagen, and Christiania museums, this notion will be confirmed, for many of the details on these bracteates are identical with the brooches found in various parts of Kent. They have been found occasionally in both Scandinavia and England accompanied by Arabic coins. On consulting the work of Prof. Stephens, *Runic Monuments*, and Gibbon's *Decline and Fall*, it will be ascertained that the Scandinavian bracteates which formed part of these hoards must have been made at Constantinople for members of the Varangian guard of the Emperor. And as regards those found in England, in all probability Kent was the principal recruiting ground for that guard, as far as the English members were concerned, which explains why the major part of these fibulæ are found in the county of Kent, as doubtless the result of presents to friends and relatives. Similar objects of jewellery have been found in the neighbourhood of Boulogne-sur-Mer, which French archaeologists have equally thought to have been the fabrication of the Franks, and praised as examples of the civilized state the Franks must have attained to produce them. The whole may, however, be looked on as not having been of indigenous production, as they have so long been considered by archaeologists. E. G. J.

"BRAG."—Richardson, while assigning as the origin of this word the Dutch *braggeren* and the French *brague*, gives the opinion of Junius that as *brag* in Scotch is fear, terror, the English application of the word to those who endeavour to strike terror into their opponents by the noisiness of their threats may come to us from Scotland. The word itself Junius refers to A.-S. *breg-an*, to terrify. Skinner, again, would derive the word from the Latin *fragor*. I have just come upon an explanation of the manner in which *brag* reaches us from the French *brague* (in its more modern form *braies*). *Bragues* Cotgrave translates "short (and close) linnen breeches, worn next unto the thighs." In his *Apologie pour Hérodote* Henri Estienne translates *luxus* "bragues," and his latest editor, M. Ristelhuber, appends the note:—

"Comme cette partie du vêtement distinguait les gens riches, le mot *brague* fut employé pour désigner le luxe dans les habits, et comme ce luxe annonce l'ostentation, parfois la fanfaronnade, les idées accessoires prirent la place de l'idée principale."

I commend this derivation to the editors of the forthcoming dictionary of the Philological Society.

JOSEPH KNIGHT.

HERALDS' VISITATIONS OF STAFFORDSHIRE, SALOP, AND WORCESTERSHIRE.—After many in-



quiries, ending in an application to the British Museum authorities, I regret to have to chronicle in "N. & Q." the fact that the *Heralds' Visitations* of the above counties do not appear to have received attention at the hands of any of the Societies which have done such valuable work in printing the genealogical accounts of other districts. I therefore venture to put in an appeal for them. Will not some society lend a helping hand in diffusing their riches amongst lovers of genealogy? Far from there being a paucity of material, their records would bear, if I mistake not, favourable comparison in point of interest with those of any other part of this kingdom. S. G.

#### "HOBSON'S CHOICE."

"Is it so then *Wee must Dye all*, then let us live as long as we can, and enjoy the Creature while we may: and when our time is come, let us, because we cannot help it, bequeath our bodies to the Earth, and our Souls to him that gave them: I know no other remedy; 'tis *Hobson's choice*; And so much for this time."

The above is from *Bradshaw's Ultimum Vale*, by J. O., D.D., Time-Server General of England, 4to., Oxon., 1660. LLAWTHUN.

"COMEN."—An emotional coachman thus expressed himself in a letter he wrote, in the early part of the present year, to a lady whom he formerly served: "Once more the pretty spring with all its beauty comen forth so nice." It brought to my mind:—

"Sumer is i-cumen in,  
Lhude sing cucu."

ST. SWITHIN.

EASTER DAY FALLING ON ST. MARK'S DAY.—A few years ago some remarks were made on the fact of Easter Day falling on the festival of St. Mark, with some predictions of events following the coincidence. In 1733, according to Reumont (*Gräfin von Albany*, ii. 254), the following distich was circulated with regard to the succeeding year 1734:—

"Lorsque S. Marc tombera sur le jour de Pâques,  
S. Antoine de Padoue à la Pentecôte,  
S. Jean Baptiste, le jour du S. Sacrement,  
Le Roi Jacques III. règnera et triomphera en Angleterre."

W. M. M.

AN EPITAPH.—The following epitaph to Mary Gandy, who died of small-pox, aged twenty-two, is on the buttress of the north-west side of the tower of the Temple Church:—

"This faire young virgin, for a nuptiall bed  
More fit, is lodg'd (sad fate!) amongst the dead;  
Stormed by rough windes, soe falls in all her pride  
The full blowne rose designed to adorne a bride."

Little Ealing.

A. H.

WITCHCRAFT IN WALES.—At Caergwerle, Flintshire, a Mrs. Braithwaite had supplied a

Mrs. Williams with milk, but a short time ago refused to serve her. Mrs. Braithwaite had up to that time been very successful in churning her butter, but about a month ago the butter would not come. She said Mrs. Williams had witched her. The neighbours believed it, and Mrs. Williams was generally called "the witch." Hearing these reports, Mrs. Williams went to Mrs. Braithwaite to expostulate with her, when Mrs. Braithwaite said, "Out with you! If you don't leave here I'll shoot you." Mrs. Williams applied to the Caergwerle bench of magistrates for a protection order against Mrs. Braithwaite. She assured the bench she was in danger, as every one believed she was a witch. The Clerk: "What do they say is the reason?" Applicant: "Because she can't churn the milk." (Laughter). Mr. Kyrke: "Do they see you riding on a broomstick?" Applicant (seriously): "No, sir." (Laughter). The bench instructed a police officer to caution Mrs. Braithwaite against repeating her threats. EVERARD HOME COLEMAN.

FOLK-LORE.—In *Pecock's Repressor of overmuch Blaming of the Clergy* (circa 1449), *Rolls Series*, 1860, p. 155, the following items of folk-lore are recorded:—

"A man, which stale sumtyme a birthan of thornis was sett in to the Moore there forto abide for euere.....  
ij. sistris (whiche ben spiritis) comen to the cradilis of  
infantis forto sette to the babe what schal bifalle to him."

H. T. CROFTON.

88, Mozley Street, Manchester.

PULPIT PRONUNCIATION.—Allow me to record—with a strong protest—an almost universal mispronunciation adopted by clergymen in preaching: *enthusaism* for "enthusiasm."

EDWARD H. MARSHALL.

6, King's Bench Walk, Temple.

#### QUERIES.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

S.P.Q.R.—Several fanciful complements have been assigned to these initials, as appears from the following passage of the date A.D. 1600:—

"Like to the Romans, who, as every man knoweth, did bear in their standards S.P.Q.R., being the acrostickall, or initial letters of 'Senatus Populus que Romanus,' although it hath pleased some in another humour to interpret S.P.Q.R., as the Sibylles did, 'Serra Populum quem Redimisti' and Venerable Beda thus, 'Stultus Populus Quærit Roman'; the French 'Si Peu que Rien'; the Italian 'Sono Poltroni Questi Romani'; the Almayne protestants 'Sublato Papa Quietum Regnum'; and the Catholiques 'Salus Papæ Quies Regni.' It was a good jest, if it be true, that one seeing S.P.Q.R. written in a new pope's chamber did interpret it thus, 'Sancte Pater quare Rides,'"

whereunto the pope on a sudden returning his answer according to the letters retrograde, like a good Hebrew reading the letters backwards, R.Q.P.S., said 'Rideo quia Papa Sum.'"

(Abraham Hartwell, "Of the Antiquity of Motts in England," in Hearne's *Curious Discourses*, No. lxxxv., tom. i. p. 279, London, 1775.) In No. lxxxi., p. 269, the version of Bede is stated somewhat differently as "Stultus Populus Querit Romanos." What is the authority for each of these anecdotes? I am aware that Bishop Jewell mentions Bede to have so "expounded these four solemn letters" ("Controversy with Harding," art. iv., *Works*, vol. i. p. 421, Parker Soc.), and that neither of the recent editors has verified the statement. Hartwell's remarks are dated 1601.

ED. MARSHALL.

Sandford St. Martin Manor.

VELASQUEZ.—Is any reader of "N. & Q." able to inform me of the existence in England of an authentic portrait in oil of this painter? If none is known in England, can a reference be given to any museum or gallery in any other country?

J. E. J.

[In a list of *Uncertified Pictures by Velazquez and Murillo*, circulated by Mr. Charles B. Curtis, 9, East Fifty-fourth Street, New York, there appear to be no less than ten portraits, including two of Velazquez with a child. The references given for these portraits are:—1. Northwick; 2. E. G. Harcourt, 1864; 3. Degalmont, Paris, 1861; 4. Bishop of Ely, 1864; 5. Beckford, Font-hill; 6. Mr. Gordon, of Edinburgh; 7. Woodburn Collection; 8. Ottley, 1811; 9. (With a child) Calonne, 1795; 10. (Do.) Sir W. Forbes, 1842.]

THOMAS MOORE.—The Rev. Mackenzie Walcott, in a paper read before the members of St. Paul's Ecclesiological Society on November 4 of this year, upon old St. Paul's, mentions:—

"Thomas Moore was buried in the cloisters of the Pardon Churchyard, on the north side, in which he rebuilt a beautiful chapel which had been erected by Gilbert Becket, the portreeve in the time of Stephen.... It was destroyed April 10, 1549, by the Duke of Somerset."

Who was this Thomas Moore?

C. T. J. MOORE.

Frampton Hall, near Boston.

ST. MARY'S, DOVER.—In 1843, during the examination of the old foundations of St. Mary's Church, Dover, in a recess in the wall was found a leaden case, and this, on being opened, discovered the head of a man. The upper part of the skull had been removed, and the cavity filled with aromatic spices, which, though they had a snuff-like appearance, still retained some fragrance. The teeth were perfect. After embalmment the head had been enclosed in cerecloth, fragments remaining. I have before me the rough sketch I made of it at the time. It was then carefully replaced in its case, and buried in its original position.

Now, in 1461 it appears that the Duke of Suffolk was commanded by Henry VI. to quit the realm, but as he was on the high seas, between Dover and Calais, he was arrested by the king's ship Nicholas of the Tower, and after two days detention he was sent on board a boat, and, his head being struck off, the body was washed on shore in the bay of Dover, where, after a long exposure, it was buried by some fishermen. Was this the embalmed head of the favourite of Queen Margaret, carefully preserved by her and buried in St. Mary's Church; or is it known if it were elsewhere buried; or was it the head of some other exalted personage?

LAMBERT WESTON.

Dover.

WILLIAM III. AT TORBAY.—Can any of your readers inform me whether the members for the city of Chichester, or any other conspicuous persons of the city or its immediate neighbourhood, declared against King James in 1688, and went to meet William at his landing? The members in 1688 were, I believe, Mr. Thomas Miller and Mr. Thomas May.

E. M. S.

Chichester.

NORFOLK TURKEYS.—Some time ago the *Times*, I think, had a short paragraph to the effect that there was a sudden absence of children from a certain school in Norfolk, and that, on inquiries being made by the School Board, it was ascertained that the absentees were kept at home, where *their services were required to hatch turkeys' eggs!* Is this really one of the Norfolk customs? I regret I did not take a note of the number of the *Times*.

EDMUND WATERTON.

A BOOK-PLATE.—I have a handsome book-plate from which the name has been erased. I am desirous of identifying it, but can find no clue. Can any of your readers help me? Arms, with a marquis's coronet at the top: Quarterly gu. and az., on the first and fourth a spur proper, on a bend sinister sa. three quatrefoils. No crest. Supporters, a lion holding a short sword in his gamb, and an eagle with wings displayed and inverted.

SAINT JOHNS.

A. SCHOONEBECK'S MILITARY ORDERS.—I should be glad of a correct bibliographical description of the following work, which I have noticed in a recent catalogue: "*Histoire van alle Ridderlyke en Krygs Orders*. In't Koper Jesueden door Adrian Schoonebeck. 120 plates of military and other orders. Amsterdam, 1697. 2 vols., 12mo." Perhaps Mr. WOODWARD can help me.

HIRONDELLE.

BRETHERTON OF BRETHERTON, CO. LANCASTER.—I am desirous of referring to a pedigree of this family. Can any of your correspondents assist me?

W. B.



**ARCHIBALD CAMPBELL, BISHOP OF ABERDEEN.**—Archibald Campbell, eldest son of Lord Neil Campbell of Ardmaddy, and grandson of the Marquis of Argyle, was consecrated Bishop of Aberdeen in 1711. I am desirous of ascertaining whether he had a family, and, if so, what became of them. Any information on the subject will be much appreciated by  
A. M. S.

**DERIVATION OF "EXTA."**—Has the Latin word *exta* ever been regarded as a (contracted) heteroclit plural of *exitus* ("outlet" or "issue")? The breath issues (*exit*) from the lungs; the heart is an outlet for the blood, and the liver for bile. Compare the figure, "Out of the heart are the issues of life." The derivation from *exsecta* involves a sweeping abridgment, as it implies the omission of an unusually stable factor (*sec*). Besides, it seems natural to suppose that a part of the animal organization should be denominated rather in accordance with some of the functions it discharges than from a reference to the science of carving. Assuming the derivation which I have stated in my inquiry, I should think it possible, in another aspect, that the *exta* derived their name from the issues which they were believed to portend. However, as I am asking a question, I must not enter into a discussion of the subject in connexion with which it is raised.  
SMITH R.

**JACOBITISM: JOHN MATTHEWS, 1719.**—In his narration of the above case, in *London in the Jacobite Times*, vol. i. p. 334, *et seq.*, Dr. Doran mentions many curious incidents not to be gathered from the account in the State Trials. Can any of your readers kindly refer me to the source whence these particulars were derived? The case is that of young John Matthews, the printer, executed for "setting up" a treasonable pamphlet in 1719, *Jacobitism—Sir Roger de Coverly and the Sick Lion*. In which number of the *Spectator* is the incident related of the good knight visiting the Tower, and auguring from the good health of the royal lion that the rumour as to the indisposition of "the king over the water" was unfounded? The tradition or superstition inspiring Sir Roger is well known, but I have searched through the *Spectator* industriously to find this anecdote. Possibly I have overlooked it.  
S. P.

Temple.

**BLOODY BRIDGE: BLOODY HILL.**—I find, by reference to a map of London of the year 1829, that what is now called Westbourne Place, Sloane Square, was then styled Bloody Bridge. What is the origin of this name, and when was it discontinued? At that spot the roadway crossed the old stream called Westbourne, and no doubt the bridge there was the scene of some foul murder. Query, whose? On the same map Primrose Hill and all

its surroundings are represented as open country, and on the west of the hill, about a quarter of a mile distant, is a spot called Bloody Hill. Why was this so named? Has it anything to do with the murder of Sir Edmundbury Godfrey, whose body was found near Primrose Hill? As nearly as I can trace by a modern map, Bloody Hill seems to fall in the exact line of the Avenue Road.  
W. H. HART, F.S.A.

Lonsdale Chambers, Chancery Lane.

**CHURCHWARDENS' ACCOUNTS.**—An explanation is sought of the words and phrases enclosed in inverted commas:—

1482. Itm payd to Will Mass<sup>r</sup> for setting in of the candlesteke before "the Brune Rode," x<sup>d</sup>.

1484. Itm payed for making of a booke of "prikkyd songge," ij<sup>s</sup> viij<sup>d</sup>.

1516. Itm pd for "the rewards and Costs of the Suffricane\* and of the Comysarie & div'se other weytyn upon them at the tyme of the Cherech halowyng," as apperith by a bille, ij<sup>s</sup> xi<sup>d</sup>.

1521. Itm pd for scoryng of the bason & standards & rubbing of "the George" agenst Ester, viij<sup>d</sup>.†

1531. Itm pd for payntyng "the grene crosse for lent," ij<sup>d</sup>.

1566. Pd for ij boks of prayer "agaynst y<sup>e</sup> turke" (?), iij<sup>d</sup>.

G.

**NORRIS OF BASING PARK, HAMPSHIRE.**—I shall be glad of any notes on this family, whose crest was an owl. One Toby Norris, who used that crest on a bell at All Saints, Cambridge, was a bell-founder at Stamford from 1607 to 1626, when he died.  
J. J. RAVEN.

School House, Great Yarmouth.

**PUNSTERS AND PICKPOCKETS.**—The somewhat crabbed remark that "He who would make a pun would pick a pocket" is very usually attributed to Dr. Johnson, but in a variorum edition of the *Dunciad* published in 1729, there is a note to the lines—

"Here one poor word a hundred clenches makes,  
And ductile dulness new meanders takes,"

in which it is stated that "a great critic formerly held these clenches in such abhorrence that he declared he that would pun would pick a pocket." Who, then, was this great critic? Dr. Johnson was born in 1709, therefore it could not be he.

JAMES HOOPER.

**CONACRE.**—A certain tenure of land in Ireland is, or was, so called. Mr. A. Trollope, in *The M'Dermots*, glosses it by "corn-acre," but, I think, incorrectly. What is the origin of the word?  
A. S. P.

**ARRANGEMENT OF LOCAL TOKENS.**—What is the proper method of arranging eighteenth century

[\* Suffragan.]

† See "N. & Q." 5th S. xi. 194. The church is not dedicated to St. George.

tradesmen's and local tokens? Should they be arranged in alphabetical order, or divided into counties and then alphabetically arranged? How should the local coins of the colonies and British possessions be classified? COLLECTOR.

Hull.

[Mr. D. T. Batty's arrangement of tokens is by counties and towns, in his *Descriptive Catalogue*.]

"CRAVAT" AND "BREAST-PIN."—These terms, in England restricted exclusively to masculine apparel, I find in American books applied to articles for feminine wear. Will one of your correspondents from over the water be so kind as to explain them? I imagine that the "cravat" means a silk neck-scarf, and the "breast-pin" a brooch, but "I want to know, you know."

HERMENTRUDE.

THE HISTORY OF PROTESTANTISM IN THE TYROL (TIROL).—Can any of your correspondents tell me where I can obtain detailed information of the history of Protestantism in the Tyrol (Tirol) from the beginning of the sixteenth century (or earlier) until the present day? C. S. COLLINGWOOD.

AN INSCRIPTION AT OSTEND.—On the outside of a house in the old town of Ostend is the following inscription in the tie irons: "AN 17 PI—V 83 NO." What is the missing letter?

G. H. I.

ROBIN LYTHER'S HOLE.—Can any one direct me to any authentic record of Robin Lythe? Who was he, and when did he live? J. L.

"BY NOTE AND BY RULE."—In a quotation from the *New England Courant*, Sept. 19, 1723, it is stated that a congregation is ordered to sing "by note and by rule." What does it mean? There was at that time a grand controversy going on in America about singing in churches. Mr. Niles, the minister at Braintree, refused his presence unless the singers "would first promise not to sing regularly." What does this mean?

C. A. WARD.

Mayfair.

"CROSS": "ACROSS": "BURY."—Will some one kindly give me the derivation of our word *cross* or *across*? Is it connected with Latin *crux*, our *crook*; Welsh *crwg*, whence, perhaps, W. *crog-bren*, a gallows or crooked tree; and *crozier*, *pedum episcopale*; W. *ffon esgot*, a bishop's crooked staff? *Across* is never found in the Bible, *cross* only in Obad. 14. In old (and, to a certain extent, modern) English the word used seems to have been *thwart*, *athwart*; Lat. *transversus*; W. *trawos*; Fr. *travers*; Dutch *dwaars*; Port. *travez*; Sp. *traves*; Ital. *traverso*. Once more, what is the derivation of the verb *bury*? cf. *burrow*, *bore*, Port. *burneo*—a hole. I know no analogous word in Celtic, Greek,

Latin, Dutch, or German. Does it come from the Basque *obirata*, to inter? T. G. P. POPE.  
Lisbon.

"PLAIDOYERS HISTORIQUES. PAR M. TRISTAN."—Can any of the readers of "N. & Q." give me information as to the above work? It was published at Lyons in 1650 (printer, "La Riviere, Rue Merciere, a la Science"), and dedicated to Monsieur de Caumartin. The book contains short accounts of various and curious trials, pleadings, and decisions. My object is to ascertain whether such accounts were the result of real legal trials or the fertile invention of the writer.

SHIRLEY W.

Brighton.

AUTHORS OF BOOKS WANTED.—

*The Chameleon*, 1832, 8vo.

J. P. MULLIN.

AUTHORS OF QUOTATIONS WANTED.—

"Now the vision is complete;

That is the way they speak in heaven."

J. R. B.

"There is no home in halls of pride,

They are too high, too cold, too wide." A.

## Replies.

THOMAS BELL.

(6th S. ii. 272.)

Your correspondent has extracted some interesting notes from the cover of his old book, the book-plates in which may, however, rather relate to the next generation of the Bells. Thomas Bel, or Bell, is a representative of a large class of persons who have been ignored in existing biographical collections. He appears to have been benefited at some time in Lancashire, perhaps as a royal preacher. He was so far connected with the county that Dodd (*Certamen utriusque Ecclesiae*, p. 5) describes him as "a Parson in Lancashire," and certain passages in Strype's works and the State Papers place him in the same county. The first-named authority states that he died in 1590, which must be incorrect, as the following fragmentary notes of his career may show.

From the entry of his admission into the English College at Rome it would appear that this impetuously tempered person was born in the year 1551. He is, therefore, not the son of Richard Bell, of St. Thomas Apostles, London, introduced into the note in *Fasti Oxon.*, i. 323. The surname is essentially a Border appellation. A passage in Parsons's *Detection of Divers Notable Vntruthes*, &c., gathered out of Mr. [Matthew] Sutcliffe's "New Challenge" and Mr. [Andrew] Wille's "Synopsis Papismi," &c. (8vo., 1602), gives his birthplace. He was a native of Rascal (i.e., Raskelf, near Easingwold and Thirsk, Yorkshire), and this statement is quoted without contradiction by



Bell himself in his *Pope's Funeral*. In 1609 Francis Walsingham, author of *A Search made into Matters of Religion* (Brussels, 1609, 4to., Cheth. Lib.; 1615; 1843, 8vo.), was told by a good, grave gentleman that Bell "was a Yorkshireman, and, as men say, of a town called Raskall; and out of that had been made [a Protestant] minister" (ed. 1843, p. 59; and Foley's *Records of the Society of Jesus*, iv. 349-50). The same author has a *double entendre* on "the foresaid town's name, where the author was born" (p. 61). The disreputable orthography was usual (cf. Peacock's *Yorkshire Papists*, p. 120). In the *Forerunner*, 1605, Parsons tells his readers (p. 1) that Bell was originally a minister, "after that a Priest, and for some years past, and at this present, . . . a minister again." Walsingham relates (p. 59) that after casting off his ministry and becoming a Catholic he was "so hot and eager in that profession, as he was cast into York gaol, where he suffered much, and was more troublesome to the keeper than all the rest of the prisoners together. After that getting out he went to Rhemes, and thence to Rome; and there, after some years of study, was made priest, though always, as they say, of a fiery, turbulent, and quarrelling nature; so far forth, as they report, that when other matters of contention wanted, he would frame quarrels upon his rubrics for saying his office; and so, returning into England, continued the same vein of dissention, first with other priests, about going to church and other like points; but afterwards, falling into licentiousness of life, and seeing himself mistrusted and hated of all for that cause, and especially fearing a sentence of personal excommunication that was said to be coming against him by the Pope, by Cardinal Allen's procurement, he resolved to break off from them altogether and to become an open enemy."

Confirmatory dates may be added to some of these statements. The year of his imprisonment at York may be 1573 (Foley, vi. 243). In 1576 Thomas Bell, of Yorkshire, a young layman, entered Douay College, and Thomas Bell, *Anglus pauper*, is mentioned as one who matriculated there (*Douay Diaries*, pp. 25, 277). In 1579 he entered the English College at Rome, aged twenty-eight, as a student in philosophy, and he took the usual oaths (Foley, vi. 133). Mr. Foley records that as a student in the English College he hesitated not to preach a sermon to dissuade his companions from joining the Society of Jesus (vi. 16). In 1581 Father Thomas Bell, priest, was in the English Seminary at Rome (*Diaries*, p. 388). After three years' study he was sent into England, March, 1582 (Foley, v. 46, vi. 80, 133; *Douay Diaries*, p. 294); and in 1594 (so Foley, vi. 133) he, or another of the name, became superior of the clergy in the north of England. Meanwhile, in 1586 he was the associate of Thomas Worthington and other priests in Yorkshire, Lancashire, Cheshire, and adjoining counties (Strype's *Annals*, vol. iii. pt. i. pp. 611-12, Oxf. ed.), exercising his functions at considerable risk. Cf. the Rev. T. E. Gibson's *Lydiat Hall*, p. 239. In 1592 he was returned as one in England ill

affected to the Government (Foley, vol. vi. p. xxi). Another glimpse of his movements is to be derived from some examinations taken April, 1593, quoted in Strype's *Annals*, iv. 261, where Humphrey Cartwright, of Warrington, Lancashire, scholar, aged forty-seven, deposed that he (examinant) was "committed to prison in Manchester nine years by the Earl of Derby." Thence brought up to the Counter in Wood Street. In which he remained about a year for recusancy. Indicted at Manchester. Hath neither lands nor goods. Knew Bell, a seminary priest, in Lancashire. Did help him to say mass at Mr. Stopford's house in Lancashire [qy. where?]; who was dead. Saw Mr. Michel, a seminary priest, in Lancashire: one Baret, a priest, at Mr. Whitmore's house [see Foley, vi. 233] in Cheshire."

During the eager pursuit of the priests, which was kept up throughout the reign of Elizabeth, Bell's arrest took place; and he was sent to London as an important prize. Meanwhile he and Hardisty and others, abandoning their former associates, "threw themselves into the arms of their new supporters with the bitterness which usually characterizes perverts" (Dr. Jessopp's *Father Walpole*, p. 231). On Aug. 30, 1592, the queen, writing to Henry, Earl of Derby, states that as Bell had alleged that he had been moved by conscience to confess, considering the practices which he had discovered to his lordship and confirmed before Archbishop Whitgift, she thinks it meet that he should be returned to Lancashire to be used as the Council advised, for better searching and apprehending of Jesuits and seminaries. From his house at New Park, Latham, the earl, Oct. 30, 1592, sending to the Lords of the Privy Council a letter by the hands of Mr. Fleetwood, Parson of Wigan, alludes to his despatching "Bell the seminary," and to the revelations the latter had made, which, from his "own experience and knowledge of the party," the writer believed to be true (Strype, iv. 182). In another letter, in the month following, the earl acknowledges that the apprehension of priests did not take such good effect, because Bell's conversation with the earl became known.

One of Bell's first employments by his new friends was to take part with some ministers of Yorkshire in a set controversy with Father Walpole (Jessopp, *op. cit.*, p. 232). One of his informations, about April, 1593, was taken against Miles Gerard, of Ince, Esq. (Strype, iv. 262). From Yorkshire Bell went to Cambridge, and from Jesus College, June 30, 1593, he addressed an interesting letter to Mr. Young, a J.P. of London. He speaks in vainglorious terms of his recent book, his *Motives*, against the Roman Catholics. The purpose of the letter is, through his correspondent, to beg the favour of the Lord Treasurer. Egerton, the Attorney-General, is alluded to as Bell's "special and approved good friend." It is said that Bell wrote other letters to Egerton, stating that "Hardisty, a priest who had

lately submitted himself, and was then at Emanuel College in Cambridge," was very learned and well affected (Strype's *Annals*, iv. 208-10; the original is in Baker's MS. 34, p. 313).

On March 19, 1593/4, Bell was at "Thresk," in Yorkshire, on a visit to two brothers of his yet living. The sickness at Cambridge was the cause of this journey. In Yorkshire he preached sundry times at the instigation of the Earl of Huntingdon, the Lord Lieutenant, who wished that Bell should remain, "in these north parts, where the harvest is great and the workmen few, in respect it may please God to use me as a weak instrument under him for the profit and instruction of his people." These particulars are to be derived from a letter addressed by Bell to the Lord Treasurer (*ibid.*, pp. 210-11), in which also he craves to be directed as to whether he must stay or go to the university or elsewhere. It is noticeable that there has been a Bell family at Thirsk for a considerable time, and the heirs, in fact, hold the manor now. Before the year 1596 Bell was harboured for a long time in the house of Archbishop Whitgift, and he had from Archbishop Hutton "rare curtesies received both of old and late daies." Other favours came from the hand of "my Lord of Durham," "although as yet [1596]," as he reminds that prelate, "ye never saw my face."

Under the incorporation of Doctors of Divinity at Oxford in 1607 a Wood (*Fasti*, i. 323) mentions a "Thomas Bell, M. of A. of Cambr.," adding, "One of both his names had been a Rom. Cath., afterwards a Protestant, and a writer and publisher of several books against the papists from 1593 to 1610, and after, as the Oxford Catalogue will partly tell you. Quære whether the same." Certainly

not. On the same page a note by Kennet is quoted, giving a character of Bell by Dr. Matthew Sutcliffe (Dean of Exeter, but who was connected with Yorkshire) in the following words:—

"A man, while he was yet a Popish priest among them, accounted the most learned, sufficient, and grave man among their company, and now well known by his learned works (not answerable, at the least not answered) to have much profited since."—*Challenge concerning the Romish Church*, Lond., 1602, 4to.

JOHN E. BAILEY.

Stretford, Manchester.

(To be continued.)

THE LATE VISCOUNT STRATFORD DE REDCLIFFE (6th S. ii. 364).—Permit me to note some serious inaccuracies in the pedigree of Canynges (so spelled in all their wills of the fifteenth century) as given by Mr. PLATT at the above reference. William Canynges, of Bristol (1327-97), is in that article said to have become a priest, and to have founded a college at Westbury, &c. Mr. PLATT is here, according to the pedigree given, confounding a man with his grandson's grandson, for the William Canynges who became priest and Dean of Westbury was brother to Sir Thomas Canynges, Lord Mayor of London in 1456. I say "according to the pedigree given" because there are two generations interpolated therein, William the dean being actually the grandson of William the six times Mayor of Bristol. One can but hope that the latter portion of the pedigree is more to be relied on than the earlier; but this I am at the present too busy to verify.

I enclose herewith a correction of the fourteenth and fifteenth century families, as we understand this pedigree in Bristol.

Robert Canynges, of Touker Street, Bristow, 1322=

1. William Canynges, of Touker Street, = Agnes, daughter of  
Bailiff, 1361, 1369; Mayor, 1372, 1373, John Stokes.  
1375, 1381, 1385, 1389. 2. Robert Canynges,  
1340.

1. John Canynges, Bailiff, 1380; Sheriff, 1382; = Joan Wootton.  
Mayor, 1392, 1398; will dated 1405. 2. Simon Canynges, = Margaret.  
will dated 1414. Joan = John Milton,  
Mayor, 1433.

1. John Canynges, ob. inf. 2. Thomas Canynges, Lord Mayor of London, 1456. 3. William Canynges, b. circa 1400; Bailiff, 1432; Sheriff, 1438; Mayor, 1441, 1449, 1456, 1460, 1466; M.P., 1451, 1455; acolyte, Sept. 19, 1467; deacon and priest, April 16, 1468; will signed Nov. 12, 1474; ob. Nov. 7, 1475. of ..... buried in Redcliff Ch., 1460. Agnes, Julian, and Margaret, all mentioned in their father's will. Thomas Canynges.

J. F. NICHOLLS, F.S.A.

There are some inaccuracies in the skeleton pedigree given by Mr. PLATT which would have been obviated had he consulted *The Canynges Family and their Times*, &c., by the late Mr. George Pryce, of Bristol, afterwards F.S.A. and City Librarian, an imperial 8vo. of 336 pages, printed at Bristol

in 1854, with lithos by the author, and dedicated by him to his lordship himself. The work was subscribed for, but copies are not very scarce, and fetch only three or four shillings. I may add it contains some particulars about Chatterton not to be met with elsewhere. It contains three tabular



pedigrees of the Canynges and copies of the wills of William Canynges, senior, of Bristol, dated Oct. 2, 1396 (p. 57); John Canynges, burgess and merchant of Bristol, dated March 13, 1405 (p. 67); William Canynges (Dean of Westbury College), dated Nov. 12, 1474 (p. 260). There is also a good pedigree of "Canynges of Bristow," together with an interesting "Essay on the Life and Times of Wm. Canynges, merchant of Bristow, in the Fifteenth Century," by Rev. James Dallaway, in his edition of that quaint old topographer, William Wyrcestre (Bristol, 1834).

Joan, a daughter of the elder William Canynges, was the wife of John Milton, Mayor of Bristol in 1433. It is just possible this John may have been the ancestor of the Miltons of Stanton St. John, in Oxfordshire, and therefore of the poet Milton. I find nothing to favour this suggestion in Masson's elaborate life of the poet, but there were people of the name in Bristol in the beginning of the last century and later who claimed affinity with him, or even asserted descent, which, however, is out of the question. One Mr. John Milton, described as "an immediate descendant," was an artist, and employed in 1786 to restore the altarpiece of Temple Church in that city; so I read in that excellent little *Book about Bristol* by Mr. John Taylor.

See also account of Thomas Milton, landscape engraver, who died at Bristol 1827, *et. eighty-four*, in Redgrave's *Dict. Artists, Engl. School*.

A. S. ELLIS.

Westminster.

The *Genealogist* for last July has a paper on the "Cannings of Foxcott," by the Rev. T. Procter Wadley, Rector of Naunton Beauchamps, which contains some corrections of the genealogy of that family given in the *Visitation of Warwickshire*, published by the Harleian Society. It may be noted that the surname of this eminent family is invariably spelt "Canynges" in *The Maire of Bristowe is Kalendar*. The Rev. J. Dallaway remarks that William Canynges the younger never varied from this orthography. In some extracts from Bishop Carpenter's register at Worcester, relating to the last-named Canynges, kindly sent me by Rev. T. Procter Wadley, I see that the first *n* is always doubled—Cannynge. WILLIAM GEORGE.

Bristol.

Since writing my Canning paper for Dr. Marshall's *Genealogist*, vol. iv. p. 157, I have found that there was a Robert de Kannynge, of Eatington, co. Warwick, in 1327. THOMAS P. WADLEY.  
Naunton Rectory, Pershore.

LORING FAMILY (6th S. ii. 408).—I presume by the tenor of the questions put by Mr. BLAYDES that he has not as yet consulted Ashmole's *Institution of the Order of the Garter* (1672), and therefore that it may be worth while to bring to his notice the

genealogical information contained there. Sir Nele, says Ashmole, was son and heir of Roger Loring by Cassandra, daughter of Reginald Perot, and was knighted at the "Naval Fight before Sluce." He married Margaret, daughter and heir of Sir Ralph Beuple, of Cnubeston (*sic*), in Devonshire, by Elizabeth, daughter and heir of Alan Bloyho, and by her had issue two daughters and heirs, viz., Isabel, wife of Robert, Lord Harington, and Margaret, wife of John Peyvre, of Tuddington (Toddington), co. Bedford. Sir Nele died, according to Ashmole, 9 Ric. II., and was buried in the Priory Church of Dunstable, to which he had been a great benefactor.

Lysons, *Mag. Brit.*, "Devonshire" (London, 1822), p. 308, gives some further details concerning the descent of the Beuple estates, *s.v.* Landkey. The manor of Landkey was the original seat of the family of Beuple or Beaple, whose heiress after several generations brought it to Sir Nigel Loring, K.G. (*sic* in Lysons), in the reign of Edward III. One of Sir Nigel's co-heiresses (Margaret, according to Ashmole), brought it to Peyvre, whose heiress, says Lysons, married Broughton. The widow of the last of the Broughtons gave it to her second husband, the Earl of Bedford. This statement relates to Anne, daughter and heir of Guy Sapcote, wife firstly of Sir John Broughton, and secondly of John, first Earl of Bedford. Sir Bernard Burke, in the latest edition of his *General Armory* (1878), *s.v.* Loringe, says that Sir Nigel or Nele Loringe was son and heir of Roger Loryng, of Chalgrave, co. Bedford, by Cassandra, daughter of Reginald Perrot, and that his Garter plate is the tenth on the Prince's side, thus agreeing in essentials with Ashmole and Lysons, though differing slightly as to orthography. I have simply condensed the statements of my various authorities, with the view principally of pointing out that they all agree in stating that there never was any male succession from Sir Nele Loring. Existing bearers of the name may be related to, but are not, I apprehend, descended from, the founder knight.

C. H. E. CARMICHAEL.

New University Club, S.W.

LINCOLN CATHEDRAL BELLS (6th S. ii. 388).—I cannot supply Mr. NORTH with any information as to the authority on which the statement in the *Athenæum* is founded, but think he and others may be interested to know what that good antiquary Sir C. H. J. Anderson says about Great Tom 2 and 3. He calls the present bell "the third or new Great Tom" in that agreeable little volume the *Lincoln Pocket Guide*, pp. 184-5:—

"Whether the old bells at Lincoln were destroyed when the minster was robbed of its treasures in Henry VIII.'s time we do not know; but there was a great bell weighing 7,807 lb. in the time of Elizabeth, and it was recast with additional metal in the reign of

James I., and became the 'celebrated Great Tom of Lincoln.' The casting took place in the minster yard. Henry Holdfield, of Nottingham, and William Newcomb, of Leicester, were the founders—two noted men of that day. That magnificent bell weighed 9,894lb. The workmanship was excellent, and the tone singularly full and clear. It hung in the N.W. tower. The inscription was as follows: 'Spiritus sanctus a Patre et filio procedens, suavit sonans ad salutem; Gulielmus Stanton, Decanus; Rogerus Parker, Precentor et magister fabricie; Richardus Clayton Archidiaconus Lincoln, 1610, Dec. 3<sup>o</sup>; Regni Jacobi Angliæ 8vo. et Scotiæ 44<sup>o</sup>.' It was a beautiful specimen of Holdfield's work, who cast the fine peal of ten of St. Mary's, Nottingham, in 1595, as also four of the Lady bells, and one of the bells in St. Hugh's peal of eight. Great Tom was cracked in December, 1823—it is said by changing the position of the hammer which struck the hours, under the absurd notion that it would wear a hole in the bell. On the occasion of some victory, Great Tom was rung by twenty-four women, the Lady bells and St. Hugh's bells being rung at the same time. The third or new Great Tom was cast by Mears of London, and, in order to make it larger than its predecessor, that beautiful peal of six, called the Lady bells, was broken up and the metal added, which produced the new bell and two quarter bells hanging in the Lady bell tower. New Great Tom has the same inscription as the old, and the names of Georgius Gordon, D.D., Decanus; Ricardus Pretyman, M.A., Precentor; Georgius Thomas Pretyman, D.C.L., Cancellarius; Thomas Manners Sutton, M.A., Sub-decanus et magister fabriciæ. The dimensions are as follows:—New bell: diameter, 6 ft. 10½ in.; weight, 5 tons 8 cwt.; key A. Old bell: diameter, 6 ft. 3½ in.; weight, 4 tons 8 cwt.; key B. Both the workmanship and tone of this bell are inferior to the old one."

ST. SWITHIN.

OLD HOUSES WITH SECRET CHAMBERS, &c. (5th S. xii. 248, 312; 6th S. ii. 12, 117, 295).—A few further particulars respecting the two secret chambers at Danby Hall, in Wensleydale, Yorkshire, may interest your readers.

The one between the hall fireplace and the west wall of the house was discovered by chance, when my father and his brothers and sisters were children, at the close of the last or early in the present century. When entered it was found to contain arms and saddlery for a troop of forty or fifty horse. The saddlery was of untanned leather, and the arms consisted of long cut-and-thrust swords and pistols. Each sword-blade had stamped upon it, near the hilt, the name Shotley on one side, and on the other a bridge. It is supposed that the arms and harness had been hidden there in preparation for the Jacobite rising of 1715 or 1745. The leather of the saddlery was sufficiently sound to be utilized for cart-horse gear for the farm.

Some reader of "N. & Q." learned in armourers' marks may, from the description given of the stamps on the sword-blades, be able to say when and by whom the swords were made.

The second secret chamber or hiding-place was in the upper story of the old tower which is still standing. Access to this chamber was gained by a narrow staircase in the thickness of the wall, the

approach to which was out of a dark closet in a lumber-room without a window. The hiding-place itself had a small window, and had been used as a chapel. The hinges and fastenings of the door to the chamber, and the recess in the wall for the wine and water, are still to be seen. J. H. M.

Well Walk, Hampstead.

There is a hiding-place in one of the rooms in the great tower at Stonyhurst. I occupied the room for two years, and found the hiding-place a very convenient receptacle for portmanteaus and other *impedimenta*. It is under the oak floor, and access to it was gained by sliding back two of the planks.

EDMUND WATERTON.

Another such mansion is Slindon House, between Arundel and Chichester, a seat of the present Leslie of Balquhain. E. WALFORD, M.A.

Hampstead, N.W.

Lydvate Hall as well as Speke Hall, both in Lancashire, had secret chambers, fully described in *Lydvate Hall and its Associations*, by Rev. Thomas Ellison Gibson (small 4to. 1876), pp. 7, 155. L. L. H.

THE ORIGIN OF THE WORD "SNOB" (6th S. i. 436; ii. 329, 358, 415).—*Snob* was used in the sense of a cobbler in the Garrett election song, 1781 (Hone's *Every-Day Book*, ii. 837).

About the time that Thackeray was at Cambridge (where he did not stay long enough to take a degree) the word had acquired a local cant meaning. It is not found in the original *Gradus ad Cantabrigiam* of 1803. But in the second edition, 1824, occurs the definition which CUTHBERT BEDE has already given ("N. & Q." 6th S. ii. 329). In the same publication (*Gradus*, second edition, p. 116) the word is given in an "Ode on the Union Society," 1817, but it seems there to be applied to a gownsman, though I am not quite sure that I have hit upon the bard's meaning. However, John Wright, in his *Alma Mater; or, Seven Years [1815-21] at the University of Cambridge*, uses the terms *snob* and *snobness* of Cambridge townsmen and townswomen. In vol. ii. p. 135, he tells a tale of some college servants passing themselves off as university men. It is similar to the *Snobs' Trip to Paris*, which relates to three townsmen, one only of whom was a "man of wax," pretending to be *nobs*. An Oxford man (B.A. 1833) remembers *snob* = townsman at his university. I find a college servant's town friends called "snobs" in *Nuts to Crack* (1834), by the author of *Facetiae Cantabrigienses*.

But before that date Thackeray had renewed his connexion with Cambridge by undertaking to edit a trifling periodical, in company with some junior residents. My kind friend the learned Richard Shilleto (CHARLES THIRIOLD in "N. & Q.") gave some slight assistance in this publication,



which appeared on papers of various tints, and went through eleven numbers between April and June, 1829, under the title of "*The Snob* : a Literary and Scientific Journal. Not conducted by members of the university." The fourth number contains a ridiculous mock poem (illustrated by a figure from a tobacco paper) on "Timbuctoo," the subject for which the present Laureate won the prize in the real university competition. In the following November the editors commenced "*The Gownsmen* (formerly called *The Snob*), a Literary and Scientific Journal, now conducted by members of the university." In No. 6 occurs the definition, "*Snob*, (1) not a gownsmen; therefore a low vulgar fellow. (2) An immortal work."

I should attribute to Thackeray's own genius the wider application of the opprobrious term, and to the popularity of his *Snob Papers* (which appeared originally in *Punch* a dozen years or so later), the general adoption of it. It appears (as CUTHBERT BEDE has shown) that "in some American colleges" the word was still used as lately as 1856 to designate "a townsman as opposed to a student," though it is, or was, also used for "a mean or vulgar person." I doubt if any trace of the former use now survives in Cambridge, England, though I came across the yet earlier use (=cobbler) in 1875. When I asked a boy in the industrial school at Castle End, Cambridge, whether he learnt tailoring, "No sir," he answered, simply, "I'm a snob."

"Snobs on!" (i.e. "the town champions are come out to meet us near St. Catherine's Hills") was a Winchester School war-cry, perhaps about 1835. By the way, I thought that *nobs* were to *nobiles* as *mob* to *mobile vulgus*, for which last Abp. Trench gives authority in his *Study of Words*.

CHR. W.

JOHN READING (3rd S. i. 109; vi. 61; 4th S. i. 12).—In the records of Lincoln Cathedral are the following entries: Oct. 10, 1667,—"Redding" admitted to the office of "Junior Vicar"; and Nov. 28, 1667, "John Redding" admitted as "Poor Clerk": the two offices were usually united. June 7, 1670, "John Reading" appointed "magister choristorum." He is not mentioned again, but on June 14, 1684, John Cutts was appointed "magister choristorum" in place of William Holder, deceased. No date of Holder's appointment is given, but it may be presumed that he succeeded Reading. No further trace of the latter can be found at Lincoln, and the probability is that he went to Winchester, and was the John Reading who was appointed organist of the cathedral in 1675, which post he resigned in 1681 to become organist of the College. The latter post he held until his death in 1692, and was succeeded by Jeremiah Clarke. This John Reading was the composer of the Winchester Election Grace,

"Dulce domum," and, in all probability, of "Adeste fideles."

John Reading, the younger, probably a son of the before mentioned, was born in 1677; became "a child in the Chapel Royal" under Dr. Blow; afterwards organist of St. John's, Hackney—subsequently, in 1700, of Dulwich College. His *Book of New Anthems*, published when he resided in Orange Street, Red Lion Square, and his *Book of New Songs*, published when he resided in Arundel Street, Strand, must have been printed before 1700, as he describes himself only as "organist of St. John's, Hackney." He left London, and was appointed "Junior Vicar and Poor Clerk" of Lincoln Cathedral, Nov. 21, 1702, and "magister choristorum" Oct. 5, 1703—also "instructor choristorum in musicâ vocali" Sept. 28, 1704. No mention is made of his resignation, but on Nov. 17, 1707, Thomas Weely was appointed "instructor choristorum in cantu." I find by an entry in his own hand that he was in London in 1737, and by another, dated from James Street, Westminster, May 7, 1750, that he was then organist of St. Mary Woolnoth, St. Mary Woolchurchaw in Lombard Street, and of St. Dunstan-in-the-West, Fleet Street. He died on the 2nd Sept., 1764, aged eighty-seven years.

WILLIAM H. CUMMINGS.

REV. J. GLANVILLE, RECTOR OF BATH, TEMP. CHARLES II. (6th S. ii. 287).—The Franciscan Bartholomew De Glanville or Bartholomæus Anglicus, who studied theology and philosophy at Oxford, Paris, and Rome, was the author of the work *De Proprietatibus Rerum*, which was a sort of encyclopædia of all kinds of information, derived from the hundred authors, more or less, whom he mentions. A copy of an early edition was among the books at the Caxton Exhibition in 1877, and is thus described in the Catalogue, p. 31:—

"236. Bartholomeus de Proprietatibus Rerum. Wynken de Worde. Folio. Without place or date, but about 1495. Lent by Earl Spencer. The most magnificent production of Wynkyn de Worde's press. First book printed on paper of English manufacture. The first paper mill was set up at Hertford in Henry VII.'s reign by John Tate. The colophon has direct reference to Caxton:—

'And also of your charyte call to remembraunce  
The soule of William Caxton first prynter of this boke  
In laten tongue at Coleyn hymself to aunce  
That every wel disposyd man may thereon loke  
And John Tate the yonger Joye mote he broke  
Whiche late hathe in Englynd doo make this paper  
thyne  
That now in our englyssh this boke is prynted Inne.'

The first edition is placed by Lowndes as "without place or date, but Cologne circa 1470-1," with this note:—

"Bibliographers have hitherto been at great variance with regard to assigning this volume to any positive paternity, but its birthplace may now be considered

as Cologne, with its parent our own first printer William Caxton."

The translation published by Wynkyn de Worde was made by John Trevisa. There was an edition by Berthelet in 1535, and one was published at Frankfurt in 1601. ED. MARSHALL.

It will be seen from the following passage in Evelyn's *Diary* that Jane Evelyn married George, and not William, Glanville, and that William Glanville was a son of the Speaker of the House of Commons:—

"January 22nd, 1653. Was perfected the sealing, livery, and seizin of my purchase of Sayes Court, my brother Geo. Glanvill, Mr. Scudamore, Mr. Offley, Co. William Glanvill (son to Serjeant Glanvill, sometime Speaker of the House of Commons), Co. Stephens, and severall of my friends dining with me. I had bargain'd for 3,000*l.*, but I paid 3,500*l.*"

Teignmouth.

EMILY COLE.

"THE BRIDES OF ENDERBY" (6th S. ii. 86, 198, 374).—In my former communication I stated distinctly that Miss Ingelow, who ought to know, said there was no such tune as "The Brides of Enderby," and that her allusion was mere poetic licence. This is quite correct. And yet there is some ground for Mr. North's statement. Some of the most active promoters of the new chimes, after receiving Miss Ingelow's answer, wrote to "Claribel," who lived at Louth, and asked her to compose a tune to be called "The Brides of Enderby." She objected—very wisely, as I think. A local music-master was next applied to. He composed one, but on trial it was fortunately found so florid, and otherwise unsuitable to the carillons, that after a short trial it was very properly abandoned. If this tune had been adopted, we should have been in the peculiar position of that keeper of a museum who showed the sword with which Balaam tried to kill the ass, and when he was told Balaam never had a sword, but only wished for one, he replied, "Well, this is the very sword he wished for." So we should have been obliged to explain to strangers that the tune they heard was not the one rung in the great flood, but the very tune which would have been rung if the ringers had known it.

It is a much less evil to have no "Brides of Enderby" than to impose upon strangers by a modern fabrication; in the latter case they might very properly have said of our magnificent tower that, "like a tall bully, it reared its head and lied." R. R.

Boston, Lincolnshire.

THE MYSTERY OF BERKELEY SQUARE (5th S. xii. 87; 6th S. ii. 417).—This mystery vanishes the moment we use ordinary means of arriving at truth instead of indulging our imaginations. I pledge myself for the accuracy of the following facts. The house

in question belonged to an eccentric gentleman. He was in good circumstances, but chose to spend no money on it. For many years soap, paint, and whitewash were never used. He was occasionally visited by a sister, the only person seen to enter the house except his two maidservants. Then by degrees began the stories—"insanity," "murder," "walls saturated with electric horror," &c. He died. The sister sent in an estate agent to see whether it would be worth while to put the house in order for the remainder of the lease. The agent, an intelligent and cultivated man, told me that he found the house in hideous disrepair. He asked the maids if they ever heard strange noises. They said, "No." "Do you ever see ghosts?" They laughed: "We never seed none." J. C. M.

WILLIAM CRUDEN (6th S. ii. 269, 394).—What J. O. terms "the anathema . . . imputed to John Wesley" is to be found in Mr. Wesley's preface to *A Collection of Hymns, for the Use of the People called Methodists* (1780, 12mo.), and is dated "October 20, 1779." J. O. does not correctly quote Mr. Wesley's words, which are:—

"Many gentlemen have done my brother and me (though without naming us) the honour to reprint many of our hymns. Now they are perfectly welcome so to do, provided they print them just as they are. But I desire they would not attempt to mend them; for they really are not able. None of them is able to mend either the sense or the verse. Therefore I must beg of them one of these two favours; either to let them stand as they are, to take them for better for worse, or to add the true reading in the margin, or at the bottom of the page; that we may no longer be accountable either for the nonsense or for the doggerel of other men."

J. INGLE DREDGE.

William Cruden went to Glasgow in 1767, and continued there till 1774, when he left Glasgow and went to London. He was minister of the Relief Church in the former place, and was previously parish minister of Logie Pert in Forfarshire (see Struther's *History of the Relief Church*, pp. 223-4, 252). If William had been nearly related to Alexander it would have been known in the denomination to which he belonged—at least amongst his clerical associates. Struthers would have mentioned this in his *History* had it been so, for he was a very studious man, and spared no labour in getting facts bearing on men and things.

WILLIAM CRAWFORD.

THE SURNAME HEBBERT (6th S. ii. 288).—This name, although uncommon, is not obsolete. The *Royal Red Book* for 1880 gives two gentlemen named Hebbert; the *India List*, 1877, no less than four; the *Clergy List* for 1880 three, who spell the name Hebert.

EDWARD H. MARSHALL.

6, King's Bench Walk, Temple.

This name seems to square with the French Hebert or Hébert, and is perhaps of the same



origin as the Almannic Heribert, Heribret, Heripreht, which would translate "illustrious lord." Wachter, however, gives an O.G. name Aribert, which he renders "distinguished in battle."

R. S. CHARNOCK.

Boulogne-sur-Mer.

DE NORMANVILLE FAMILY (6th S. ii. 309).—I cannot tell your correspondent anything about Reginald De Normanville, but I beg to send him two entries concerning Thomas De Normanville, who was probably of the same family.

1289, Sept. 2, Relegh. Order to Thomas De Normanuill to inquire concerning the condition and safe keeping of the daughters of Llywelyn (*Leulini*), son of Griffin, and of David his brother, "sub habitu moniali in ordine de Sempringham," and to report to the king in his next Parliament after the visit had been made (Patent Roll, 17 Ed. I.).

1290, Feb. 12, Westminster. Order to Thomas De Normanuill, our escheator *ultra* Trent, to defray the expenses of Lucy, daughter and heir of Robert De Tweng, a ward of the Crown, with her governess and maid, from March 22, 1285, to June 2, 1286, at sixpence per day, for robes, linen, shoes, &c., 10*l.* 17*s.* 4*d.* (Liberate Roll, 18 Ed. I.).

HERMENTRUDE.

MR. PHILLIPS may find some clue by an examination of a pedigree in Glover's *Visitation of Yorkshire*, 1584-5, in which several descents of the families of Normanville, Leedes, Pigott, and Metcalfe are given; also the pedigrees of Normanville of Billingley and Normanville of Kirkham in the same Visitation (see Glover's *Visitation of Yorkshire*, edited by Joseph Foster, and published in 1875). Sir James Metcalfe of Nappa, Master Forester of Wensleydale *temp.* Richard III., married Margaret, eldest daughter and coheir of Thomas Pigott of Clothorham, and his descendants quartered the arms of Pigott, Leedes, and Normanville. The arms of Normanville as quartered by Metcalfe of Nappa are, Argent, on a fesse cotised gules, three fleurs-de-lys of the field.

JOHN HENRY METCALFE.

Well Walk, Hampstead.

MR. PHILLIPS will find in Aubert de la Chenaye des Bois a pedigree of De Normanville, who bore for arms, Azure, three martlets or, two and one, but I have failed to notice a Reginald de Normanville as a member of that family.

JULES C. H. PETIT.

THE VISION OF CONSTANTINE AND THE CROSS IN "CYGNUS" (6th S. ii. 384).—Your correspondent J. M. H. suggests that the cross seen by Constantine in the sky before his battle with Maxentius was, in fact, the constellation Cygnus, seen soon after dark. He thinks also that the well-known words, "In hoc signo vinces," may be read

"In hoc Cygno vinces," forming a pun on Cygno. The configuration of the principal stars of that constellation does indeed form a fine Latin cross. But it should not be forgotten that the Romans more usually called it by the synonymous name Olor. By the Greeks it was generally called *Ὀρνις*, and so the name is found in Ptolemy, though *Κίρκος* is used by Eratosthenes. It cannot be wondered at that, if connected with a bird, the idea of a long-necked bird like a swan should be suggested. With regard to the significance of the names of the neighbouring constellations, may I point out to J. M. H. that he is attributing to Constantine much more knowledge of astronomy than he probably possessed? W. T. LYNN, F.R.A.S.

Blackheath.

EUPHUISM (6th S. ii. 346).—I wonder what induced S. P. to head his note with this word. The amusing passage which he quotes has no more "euphuism" in it than the fifth proposition of Euclid. Euphuism is an imitation of the affected language of Lyly's *Euphuus*, the characteristics of which are antithesis and alliteration. The Devonshire preacher was minded to give his congregation in general and S. P. in particular a typical example of euphemism, and he succeeded in his attempt. *Euphuism* means good breeding, and that particular kind of affectation which was held in the court of Elizabeth to be a mark of good breeding. *Euphemism* is the describing of unpleasant things in a pleasant way, thus avoiding unlucky expressions.

HENRY H. GIBBS.

Aldenham.

THE SURNAME SANSOME (6th S. ii. 287).—I have occasionally met with this name in midland-county registers, &c., and suspect that it is an *alias* of Sampson. David Sansom was appointed one of the seven aldermen of Evesham, Worcestershire, by the charter granted to that borough by James I., April 3, 1605. He had been previously high bailiff, and was Mayor of Evesham in 1608. John Sansume was a churchwarden at Bidford, Warwickshire, near Evesham, in 1613, and John Sansome held the same office there in 1636. An inventory of the goods of Richard Sansome, of the parish of Bidford, was taken in 1666, he having died intestate, leaving three young daughters, Dorothy, Elizabeth, and Eleanor. Richard, son of Richard Sansum, was baptized at Ilmington, Warwickshire, in 1680. Richard Sansom, of that place, married Jane Procter, of Tredington, Worcestershire, in 1703, and had issue William and Procter. There appears to have been a Samuel Sanson at Aston-sub-Edge, Gloucestershire, in 1733.

THOMAS P. WADLEY.

Naunton Rectory, Pershore.

The name is evidently of French origin, and is called after a small town near Paris, I think.

There is a story told of a Bishop De Sancto Sansome [*sic*] having killed a dragon. To this I suppose the crest of the Sansoms (or Sampsons, as the name is now generally known in England) alludes. I believe in Cornwall the name is most common.

G. T. WINDYER MORRIS.

There is a person of this name living in South Street, Thurlow Square. He was formerly butler to Lady Doughty; but he always struck me as of gentle descent, and I should not be surprised to find that his father or grandfather bore arms. If referred to, he could probably solve the question asked by J. M. D. E. WALFORD, M.A.

Hampstead, N.W.

I recollect that in my early youth some fields adjoining the suburbs of Worcester were called "Sansome Fields." I can also remember the name occurring as that of a tradesman in Gloucester.

T. W. WEBB.

"THE GOOD OLD CAUSE" (6th S. ii. 306).—In the seventeenth century this expression meant the Calvinistic and Republican principles of the Puritans, though I never heard that Raleigh was a Puritan. In the eighteenth century the Puritans were believed to have been men of most profligate lives, and in ridicule of their supposed vice the name of "the good old cause" was applied to the practice of debauchery. I do not know when the phrase was first used in this altered meaning, and the only instance I can now recall is when the frail heroine of Sir A. Croke's *Three Ordeals* is acquitted:—

"The audience claps, Francisca smiles applause,  
And hails the triumph of the good old cause."

L. H. T.

Sir Walter Scott repeatedly applies this term to the Covenanters' cause, and yet I fancy that it must have a far more extensive application, for a verse of a ballad which I read more than forty years ago, and which lives in the memory yet, runs as follows:—

"The good old cause is still the same,  
Though parties have changed their hue;  
'Tis the cause of the right against the might,  
Of the many against the few.  
It summons the ghosts of buried men  
To receive our fond applause,  
And it bids us tread in the steps of those  
Who died for the good old cause."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

BOOK LENDING (6th S. ii. 307).—Various devices and mottoes have been adopted to avert the loss of lent books. It is, indeed, to be regretted that carelessness—to say the least—has often caused those who have kindly complied with a request to regret the loan. I have heard of one person who would write in his books, as in his hat, "Stolen from . . .," his name being added. In *Shades*

of *Character*, by Mrs. Woodroffe (1824, ii. 313), one of the persons remarks, "I want to borrow a book or two. I shall leave my name in the vacant space, as they do at the Duke of Beaufort's; it is an excellent plan." Having occasion to put the annual report of a society in constant loan circulation among its subscribers, I write on its outside paper cover the following lines, which certainly have answered the object in view:—

"Pray read me with care,  
Then quickly return;  
For others are waiting  
My details to learn."

It is a simple and easy plan to have a blank book, and write in it the title, and date at which books, are lent, with the name and, if needful, residence of the borrower; on their return draw a pen or pencil through the former entry.

S. M. S.

SIR RICHARD PHILLIPS (6th S. ii. 408).—In the memoir of Sir Richard Phillips, Knt., in the *Gentleman's Magazine* (1840), vol. xiv. p. 212, it is stated, "His original name, we have been told, was Philip Richards."

L. L. H.

For his *alias* P. P. T. is referred to 5th S. iv. 136, 180.

FREDK. RULE.

"THE BLUE BONNETS OVER THE BORDER" (6th S. ii. 345).—MR. SETH WAIT is surely mistaken in asserting that "this ballad had reference to the Covenanters in the year 1640 passing into England against Charles I." The following verse of the ballad emphatically negatives such an assumption:

"Many a banner spread flutters above your head,  
Many a crest that is famous in story;  
Mount and make ready then, sons of the mountain  
glen,  
Fight for your king and the old Scottish border."

If rhyme were to be maintained, the last word ought to be "glory"; but perhaps it may have been discarded to express more clearly the meaning of the writer, whatever it was. W. H. HUSK.

"STINTING" (6th S. ii. 248).—When reading a portion of Caxton's *Polychronicon* (Liber primus, p. 42) the other day, I came upon the following passage, which I think defines very clearly the meaning of this word:—

"In the Northsyde of that londe many nyghtes in the somer tyme about the *stintynge* of the sonne the sonne goth not down but shyneth al nyghte; and eftes as many dayes in the Winter aboute the *stintynge* of the sonne, the sonne aryseth not to geve hem lyghte; therefore al that tyme they must werke by candel lyghte. . . . For to knowe what the *stintynge* of the sonne is to menyng take heede that the sonne *styntith* twyes a yere, once atte somer whan it goth none higher and eftsones at Winter whan it goth no lower, and so in eyther tyme is the *stintynge* of the sonne."

C. L. PRINCE.

Mr. Wright has *stint* in his *Dictionary* as a Craven word, meaning "a limited number of cattle



gaits in common pasture." See also Tomlin's *Law Dictionary*, s.v. "Common."

EDWARD H. MARSHALL.

6, King's Bench Walk, Temple.

SCRAP-BOOK GUM OR PASTE (6th S. i. 495; ii. 212, 238, 336).—May I suggest to JAY PEN and MR. PARISH that they try a mucilage composed of equal parts of gum arabic and gum tragacanth? To make the mucilage, dissolve the gum arabic in cold water in a vessel by itself; dissolve also the tragacanth (which should be pulverized) in a separate vessel, also with cold water; this will at first float on the water, but by frequent stirring it will absorb the water and swell very much. When thoroughly dissolved and smooth, which can only be effected by stirring, add the dissolved gum arabic, and continue stirring at intervals until the mucilage is quite smooth. If too thick, add more water. I have used this mucilage for a great variety of purposes, and find it answer well. A small quantity alone suffices.

JOHN R. JACKSON.

Museum, Kew.

A LATIN ELEGY BY THE MARQUIS WELLESLEY (6th S. ii. 332, 358, 373, 397, 417).—The inscription to Lord Brougham's daughter on the tablet on the left hand side of the stairs leading to Lincoln's Inn Chapel is as follows:—

"MEMORIAE SACRUM

Eleanoræ Louiæ Brougham

Henrici Baronis de Brougham et Vaux

Summi Angliæ nuper Cancellarii

et Mariæ Annæ uxoris ejus

Filiæ unicæ et dilectissimæ

Decessit pridie Kal. Dec. Anno sacro

MDCCXXXIX.

Ætatis suæ XVIII."

Here follow 'the lines already printed, which are signed "Wellesley."

W. E. BUCKLEY.

GRAY'S "ELEGY" (6th S. ii. 222, 356).—MR. TOLE, quoting Prof. H. Morley, has, "There is a MS. in Gray's handwriting," &c., but it is not said who is the possessor of it. Does any one know who has the MS. now?

H. PAYNE.

Woodleigh.

"MIRACLES FOR FOOLS," *Θαύματα μωρῶς* (5th S. ix. 68, 134; x. 76).—At the first of these references a query was inserted by J. B. S. as to the existence of this proverb among the Greeks. It appeared from the reply of MR. BIRCH, at the second, that it was an expression which had excited some attention from theological writers. I have recently noticed what, if it is not the origin, is a much earlier use of the phrase than has been pointed out in "N. & Q." (as the reference at x. 76 from Athenæus was not verified), or, so far as I know, elsewhere. In this instance it is one of the recorded sayings of Diogenes, τοὺς δὲ Διονυσιακοὺς ἀγῶνας, μεγάλη θαύματα μωρῶς ἔλεγε (Diogenes Laert.,

*Vit. Diogen.*, c. iv. § 24). The expression is thus so far vindicated, as it is simply applied to the Dionysia, from the general use and application of it by Rev. Rob. Taylor, *Diegesis*, p. 15, Lond., 1833; Rev. J. Wilson, *Letter and Spirit*, 1852; and Rev. Baden Powell, *On the Study of the Evidences of Christianity*, p. 15. MR. BIRCH observed, *u.s.*, that these two copied from Mr. Taylor, who, as usual, gave no reference.

ED. MARSHALL.

HISTORICAL INKSTANDS (6th S. ii. 187, 258).—I am writing from the inkstand which the poet Gray used whilst he was composing his immortal *Elegy*. He and my great-grandfather, Edward Bedingfeld, were bosom friends, and Gray himself presented the inkstand to him, saying that he had used it whilst composing the *Elegy*. It is of the large, old-fashioned type, of ebony, with four bottles and a candle-holder. In 1860 I purchased in Rome an inkstand with the arms of Pope Clement XIV. (Ganganelli), which I presented to the Museum of Stonyhurst.

EDMUND WATERTON.

INN SIGNS (6th S. ii. 164, 259, 335).—At Carlton, near Market Bosworth, in Leicestershire, in my boyish days, hung precisely such a gate as that described by MR. DUNN (*ante*, p. 259), with lines upon it word for word the same as those given by him.

C. KNOWLES.

Winteringham Rectory, Brigg.

May I correct a slight error of Q. D. (*ante*, p. 164)? It is not the "way," but "The trip to Jerusalem." The other sign is painted on the cross bars of a small gate, which does duty as a signboard. It reads:—

"This gate hangs well,  
And hinders none;  
Refresh and pay,  
Then travel on."

T. W. HENSON.

Nottingham.

AN OLD SNUFFBOX (6th S. i. 495; ii. 136).—NOTA BENE may be assured that all well-organized lodges of Freemasons keep a record of their meetings and members. If the letters A. B. refer to A. Bonner of Newcastle-on-Tyne, he may have been a member of No. 24, Newcastle-upon-Tyne, consecrated in 1723; 481, St. Peter's, 1841; 541, De Loran, 1847; or 685, Northumberland, 1856; and a letter addressed to the secretary might lead to the required information. I am inclined to believe A. B. belonged to one of the twenty-nine Kilwinning lodges in Scotland, a list of which I am willing to transcribe for your correspondent.

WILLIAM PLATT.

115, Piccadilly.

"PACATA HIBERNIA" (6th S. ii. 388, 415), with the bulk of my library, went to the hammer last

year—*cheu!*—thanks to Messrs. Parnell & Co.'s *Hibernia excitata*. However, one of my volumes still remaining—a brand snatched from the burning—is Story's *History of the most Material Occurrences in the Kingdom of Ireland during the Two Last Years, 1691*. It has on a folding leaf, "The Line of Battle, July 12, 1691." The English troops are drawn up in two lines of four brigades each, and the left front one is commanded by "Major Genl La forest." The name of folliott does not occur. There is no plan of the Irish army. St. Ruth's spurs hang in St. Patrick's Cathedral, Dublin. R. J. S. LLOYD.

Windlesham, Surrey.

**AUTHORS OF BOOKS WANTED** (6th S. ii. 389, 419).—

*Short Account of Organs, &c.*—The reply at the latter reference is wrong. Mr., afterwards Sir, John Sutton wrote and published the little book while we were residing together at Jesus College, Cambridge. I had in my rooms then, and still have in my house, the little chamber organ described and pictured on p. 55. Sir John's youngest brother, the Rev. Frederic H. Sutton, is also learned in organs, and has, I believe, written a work on the subject, but Sir John Sutton himself must have the credit of the earlier production.

EDMUND RANDOLPH.

(6th S. ii. 409.)

*Anonymiana; or, Ten Centuries, &c.*—Dr. Pegge was the author. Possibly the work was suggested by Bacon's *A Natural History in Ten Centuries*. WM. FREELOVE.

*The Amatory Poems of Abel Shuffelbottom* are published in Southey's *Poetical Works*, but without any date attached to them. Possibly they may be found in his minor poems, published in 1815. If so Abel Shuffelbottom may be some relation of Tom Shuffleton.

FREDERICK MANT.

*The Conversion of Lady Warriston*, an account of the repentance of a beautiful murderess, was edited by Ch. Kirkpatrick Sharpe, the well known wit and antiquary, from a MS. in the handwriting of Wodrow, the Church historian. The quaint copperplate illustration C. K. S. said he "picked up in the Cowgate," but the design, a lady with a crocodile's tail attended by a maid with a parasol, is apparently connected with a humorous family incident, in reference to which vide "Memoir" prefixed to *Etchings by C. K. S.*, p. 42.

ALEX. FERGUSON, Lieut.-Col.

**AUTHORS OF QUOTATIONS WANTED** (6th S. ii. 409).—

"Nice customs curtesy to great kings" (not persons).

Hen. V., V. ii. 291.

FREDK. RULE.

OUR CHRISTMAS NUMBER.

Will Correspondents kindly intending to contribute to our Christmas Number be good enough to forward their communications, headed "Christmas," without delay?

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Dorothy: a Country Story*. In Elegiac Verse. (C. Kegan Paul & Co.)

We have no special liking for English elegiac verse. We make this honest confession at the outset, because it is

the best compliment we can pay to the author of *Dorothy*, whose skill has enticed us into reading, without the slightest sense of fatigue, more than two thousand lines of this often monotonous measure. But with true poetry—to reverse an old maxim—it is "men, not measures," that attract or repel us; and in the present case the author's landscape is so clear and vivid, his central figure so brown and ruddy in her comely strength, and his vocabulary so freshly smelling of the clods and furrows that we grow gradually reconciled to his vehicle, and conclude it at last to be the best that could possibly have been chosen for his theme. And indeed it is long since we remember to have read so noble a vindication of the dignity of labour, or so faithful a description of rural life. In these pages the latter is *ad vivum depictum*, as the old painters wrote on their pictures; and were it not that mutilation would spoil it we should like to quote the admirable description of ploughing at p. 8, a subject worthy of Jean François Millet, one of the few painters who, like our author, has spared to sentimentalize "the horn-handed breakers of the globe." Then, again, the conversations are excellent. Without any special knowledge of dialect, one feels that the characters use the real language of their locality and condition, which is not always the case in studies of peasant life. In short, we shall not be surprised to find that, notwithstanding the somewhat doubtful tone of its preface, this frankly uneventful idyl of Dolly the farm-girl and Robin the gamekeeper takes a high and permanent rank among modern English poetry—if not at once, then certainly when time has brought round the inevitable reaction from *pastiches* and Neo-Romanticism, and "Truth is found again," to use the latest words of the Laureate. Meanwhile, it seems to us to be thoroughly fitting that these wholesome verses, racy of the soil as they are, and rigorously truthful to nature, should be dedicated to the author of *Lorna Doone* and the translator of the *Georgics*.

*Euripidis Bacchæ: The Bacchæ of Euripides*. With Critical and Explanatory Notes, and with Numerous Illustrations from Works of Ancient Art. By John Edwin Sandys, M.A., Fellow and Tutor of St. John's College, and Public Orator, Cambridge. (Cambridge, University Press.)

THIS charming edition of the *Bacchæ* ought certainly to become the favourite edition of a play which, by a pretty wide consensus of critical opinion, is held to be in the front rank of the greatest works of Euripides. We must admit that, before reading all that Mr. Sandys advances in behalf of his favourite poet, we were, and to a great extent still remain, from old association, admirers of Sophocles rather than of Euripides. But the *Bacchæ* had not formed our test of its author's merits, and we can now quite see how entirely so acute a student as Lord Macaulay might well change his school and college estimate after close study of this very remarkable play. There is a certain fascination about the Dionysiac myth itself. As we read we called to mind a singularly beautiful cast of Hermes, with the infant Dionysus on his shoulder, which was lately brought to the notice of the Royal Society of Literature by Dr. Waldstein, one of the German archæologists who have been devoting themselves to the study of Olympus and its art treasures. There can be no question that the Dionysiac ritual laid powerful hold upon the minds of considerable portions of the Hellenic race. We would not, of course, explain everything in Greek mythology by a reference to the Dionysiac myth, any more than we would explain everything in Aryan mythology generally by reference to the Solar myth. But the awe which such a play as the *Bacchæ* must have inspired, when brought on the



stage with all the local and religious accessories of ancient Hellas, may easily be imagined. Well may the Sicilian Greeks have kept their Athenian captives to teach them the humanities and to sing to them the verses of their favourite Euripides. Whether in *Ægæ*, with the landscape closed by the "snowy mass of mighty Olympus," or in Syracuse, or Tauromenium, with Etna towering above, and the blue Ionian sea washing its base,—the effect of the *Bacchæ* must have been singularly powerful. Mr. Sandys has done well by his poet and by his university. He has given a most welcome gift to scholars both at home and abroad. The illustrations are aptly chosen and delicately executed, and the *apparatus criticus*, in the way both of notes and indices, is very complete.

*A Freak of Freedom; or, the Republic of S. Matrino.*  
By J. Theodore Bent. (Longmans & Co.)

THIS book gives an account of the oldest and smallest of European governments. Its legendary history dates from the days of Diocletian, its authentic history from the days of Pepin, father of Charlemagne. Two captains and a council of sixty govern the affairs of their pigmy commonwealth, lost, as it were, in the wilds of Italy. The inhabitants are mountaineers, who have never exceeded 9,000 in number, and the area of the republic, the bulk of which is taken up by a precipitous mountain, is only sixteen square miles. On the summit of this mountain is perched the centre of government. This little republic has its own coins and stamps, "*Libertas*" being written on everything that comes to hand, so proud are the inhabitants of their fifteen centuries of independence, whilst all around them has been subject to tyranny and revolution.

*Aquileja, das Emporium an der Adria, vom Entstehen bis zur Vereinigung mit Deutschland: ein geschichtliches Essay.* Von Otto von Breitschwert. (Stuttgart, Adolf Bonz.)

THE main object of this little pamphlet is to advocate a maritime alliance between Germany and Austria, with a view to re-establishing Teutonic influence in the Mediterranean. Incidentally the author gives us a brightly written sketch of the history of the seaport of his patriotic dream, from its foundation in the year 183 A.C. to its union with the German kingdom in the time of Otto I. Planted originally as an outpost of the Roman Empire, its history brings us into contact with all the Teutonic invaders of the Western world. It is specially interesting in ecclesiastical history, the heresy of the "Three Chapters" giving rise in the sixth century to rival Patriarchs of Aquileia and Grado, the former dignity lasting down to 1752. In more than one point we are reminded of the unique history of Ravenna, so admirably sketched by Mr. Freeman (*Historical Essays*, Third Series). Aquileia seems to have been insufficiently explored by archaeologists, despite Mommsen's two folio volumes of inscriptions found there.

*Holland.* By E. de Amicis. Translated by C. Tilton. (Allen & Co.)

ITALIANS travel little, and Signor de Amicis, writing for his fellow countrymen, describes Holland with a minuteness which to English readers may appear extreme. But the book is pleasant reading, and the author's geniality becomes infectious. His impressions of the country and its chief towns are freshly written, with enough of historical allusion to give colour to his descriptions, and his criticisms on Dutch painters are not only interesting in themselves, but often eloquently expressed.

WE have to record the death, at his residence in Sandford St. Martin, of E. Guest, LL.D., F.R.S., late

Master of Caius College, on November 23. Dr. Guest, who is well known as a writer of high authority on the Romano-British and Early English periods, was called to the Bar, but adopted a literary life. He published a *History of English Rhythms* in 1838, in two volumes, which was followed by various articles in the *Archæological Journal and Proceedings*, 1842-62, the *Philological Transactions*, 1844-62, and the *Athenæum*, 1863-6, some of which appeared separately. He published anonymously a pamphlet on *University Tests* in 1871.

MR. DAVID BOGUE announces a fac-simile reprint of the earliest edition of Delaune's *Anglia Metropolis: or, the Present State of London*. The reprint will be edited by Mr. Edward Walford, M.A.

MESSRS. CASSELL & Co. will very shortly issue another volume of Sir Sibbald Scott's *History of the Army*.

### Notices to Correspondents.

We must call special attention to the following notice:

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

M. GWYNNE-GRIFFITH.—The office of constable of a castle was a command conferred by the Crown during the Middle Ages. Its importance varied, of course, with the strategic value of the particular post. Neath Castle, originally built, it is said, by Jestyn ap Gwrgant, but refounded, after the conquest of Glamorgan, by Richard de Granville, was a post of acknowledged distinction. Lewis, *Topog. Dict. of Wales*, mentions by name the following constables of Neath:—Walter de Hakelute (*sic*), 1296, appointed by Edward I.; John de Everdon and Ingelram de Berenger, by Edward II.; Hugh Hachuit (*sic*), 1330, by Edward III.; and Richard Willoughby, by Richard III.

J. C. H. writes:—"I shall be glad to be informed what is the best reading support for heavy books, viz., one which is portable and can be placed on a table. My attention has already been called to the illustration of a reading table and frame for large folios which occurs in Edwards's *Memoirs of Libraries*, vol. ii. p. 740, and I shall be glad to hear if such a support has been found to answer all requirements."

MR. WALTER E. THWING is compiling a history of the Thwing family, and would be glad to learn whether there are any families bearing this name in England. There is a small town of the name in Yorkshire, but the branch of the family which lived there is extinct. MR. THWING will be very grateful for any information on the subject, which should be sent to him direct, Post Office, Box 3324, Boston, Mass.

SHIRLEY W. (Brighton).—See *ante*, p. 429. We shall be glad to have the notes.

JOHN SPENCER.—The Reading Room Catalogue will help you.

W. W. S.—Many thanks.

A. HARRISON.—See *ante*, p. 217.

W. GREGSON.—See *ante*, p. 416.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, DECEMBER 4, 1880.

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## Notes.

## LILY'S GRAMMAR.

Having several times had inquiries addressed to me about the editions of Lily's Grammar in the Library of St. Paul's School, as being the natural home of that Grammar, I may perhaps do a slight service by enumerating the editions it possesses. Some short account, however, may not be unacceptable of a work which for a long period was more truly a national text-book than perhaps any other that can be named.

Like many other works which have obtained something of a national acceptance, the one bearing Lily's name was in reality a very composite production. That his name overshadowed the rest was due to no assumption of his own. No one could take less credit for his own performance than he did. But, on the other hand, it is less than just to assert, as was done by a writer in the *Monthly Review* (1747, vol. i. p. 28), that he had no real title to the authorship; but that it was from another grammarian, Omnibonus Leonicensis, that (in the writer's words) "our grammarian Lily has taken the intire scheme of his grammar, and transcribed the greatest part thereof, without paying any regard to the memory of his author." The charge appears to me altogether unsupported.

The work of the Spanish scholar, drawn up for the use of a pupil, the Marquis de Gonzaga, is on a much larger scale, filling (in the edition of 1474) some 200 compactly printed quarto pages. The similarity of the title, "*De Octo Partibus Orationis Liber*," may have provoked the criticism; but Lascaris, about the same time, published a treatise with an almost identical one. Equally unfounded seems the charge made by Hearne, that even the familiar "*Carmen de Moribus*" was taken from the elder Leland, who died in 1428. But, whatever were Lily's real merits as an author, it is evident that he gradually became, in this country at least, a kind of impersonation of Latin grammar. In the description given by Weever (*Funeral Monuments*, 1631, p. 583) of the mansion built at Gorbambury by Sir Nicholas Bacon, father of the great Lord Chancellor, he says that in the orchard attached to it was "a little banquetting house most curiously adorned; round about which the liberrall Artes are deciphered, with the pictures of some of those men which have been excellent in every particular Art"; and the typical portraits under the head of "Grammar," the first in the series, are those of Donatus, Lily, Servius, and Priscian.

In examining the component parts of a work which thus entitled its nominal author to rank with Donatus and Priscian, we may conveniently divide its history into three periods: (1) from its birth in 1509 to the royal proclamation in or about 1540; (2) from 1540 to the time, more than two centuries later, when it was appropriated by Elton; (3) from that date to the present time. It will be seen that I am unable to fix one or two important dates exactly; but this deficiency I can safely leave to better-informed readers to supply.

Starting with the earliest edition of the "*Accidence*" known to me, that of 1527, in which Dean Colet's letter to Lily is dated 1509, we have (1) a "*Catechism*," or summary of religious instruction, for the scholars of the newly-founded St. Paul's School; (2) a "*Syntax*" in English, by Lily himself, followed by the "*Accidence*" proper, the work of Dean Colet; (3) the "*Carmen de Moribus*," also by Lily. The exact title of this little work is, "*Ioannis Coleti Theologi, olim Decani diui Pauli, æditio una cum quibusdam G. Lili Grammatices Rudimentis*." I need not stay here to notice the contents of the "*Catechism*," further than to remark that the Latin prayer, "*Domine Deus, cæli ac terræ effector*," &c., which, with an English version beneath, is found prefixed to very many of the later editions, is not one of those penned by Colet himself. It is found in the old "*Preces*" of Merchant Taylors' School, and is still in daily use at St. Paul's, but the authorship of it is unknown to me. In the edition of 1534, the next I have met with, there is the addition (on leaf z 7) of rules "*De Nominibus Heteroclitis*,"



by Thomas Robertson. The Latin "Syntax" of Lily never appears to have been printed along with the "Æditio"; at least, I have never seen any copy in which the two are paged together. Editions of it are much more numerous than those of the "Accidence." The earliest I have been able to meet with is one of 1515, but the title shows that it was not the first: "Absolutissimus de Octo Orationis partiu' constructione libellus... nuperrime uigila'tissima cura recognitus." Colet's letter prefixed to it is also dated 1513. The first draft of the "Syntax" was prepared by Lily at Colet's request. It was then submitted to Erasmus, who altered it so considerably that Lily would not take the credit of it for himself. Erasmus, as his introductory letter informs us, had equal objections to being considered the author, and so it went forth to the world anonymously. By 1529 (and how much sooner I do not know), an appendix was added to this by Gerardus Listerius, "De Octo Figuris Constructionis" (on Prolepsis, Zeugma, and the like); while in the Paris editions of Simon Colineus, 1530 and 1532, there is a different appendix, entitled "Accessio perbrevis ad ea quæ," &c. These appendices and variations no doubt soon began to cause difficulties in teaching. A token of this is visible in the title of an edition of 1539 (in the Pepysian Library), which is described as being "ad verum Paulinæ scholæ exemplum." The diversities which had thus crept in furnished the plea for the sweeping change made by royal authority in 1540, if not before, and with this begins the second stage in the history of the Grammar. J. H. LUPTON.

St. Paul's School Library.

(To be continued.)

#### THE TEMPORAL POWER OF BISHOPS.

By the kind permission of the Bishop of Ely, I am enabled to send the following accounts connected with the execution of five prisoners under the warrant of Bishop Sparke. I have failed to find any notice of the temporal power of bishops in "N. & Q.," and therefore I think that the subjoined may be of interest.

The Chief Bailiff of the Isle of Ely to R. Brett.

1816, June 17. To toll of 54 Horses and 1 Carr'te to	s. d.
meet the Judges...	7 9
22. To Do. of 42 Horses on the Judges	
return to London ...	5 3
1816, July 6, Rec <sup>d</sup> John Collin.	13 0

The Rt Rev<sup>d</sup> Lord Bishop of Ely D<sup>r</sup> to Henry Rance.

June 28th, 1816. To a Chaise and Pair for the	
Deputy Chf Bailiff and Clergyman to attend	
the Execution ...	10 6
Post Lad ...	2 6

Rec<sup>d</sup> y<sup>e</sup> 30th inst. the Contents £0 13 0  
 & Paym<sup>t</sup> f F. Bagge, C.B. Hy. Rance.

1816. The Rt Rev<sup>d</sup> Lord Bishop of Ely, & Order of Francis Bagge, Esq., to John Button.

June 28th. To 5 Ropes and Cords for the execution of 5 Prisoners ... 1 5 0

July 1st. Received the Above for John Button, & me J. Jermeny.

Rec<sup>d</sup> 29th June, 1816, of the Rt Rev<sup>d</sup> Lord Bishop of Ely, by Payment of F. Bagge, C.B., five guineas for a Cart and two Horses to convey five men too (*sic*) and from the Execution as agreed for—£5 5  
 & me Wm. Bates.

Beneath this is a foot-note, evidently in answer to a demur on the part of the bishop's representative to pay a sum so seemingly exorbitant as five guineas. It runs thus:—

"We have no power of pressing a Cart for the purpose, 'tis a difficult matter to get one—people feels so much upon the occasion: in Bishop Dampier's time, 4 years ago, y<sup>e</sup> same man had y<sup>e</sup> same money."

A certain quaintness of manner pervades this last bill; the dreadful tragedy of the "premature deaths" of these five men being simply included in the words "too and from" the execution.

On the south exterior wall of the tower of St. Mary's Church, at Ely, is a tablet inscribed thus:

"Here lye Interred in one grave  
 the Bodies of

William . Beamiss,  
 George . Crow,  
 John . Dennis,  
 Isaac . Harley,  
 And

Thomas . South,

Who were all executed at Ely on the 28<sup>th</sup> Day of June 1816, having been convicted, at the Special Assizes holden there, of divers Robberies during the Riots at Ely & Littleport, in the Month of May in that Year.

May their awful Fate  
 be a warning to others."

The temporal jurisdiction lasted, I am informed, until 1836.

Crakehall, Bedale.

FRED. W. JOY, M.A.

MRS. PIOZZI'S "ANECDOTES OF JOHNSON."—I have in my possession some proof sheets of Mrs. Piozzi's *Anecdotes*, 1786, 8vo., containing some erased passages which do not appear in the published work. There is one paragraph on p. 134, l. 11, the suppression of which must probably have caused Mrs. Piozzi a pang:—

"Such was the character of Henry Thrale, when given by Samuel Johnson: but what must be the character of him who in a letter written to the printer of the *St. James's Chronicle*, dated 8th of January, 1785, in order to distress the unoffending survivor, dares even to deride the sacred dead, and represent the greatest writer of our age and nation as a wretched retailer of Latin scraps, gathered up to ridicule an infirmity caused by his best friend's illness, and ending in his death! For this letter, too, Mr. Boswell is not ashamed, I see, to return his public thanks; accepting with apparent pleasure the praises of a scribbler who delights in the uneasiness that he can cause to a family where Mr. Boswell never re-

ceived anything but civilities. Surely such men make Aaron the Moor a model for their imitation! I hoped it was reserved for *him* alone to say,—

'Oft have I digged up dead men from their graves,  
And set them upright at their dear friends' doors,  
Even when their sorrow was almost forgot;  
And on their skins, as on the bark of trees,  
Have with my knife carved in Roman letters,  
"Let not your sorrows die, though I be dead."'''

The paragraph is replaced in the published work by an English translation of the epitaph.

F. G.

ANCIENT HISTORY VERSUS MODERN FICTION.—On reading the somewhat crabbed *prefatio* of Jo. Matthias Gesner to his edition of the Livy of Cicerus (Lipsiæ, MDCCLXXXV., 3 vols. 8vo.), the following paragraphs seemed amusing enough to merit reproduction, as showing the horror with which a critic of the old school regarded the preference shown by the youthful readers of his day to the then modern novels of Fénelon, Defoe, and Swift, and the neglect into which the classical biographers and historians had even then begun to fall:—

"(9.) Nihil dico, quod præsentissimis exemplis et periculis confirmare unusquisque possit. Sume, qui dubitas, in tali scholâ formatum quemcunque, laudabilis etiam industriæ adolescentem, sed qui non nisi in scholâ legerit, audierit, Cornelium, Terentiumque; jube eum narrare, quid Themistocles egerit? quis vir Atticus fuerit? quoque argumentum sit Andriæ? æstuabit, hærebit, inique, si *Dix placet, secum agi putabit.*"

"(13.) Cum æge vel sola illecebra sufficiat ut Telemachos, Robinsonio, Gulliveros, devorent homines minime aliquin acres, et nisi perfectos non deponant: tum Homerum, Virgilium, Plautum, Terentium, Ovidium, Suetonium, Curcium, non minus jucundos scriptores negligit, quin horret juvenus, quia magnam eorum partem deinceps et uno quasi spiritu nunquam legit, unde de toto corpore judicare posset, et eventus expectationes sollicitari."

WILLIAM BATES, B.A.

Birmingham.

ANCIENT SCOTTISH BARONS AND THE RIGHT TO BEAR ARMS.—I would draw attention to a class, tolerably numerous, I fancy, who would be unwilling either to accept a grant of arms or to relinquish the use of those to which they conceive they have a right.

I am one of such, and my case is this. My ancestors held the barony in Scotland from which they took their name in the earlier part of the twelfth century, and probably even in the eleventh, and continued to hold it down to about 1645. Their arms may be seen on seals of the fourteenth century—possibly on earlier ones—and on stone carvings of various dates, but, so far as I know, no registration of such arms was ever entered in the Scottish heralds' books. Junior branches of the family became baronets in Scotland in the seventeenth century, and their coats with differences are, I believe, duly registered in the Lyon Office.

I descend from a cadet of the original family,

who settled in Ulster about 1610-20, but who did not register his arms in the Heralds' Office in Dublin. I have on old deeds seals of the seventeenth century with the simple coat undifferenced, and my family have always used it unchallenged by any one.

The heralds may say that I have no right to bear it, but my opinion is that I bear it by a right which originated long before heralds' colleges or rules of heraldry existed.

It is, of course, utterly unlikely that any legislation on the subject should take place, but if there were any, such cases as mine ought to be duly considered.

SCOTO-HIBERNICUS.

THE BELLS OF KING'S COLLEGE, CAMBRIDGE.—The detailed history of these bells is to be found in an excellent paper by Mr. J. W. Clark, M.A., printed in the communications of the Cambridge Antiquarian Society, March, 1879. I have something further to say about them in my forthcoming *Church Bells of Cambridgeshire*, to be issued by the same society. They were sold in 1753 to Messrs. Lester & Pack, the Whitechapel bell-founders, and as the accounts of that foundry prior to 1843 are not in existence, there is no further trace of them. As the first, fourth, and fifth were broken, Mr. Stainbank, the present Whitechapel founder, tells me that they would be certain to have gone to the furnace. The second bore no inscription. The third was inscribed, AVE MARIA GRACIA PLENA, and belongs to a well-known group. There is little doubt that these two shared the fate of their fellows.

J. J. RAVEN, D.D.

School House, Great Yarmouth.

LONDON PUBLISHERS.—The two following names should be recorded in reference to MR. SOLLY's interesting list (*ante*, p. 141): Jonah Bowyer, the "Rose," St. Paul's Churchyard; James Knapton, the "Crown," St. Paul's Churchyard. They are taken from the title-page of a volume of divinity published in 1723—rather earlier than any on MR. SOLLY's list.

J. COOPER MORLEY.

Liverpool.

INFANT FOLK-LORE.—The monthly nurse informed my daughter, living in Nottinghamshire, that unless the lady of the first house the baby was taken to gave it an egg it would never be the parent of children. With not very logical sequence she confirmed this by adding, the last baby she nursed was taken to the squire's house, but no egg was given it. When, however, the mother was informed of it she exclaimed, "Oh! nurse, nurse, I would rather have given five shillings than that such a thing should have happened!" As this child is not yet a year old, nurse could not say with certainty whether the saying is true or not. It would be interesting to know if this superstition is widely spread. No doubt it is connected with



the egg of Orpheus, the mysterious symbol of fecundity, common to the Egyptians, the Chaldeans, the Persians, the Chinese, the Greeks and Romans, and also to the Keltic Druids. Nurse says the egg must not be broken, or it will be unlucky. This looks very like a rag of the old Egyptian story about Typhon, who by breaking the egg of Osiris let in evil. It is very strange how these old-world superstitions spread and survive, and that without the aid of books or newspapers.

E. COBHAM BREWER.

[Mentioned as occurring in Leicestershire, Dyer's *English Folk-lore*, p. 176. The egg is there accompanied with "a pound of salt and a bundle of matches." Henderson, *Folk-lore of the Northern Counties*, p. 20, mentions, as the third present, "white bread, or cake."]

INCIDENT IN SIR WALTER SCOTT'S LITERARY LIFE.—We read in Lockhart's *Life of Scott*, at the end of chapter xxii., in a letter from Scott to Southey, that "a witty rogue, the other day, who sent me a letter subscribed 'Detector,' proved me guilty of stealing a passage from one of Vida's Latin poems." The comment on this is:—

"The lines of Vida which 'Detector' enclosed as the obvious original of 'When toil and anguish,' &c., were said to come from 'Vida, *Ad Eranen*, El. II. v. 21,' a piece which does not exist. 'Detector' was no doubt some young college wag, for his letter has a Cambridge postmark."

I do not know whether the author of this joke is generally known, but when we find in the *Arundines Cami* (sixth ed., p. 73), as part of a version of the famous English lines, beginning with

"O, woman, in our hours of ease,"

one of the lines which Scott is said to have borrowed from Vida, viz.,

"Fungis angelico sola ministerio."

I do not think that we shall be very wrong in attributing the hoax to the author of that version, the Rev. H. J. T. Drury, formerly fellow of King's, Cambridge (B.A. 1801, M.A. 1804). The date of Scott's letter is, as we gather from the context, September or October, 1810, at which time Mr. Drury would probably be in residence at King's.

P. J. F. GANTILLON.

SETTLED GIPSIES.—The following seems to be a contribution to gipsy lore not unworthy of the notice of your readers, showing us this interesting people clothed and in their right mind:—

"THE GIPSIES.—(To the Editor of the *Daily News*).—Sir,—On the borders of Wanstead Flats, and adjoining the grounds of the Princess Louise Home for training young girls for domestic service, there is a small colony of gipsies. As attention has been recently directed to the education of gipsy children, the following statement may prove interesting:—This colony consists of three brothers, with their wives and a large number of children, besides some others. They occupy five vans, and are now engaged in building two neat, pretty little houses. The men are employed in chair-mending and the usual occupation of gipsies. They are Evangelists,

and preach the gospel wherever they travel. They are now at Birmingham. They have been very useful, not only to their own people, but to others. They have purchased the land where they have thus encamped. The colony is a picture of order, cleanliness, and industry, and may favourably compare with any of the small villages of the country. I often visit them, and can safely say that their conduct in all respects is very satisfactory and pleasing. I think this statement proves to a demonstration that any well-directed effort for the benefit of these peculiar people, and they are very numerous, might tend not only to a higher state of civilization amongst the adults, but also to the education of the children, either by school boards or other means. The colony is situate in Cobbold Road, within a few minutes' walk of the terminus of the tramway, Leytonstone Road, from Stratford. I need scarcely say that I shall be glad to give or receive information upon this interesting subject.—I am, Sir, your obedient servant, J. B. TALBOT.—Woodhouse, Wanstead, Nov. 5."

EDWARD H. MARSHALL.

6, King's Bench Walk, Temple.

"GIN SLINGS."—I think the following extract from Mercator's "View of Things," in *Society of Oct. 22*, cannot fail to be interesting to readers of "N. & Q." :—

"The mention of Limmer's old house reminds me of something 'not generally known,' as the late John Timbs, F.S.A., might have styled it. The popular drink called gin-slugs takes its name from John Collins, formerly a celebrated waiter in that aristocratic hostelry. The old lines on the libation run as follows:—

'My name is John Collins, head waiter at Limmer's,  
Corner of Conduit Street, Hanover Square;  
My chief occupation is filling of brimmers

For all the young gentlemen frequenters there.\*

If the poetry is bad the liquor was good, composed as it was of gin, soda water, lemon, and sugar. 'John' was abbreviated to 'gin,' and 'Collins' sublimated to 'slings,' and so the *unde derivatur* of gin-slugs is traced to John Collins—*quod erat demonstrandum*. Etymologists, please copy."

I may mention that when I was in New York, during the intense heat of last July, a friend introduced me to a cooling bumper of what he called "John Collins." Can it be that the Americans, who pride themselves on the purity of their English, have for once preferred the pure original to the mongrel slang?

Mr. Louis Jennings, in his delightful book called *Field Paths and Green Lanes*, describing an epitaph to one John Collins, says: "The inscription was vaguely suggestive of a drink invented by a waiter at the now extinct Limmer's Hotel."

JAMES HOOPER.

THOMAS TODD STODDART, OF KELSO.—The death of this well-known angler and author, announced on November 23, recalls to my mind a somewhat remarkable plagiarism. Mr. Stoddart published in 1831, through Constable of Edinburgh, a most singular, and in parts beautiful, poem, entitled "*The Death-Wake; or, Lunacy: a*

[\* By a singular coincidence, H. G. H. asks if there are any more verses.]

*Necromant. In Three Chimeras.*" It became an excessively scarce little volume. In 1842 it was republished in four successive numbers of *Graham's Magazine* (Philadelphia), as "Agathé.—A Necromant. In Three Chimeras." By "Louis Fitzgerald Tasistro." I have both the book and the magazines. Do any of your readers know whether such a person as "Tasistro" ever existed?

J. H. INGRAM.

**INN SIGN VERSES.**—Publicans' verses are generally rubbish, but the first two of these have some wit about them. The poet of the first had set up a new "White Horse" Inn, and thus defies the older houses:—

"The *White Horse* shall bait the *Bear*,  
And make the *Eagle* fly,  
Shall turn the *Ship* her bottom up,  
And drink the *Three Cups* dry."

This must be thirty years old. The next was from a barber as well as publican:—

"Roam not from *pole to pole*, but step in here,  
Where nought exceeds the shaving but the beer."

The third has only simplicity to recommend it. I forget the real surname, so say Wilkins:—

"John Wilkins brews good ale,  
Come in and drink it before it grows stale.  
John succeeded his father Peter,  
But in the old man's time it was never better."

P. P.

On the signboard of the "Dun Cow," Swainsthorpe, Norfolk, there is this couplet:—

"Walk in, gentlemen, and you will find  
The Dun Cow's milk is to your mind."

Tradition assigns the authorship to an agricultural labourer of forty or fifty years ago, who, however, used the more vernacular and rhythmical "good folks," which the landlord, thinking to be genteel, altered into "gentlemen." J. G. ALGER.  
Paris.

**CURIOUS AMERICAN EPITAPHS.**—The following curious epitaphs, culled from old American graveyards, will, I think, be new to many readers of "N. & Q." In a churchyard at Saratoga, date 1792:—

"Here lies the wife of Robert Ricular,  
Who walked the way of God perpendicular."

In a graveyard at Oswego:—

"In Memory of  
The earthly house or tabernacle of  
Sarah Ashby

Which fell Sept. 6th, 1847  
which had been standing  
37 years and 5 months.

Her *Physiology* (*sic*)

was the wife of

Henry C. Hartley

and daughter of

Thomas and Mary Ashby.

John xi. 26th

Believest thou this?

Yes: Sarah lives."

In the graveyard at Appomattox Court House, Virginia. The spelling is peculiar, and the grammar more so:—

"Robt. C. Wright was Born June 26th, 1772. Died July 2nd 1815 by the bloodthrusty hand of John Sweeny, Sr. Who was massacre with the Nife, then a London Gun discharge a ball, penetrate the Heart, that Give the immortal wound."

In an old churchyard in Ohio, date 1800:—

"Under this sod  
And under these trees  
Lieth the body  
of Solomon Pease.  
He's not in this hole  
But only his pod;  
He shelled out his soul  
And went up to his God."

WILLMOTT DIXON.

**BOOK-PLATES.**—Allow me to express the pain and annoyance I feel at the possibility of collecting these becoming a fashion. I have some, which I value very much, so long as they remain in their proper places—inside the volumes where their owners placed them. To take them out and stick them in an album is a horrible fancy. It would, to me, be a most irritating thing to look through such a collection. To take a book-plate from the inside of a volume is only just a degree less criminal than to tear out the title-page—at least, so I think—and I have made a firm resolution never to buy a book, however cheap, which bears marks of having been robbed of its book-plate, unless it should be a book of such rarity that one would be glad to get it on any terms. R. R.

Boston, Lincolnshire.

**VIRGIL'S NINETEEN HUNDREDTH BIRTHDAY.**—My curiosity being aroused by a newspaper report that festivities on a large scale had been held at Mantua in commemoration of the above, I at once applied for the full particulars of so remarkable an event. Signor Giuseppe Mondovi, of Mantua, writes me word to this effect, "La data passò inosservata e senza nessuna commemorazione . . . Si avevano progettate grandi cose, ma vennero dimenticate." And so we took the will for the deed, and thereby hangs another *canard*.

ALPHONSE ESTOCLET.

Peckham.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**A PROVERB.**—What is the origin of the proverb "Sanguis martyrum semen ecclesie"? The passage in Tertullian, *Apologet.*, c. 50, from which it is usually supposed to be taken, is "Semen est sanguis [or sanguinis] Christianorum." A. P. S.





4 Ed. II., that "the Countess of Cornwall was lady of the manor" of Isleworth. I do not know whether any stress is to be laid on this *was*, as implying that she was then dead; and the question is further complicated by the fact that her niece also bore the name of Margaret de Clare, and, as wife of Piers Gavestone, was also Countess of Cornwall. After her marriage in 1315 it is, therefore, necessary to be cautious in asserting which of the two is meant. The younger Margaret died in 1342. I find in several instances the explanatory words "the king's niece," which, while they conclusively point out the younger Margaret, suggest a presumption that the elder may have been still alive, and that they were therefore necessary.

HERMENTRUDE.

**PARR FAMILY OF DEVONSHIRE.**—Can any one assist me to the ancestors and descendants of—Robert Parr, merchant of Exeter, 1567; Robert Parr, Bailiff of Exeter, 1596 and 1601; Robert Parr, Rector of Clyst St. George, Devonshire, 1638; Bartholomew Parr, a Rector in Exeter, 1631-2; Christopher Parr, Bailiff of Exeter, 1638; Bartholomew Parr, Rector of Rewe, Devonshire, 1660; Edward Parr, Rector of Rewe, Devonshire, 1662; John Parr, Mayor of Exeter, 1675; John Parr, patron of Clyst St. George, Devonshire, 1705; Stephen Parr, of Powderham, near Exeter, 1714?

Ancestry only required: John Parr, who married Elizabeth Williton, both were of Powderham, in 1775; Thomas Parr, who married Esther Woolcott, 1780; William Parr, who was living and married at Powderham, in 1785; and Codrington Parr, who died at Stonelands, Dawlish, Nov. 5, 1853, aged fifty-three years.

I shall be glad of any information respecting the Parr family of Devonshire. From *The Ecclesiastical Antiquities of Devonshire*, by the Rev. George Oliver, D.D.:—"The Rev. Edward Parr (Rector of Rewe, Devonshire), on whose privation, 1662, the Rev. Robert Parsons succeeded, Oct. 4, 1662." Can any one inform me the reason of the privation of the Rev. Edward Parr, Rector of Rewe, Devonshire, 1662? [The deprivation was no doubt due to the Act of Uniformity.]

FRANK JOHN PARR.

Ledbury.

[Answers to be addressed direct to querist.]

**DRY-SALTER.**—Why is a dye merchant called a dry-salter? E.

**LUIGIA CALDARINI.**—Who was she? An engraving "drawn and engraved by J. Cardini" represents her as a handsome woman, picturesquely dressed. W. H. P.

**GUSTAVUS VASA, A NEGRO.**—Can any one give me information as to his subsequent career and end? In 1793 he published the memoirs of

his own early life. He seems to have been associated with Granville Sharp and the philanthropists of that school, but I do not find him mentioned by them. GLOUCESTER.

**THATCHED CHURCHES.**—Can any reader of "N. & Q." tell me of any thatched churches in England still standing? I only know of Markby, in Lincolnshire. S. T. S.  
Louth.

**SIR ROBERT PEELE.**—"Of Sir Robert Peel it was said that every policeman was a statue to his memory" (*The Life Boat*, p. 197, Nov. 1, 1880). Where is this saying to be found?

ED. MARSHALL.

**"DEFENCE OF THE APOLOGY": THE SAINT'S BELL.**—Bishop Jewel has a reference to this bell being rung as a notice of prayers to follow. I wish for a reference to his exact words. The copy of the *Defence* to which I have access has no index.

MARTYN.

**PORTRAIT OF SIR THOMAS BROWNE.**—Is there any authentic portrait of the author of *Religio Medici*? Is it known if he had any son; if so, what was his fate? Anne, the eldest daughter, seems to have succeeded Sir Thomas Browne as heir. Who was Dr. Edward Browne, of this family, of whom a portrait exists?

ALEX. FERGUSON, Lieut.-Col.

**W. COLLINS THE POET.**—He wrote some of his odes in the house of Mr. John Ragsdale at Richmond. Can that house still be pointed out as standing?

**JAMES THOMSON THE POET.**—Which was the inn at Brentford that the poet was, by a tradition of the town still lingering there in 1824, supposed to have frequented to recite his poems to the company assembled? C. A. WARD.

Mayfair.

**ROGER MAINWARING, D.D.,** born at Stretton, in Shropshire; Dean of Worcester, Oct. 28, 1633; Bishop of St. David's, Feb. 28, 1636. He died July 1, 1653, and is buried in the Collegiate Church at Brecknock. Burke says (*Extinct Baronetage*, art. "Manwaring of Over Peover") that he was of the family of Mainwaring of Ightfield. Can any one furnish me with the descent, and inform me where I can obtain a pedigree of the Ightfield family?

N. N. P.

Baltimore, U.S.

**"CORDINER'S ANTIQUITIES."**—I have now before me a quarto volume, lettered on the back as above, and containing thirty-two well-engraved plates, with brief letter-press descriptions, but without title-page or pagination. The plates, which are not numbered, relate to Scotland. The drawings are by C. Cordiner and the engravings by P.



Mazell; and at the bottom of each plate are such words as "Publish'd according to Act of Parliament by Peter Mazell, Engraver, No. 41, Drury Lane," the dates thereon ranging from Nov. 30, 1784, to Nov. 1, 1786. On a fly-leaf of the volume there are these words in pencil, "First Impressions." Can you oblige me with any particulars of this publication? Should there be more than thirty-two plates, or does the volume, as I have described it, comprehend all that were published? An early answer will much oblige. ABHBA.

"GIVE GRASS."—

"Speak, ye attentive swains that heard me late,  
Needs we give grass unto the conquerors!"

These lines occur in the last stanza but one of Bishop Hall's *Defiance of Envy*, prefixed to his *Satires*. The phrase seemingly means to give way or yield. Can any reader of "N. & Q." give other passages where the phrase occurs, or any explanation of it? F. C. BIRKBECK TERRY.

Cardiff.

ARMS OF THE SEE OF YORK.—The arms of this see were formerly Azure, a staff in pale or, surmounted by a pall argent, fringed as the second, charged with five crosses patée fitched sable, in chief another such a cross or. When were these changed for the present arms? Archbishop Savage died in 1507, and on his tomb (as figured in Drake's *Eboracum*) his arms are impaled with both the old and the present arms of the see.

F. W. J.

Bolton Percy.

"GUFFIN."—Is this term, usually applied to a female, and generally to an ignorant, boorish girl, in any way related to the word "snob," a designation which has been so ably illustrated by CHR. W., *ante*, p. 433? I have known a young woman, if a boor in manners and vulgarly pretentious in appearance, called a "guffin," and, although it was not difficult to recognize a certain appropriateness in the outlandishness of the apparently inexplicable term as thus applied, it is difficult to guess at its origin in a philological sense. It seems to imply something like a female "cad" and boor. O.

THE GENDER OF DEATH.—In French, Italian, and Spanish *Death* is feminine. In a Spanish poem now before me (in the collection of Quintana, ii. 153) Love meets the "grim feature" and addresses her as "Senora." Are there many, or any, instances in the works of the painters of the three countries of the representation of Death as a female figure? H. K.

MODERN YORK BELL-FOUNDERS.—In addition to bells cast by James Smith in the seventeenth century, by his son Samuel Smith (ob. 1709), and by his grandson Samuel Smith (ob. 1731), I find

in North Lincolnshire a large number of church bells, dating from 1662 to 1682, cast by a founder whose initials were W. S., and from 1682 to 1687, by the same founder in conjunction with a partner whose initials were H. W. Was W. S. a member of the Smith family, bell-founders at York? Churchwardens' accounts of the seventeenth century are unfortunately so scarce in Lincolnshire that I am unable to trace this founder from that source. THOMAS NORTH, F.S.A.

Ventnor, I. W.

A "MARCH COCK."—

"To be raffled, at Mr. James O'Donoghue's, 23, King Street, a March cock, with four legs, on Saturday, 23rd of October. Tickets, 8d. each. A pint allowed. Raffle from 6 till 9."

A card bearing the above was forwarded from Dublin to a well-known banking firm in London. What is a "March cock with four legs"?

FREDERICK MANT.

AUTHORS OF QUOTATIONS WANTED.—

"The human infant is a picture of such deformity, weakness, nakedness, and helpless distress as is not to be found among the home-born animals of this world."—I have among my notes, as from the pen of Thomas à Kempis, a short diatribe on the human infant, commencing as above. I cannot "chapter and verse" this, and should be glad to place it to its rightful originator. The above may be sufficient extract, but I can give the whole passage (some twelve or fourteen lines) if necessary. Can "N. & Q." help me? HIC ET UBIQUE.

"She first deceas'd, he after liv'd and try'd  
To live without her, lik'd it not, and dy'd."

ABHBA.

"My body's in Segovia,  
My soul is in Madrid."

Query, in Lockhart's *Spanish Ballads*? G. S. B.

"Yet I sometimes think, and thinking  
Makes my heart so sore," &c.

A. B.

## Replies.

THOMAS BELL.

(6th S. ii. 272, 429.)

Copies of most of Thomas Bell's books are in the Bodleian Library, and Lowndes says there were some in the Gordonstoun Library. Cf. also Lowndes's *Brit. Librarian*, pp. 1054-5. The library of Mr. G. W. Napier, of Alderley Edge, contains copies of Nos. 1, 3, 5, 7, and 9; and that gentleman has supplied some details to these notes. The following list comprises all that I have noted:—

1. *Thomas Bels Motives: concerning Romish Faith and Religion*. Camb., 1593, 4to. (Herbert's *Ames*, p. 1421.) Second edition, Camb., 1605, 4to.—Dedicated to the "Lords of her Majesties priuy Councell." From Cambridge, Nov. 3, 1593.

2. *A Treatise of Usurie*.—In the dedication of the *Survey of Popery* Bell expresses his obligations

to the Lord Keeper Egerton "for your late kind acceptance of my treatise of vsurie." It was printed by Legat, of Cambridge, in 1594, 4to. (Herbert's *Ames*, p. 1422), where the full title is given. Cf. "N. & Q." 5th S. xi. 63.

3. *Survey of Popery*. Lond., 1596, 4to. (Herbert's *Ames*, p. 1290; Lowndes, ed. Bohn, p. 149.)—This work was dedicated to the "Archbishops of Canterbury and Yorke [Whitgift and Hutton]," Sir Tho. Egerton, and the Bishop of Durham (Toby Matthew), Aug. 10, 1595. It is criticized in part i. of Francis Walsingham's *Search made into Matters of Religion*, 1609, 4to., who, it is noticeable, calls it Bell's second book (p. 81), i.e., his second controversial book. In this work is also an address "To the Seminarie Priests in Wisbich Castle, and elsewhere dispersed in this Realme."

4. *Hunting of the Romish Fox*, 1598.—This is entered in the *Stationers' Hall Register*, April 8, 1598 (iii. 110), by Richard Braddocke, "for his copy vnder th' handes of the lord Archbisshop of Canterbury [Whitgift] his grace and master warden man a booke intituled *The huntinge of the Romishe ffox*, vjd." That it was Bell's is proved by a passage in the *Counterblast*, folio 44 verso: "I published in Print to the view of the world my booke of Motiues in the year 1593, my Suruey of Popery in the year 1596, and my hunting of the Romish Foxe in the year 1598."

5. *The Anatomie of Popish Tyrannie, wherein is contayned a Plain Declaration of the Libels, Letters, Pamphlets, and Books of the Secular Priests and Jesuites*. Lond., 1603, 4to.—Dedicated to Toby Matthew, Bishop of Durham, Jan. 23, 1602-3; compiled and "readie for the presse" before Oct. 10, 1602. Lowndes says that this book is interesting for the notices it affords of many distinguished Jesuits in England during the reign of Elizabeth. See *Athen. Oxon.*, ii. 597, and Walsingham's *Search*, who says (p. 55) that it was devoid of all charity and upright meaning.

6. *A Counterblast against the Vaine Blast of a Masked Companion, who termeth Himself E. O., but thought to be Robert Parsons, the Trayterous Jesuite*.—Annexed, p. 40, to *The Golden Ballance of Tryall*, Lond., 1603, 4to. Dedicated, Feb. 14, 1602, to "Dr. John Bennet, one of her Majesties Councell in the North partes of England."

7. *The Downfall of Poperie, proposed by way of Challenge to all Papists*. Lond., 1604 and 1605, 4to.—Reprinted and entitled *The Fall of Papistrie* in 1628, 4to. Dodd (*Certamen*) says it was written against Woodward. There are notes from this work in Ashm. MSS. 338, fo. 150 et seq. (Black's *Catal.*, p. 230). It was dedicated to King James, Jan. 14, 1603-4. Parsons replied to it in his *Fore-runner of Bell's Downfall*; or, *an Answer to Tho. Bell's "Downfall of Popery,"* 1605, 8vo. It was likewise answered by Rd. Smith, R.C. Bishop of

Chalcedon, 1605 (1606 and ?), 1609 (*Athen.*, iii. 387), and Walsingham, 1609.

8. *The Woefull Crie of Rome*. Lond., 1605, 4to.—There is a copy in the library at Lanhydrock, Cornwall. Lady Robartes has kindly described it as being dated from Bell's study, April 1, 1605, and as being dedicated to "the Right Honourable my good Lord Thomas, the Lord of Ellesmere, Lord High Chancellor of England," in order to "give at the least some signal signification of a thankfull minde for your Lordships most honourable, yea, unspeakable favours towards me from time to time: each such so great as, without which, I could not this day breathe upon earth, and much less make use of my small talent for the common good of others." The same library contains a copy of No. 1.

9. *The Pope's Funeral; containing a Reply to a pretended Answer of a Libell called the "Fore-runner of Bell's Downfall."* Together with his treatise called, *The Regiment of the Church*, Lond., 1606, 4to.—Before *The Regiment of the Church* are two dedications, one to King James, Mar. 18, 1605-6, and the other to Richard (Bancroft), Archbishop of Canterbury, undated. A copy of this book, dated 1605, was in John Byrom's library (*Catal.*, p. 21). Another copy, called *Of Church Government*, 1609, is in the library of Emmanuel College, Cambridge. B. C. (i.e. Parsons) replied in *The Doleful Knell of Thomas Bell. That is a Full and Sound Answer to his Pamphlet intituled "The Popes Funeral,"* which he published against a Treatise of Myne, called "The Fore-runner of Bels Downefal." Printed at Roane 1607. Cf. *Athen. Oxon.*, ii. 77. Dr. Jessopp describes this book as "among the most telling and pungent of Parsons's compositions." Cf. Hazlitt's *Collections*, p. 34.

10. *The Jesuites Ante-past; containing a Reply against a Pretensed Answer to "The Downfall of Poperie."* Lond., 1608, 4to.—This is the volume noticed by MR. WILLIAMS, ante, p. 272. It is dedicated to Thomas, Earl of Dorset, the poet.

11. *The Tryall of the New Religion*. Lond., 1608, 4to.—Dedicated to Sir Charles Hayles and Sir Cuthbert Pepper, July 1, 1607.—There is a copy at Lanhydrock, Cornwall. It is a reply to Parsons's *Dolefull Knell*, and Parsons made a rejoinder in *Bel's Trial Examined*, 1608. In the Dedication to *The Catholique Triumph* Bell relates:—

"Now lately in the end of the yeare 1608 an other pretended Answer (a silly thing God wote) was published against my Booke, intituled, *The Tryall of the New Religion*. This pamphlet came to my handes in Nouember last; at which time, I was very ill in body, and also distant aboue one hundred Myles from mine owne Librarie.....The case so standing, albeit your Grace was then aboue fourtie Myles from me; yet did I presume to bemone my selfe vnto your Grace for the supply of my present want of Bookes; with whom my suite



found such entertainment, as I neither did, nor euer could expect."

12. *A Christian Dialogue between a Deformed Catholicke in Rome, and a Reformed Catholike in the Church of England.* 1609, 4to. (Thorpe's *Catalogue*, 1842. Mr. Napier's note.) A copy of this book, called *Dialogue between Papist and Protestant*, 1609, is in the library of Emmanuel College, Cambridge.

13. *The Catholique* [misprinted *Cotterlie's* in Watt and *Brit. Lib.* p. 1054] *Triumph; containing a Reply to B. C.'s [Parsons's] Answers against "The Tryall of the New Religion."* Lond., 1610, 4to. Dedicated to Toby (Matthew) Archbishop of York, June 3, 1609.

14. *The Golden Ballance*.—Mr. Napier has seen this attributed to Bell. See No. 6; and the *Bodleian Catalogue*, 1843, vol. i. p. 597.

These works amply bear out Dr. Jessopp's statement, that Bell was "as furious and potent a declaimer against the Papacy as the strongest Puritan could desire to find."

JOHN E. BAILEY.

Stretford, Manchester.

FITZHERBERT'S "BOKE OF HUSBANDRY" (6th S. ii. 246, 391).—One of your correspondents on this subject refers to Walter de Henley's work on husbandry. This book has never been printed, but it was frequently copied. There are two MSS. of it in Bodley, Douce 98, and Digby 147, the former in French, the latter in Latin. Douce was of opinion that the Latin translation was made by Grosteste.

Walter de Henley's work was written two centuries before the time of Edward IV. The Douce MS. is probably about the middle of the thirteenth century. I have quoted largely from it in my *History of Agriculture and Prices*, as it is the only authority on mediæval agriculture. The book does not mention the scab in sheep, a disease which appeared for the first time about 1280. It may therefore be concluded that it is anterior to this date. Now I am about it, it may be worth while to mention that the smut in wheat was first noticed in 1530. Walter de Henley's book ought to be printed. JAMES E. THOROLD ROGERS.

Oxford.

FLAMINGO (6th S. ii. 326).—I have already shown in my *Etymological Dictionary* that the word is Spanish. The Spanish name, *flamenco*, is from the Spanish *flama*, a flame. I have also noted, in the same work, that the English word occurs in Sir T. Herbert's *Travels*, ed. 1665, p. 403. I find that the same etymology is given in Mahn's *Webster*.

WALTER W. SKEAT.

Cambridge.

This word is obviously derived from the Spanish *flamenco*, which in turn is from Latin

*flamma*, the bird being so called on account of its red colour. Under *flamenco* Minshew says, in his *Guide into the Tongues*, ed. 1617, "Genus avis quæ circum lacus versatur ita dicta quod sit *coloris flammei*, vel quod a Flandria primum petebantur, &c. A bird like a shoveler." The English words show that *flamingo* was not in use in his time. Prof. Skeat gives us a reference for the word, Sir T. Herbert's *Travels*, ed. 1665, p. 403. Is there any earlier instance of its use? The word is not noticed by Bailey or Johnson.

F. C. BIRKBECK TERRY.

Cardiff.

A MEZZOTINT, 1771 (6th S. ii. 407).—The inscription under the print described should be :—

"Mrs. Yates in the character of Medea, Act I. scene 7.

"R. E. Pine pinxt. W. Dickinson fecit.

"Published according to Act of Parliament, January 1st, 1771. Price 10s. 6d."

See *British Mezzotinto Portraits*, by John Chaloner Smith, part i., 1878, p. 202, No. 72.

GEORGE WILLIAM REID.

British Museum.

WHITECHAPEL MOUNT (6th S. ii. 309).—The "Mount" is represented by a row of houses, so named, facing Mile End Road, and backed by Mount Street. It is situated immediately westward of the London Hospital, from which it is separated by Turner Street. In Chatelain's fine view of the hospital, the Mount appears as a rather considerable elevation. Now the rise is not great, still it is very perceptible, especially in Turner Street. In Chatelain's print the elevation of the Mount is abrupt and isolated, but the ground is still raised, forming a distinct ridge for a considerable distance westward. I should be glad to have the opinion of geologists as to whether this rise is natural or artificial. Chatelain represents the open flat ground on which the hospital stands isolated as marsh or water-meadow, with a wide ditch in front parallel with the street; and John Guarde describes the adjoining Mile End as "the common near London," "where penny-royal grows in great abundance." Like many other waste and law-abandoned places on the outskirts of London, the Mount was, up to late in last century, a common resort for dog-fighters and pugilists. It would appear that rubbish was shot thereabouts from a very early period. John Strype must have known the locality from his childhood, having been born at Stepney in 1643. He describes Whitechapel as "a spacious fair street for entrance into the City eastward, and somewhat long, reckoning from the *laystall East* unto the bars West." The italics are mine. In 1665 this was the site of one of the great plague-pits which, when the City churchyards were full of plague-stricken corpses, were dug on the outskirts of London parishes. When the foundations of the western

buildings of the London Hospital, abutting on the Mount, were dug, many bones, considered to be human, were turned up. Here, too, it is believed much rubbish was cast after the Great Fire. There are views of the ash hills north of London, celebrated by Charles Dickens, which countenance the idea that the elevation of surface described above may quite possibly be due to artificial deposit. This question might be readily set at rest when next a foundation is dug on any part of the ridge, which ought to afford good hunting-ground to antiquaries.

CALCUTTENSIS.

AN OLD CANTERBURY TOKEN (6th S. ii. 368).—See *Tokens of the Seventeenth Century*, by W. Boyne, F.S.A. (London, John Russell Smith, 36, Soho Square, 1858), p. 125, "English Tokens: Kent, Canterbury, No. 53. Obv.: "Thomas Jeninges. His Half Penny." Rev.: "Of Cantebvry, 1669." A man smoking and making candles,  $\frac{1}{4}$ d.

W. STAVENHAGEN JONES.

79, Carlton Hill, N.W.

"PICKEREL" (6th S. ii. 328).—This word, which the dictionaries define as a small pike, is mentioned in connexion with the introduction of the hop into this country in the old popular rhyme:—

"Hops, carp, pickerel, and beer  
Came into England all in one year."

JOHN R. JACKSON.

Museum, Kew.

A HORTUS SICCUS (6th S. ii. 367).—The following extract is interesting, although it does not answer your correspondent's question:—

"The entry on the minutes (Jan. 12, 1759, three days before the opening of the Museum) is as follows:—'.....Taylor White, Esq., for one month; and that the said Mr. White having occasion to make drawings of some specimens of cinnamon and cassia, such books of dried plants as contain the said specimens be carried to him into the reading room for that purpose.'"—*List of the Books of Reference, &c., British Museum*, 1871, p. x.

EDWARD H. MARSHALL.

6, King's Bench Walk, Temple.

Sir Hans Sloane's collection was made in Jamaica about the year 1690. It is now in the British Museum. Robert Morison's at Oxford was made a few years earlier.

R. C. A. P.

PUNSTERS AND PICKPOCKETS (6th S. ii. 428).—The "great critic" who, according to the note in Pope's *Dunciad*, declared that he who would make a pun would pick a pocket was John Dennis. The saying is quoted, and attributed to this old opponent of Pope, in a pamphlet by Benj. Victor, entitled *An Epistle to Sir Richard Steele on his Play called the Conscious Lovers*. As this pamphlet bears date 1722, and is shown by contemporary records to have been issued in that year, when Dr. Johnson was only thirteen years old, it is quite clear, at least, that the remark could not have

originated with him. This is, I suspect, only another illustration of the way in which anecdotes are commonly transferred from one celebrity to another.

MOY THOMAS.

The Paragon, Streatham Hill.

The critic referred to was Dennis. "It is well known that Dennis execrated a pun. 'He that would make a pun,' said the pedant, 'would not scruple to pick a pocket'" (*Wine and Walnuts*, by W. H. Pyne, vol. ii. p. 277, second edit., 1824).

CHARLES WYLLIE.

THE DOG ROSE: WHY SO CALLED? (6th S. ii. 271).—

"The Briar Bush or Hep Tree, is also called *Rosa canina*, which is a plant so common and well known, that it were to small purpose to use many words in the description thereof.....Pliny affirmeth, that the Root of the Briar Bush is a singular remedy found out by Oracle, against the biting of a mad dog, which hee sets downe in his eight Booke, Chap. 41."—Gerarde's *Herbal*, 1636, pp. 1269-71.

"The sure and soveraigne remedy for them that are bitten with a mad dog, was reuealed lately by way of Oracle: to wit, the root of a wild rose, called the sweet brier or Eglantine."—P. Holland's translation of *Pliny*, 1634, p. 220.

R. R.

Boston, Lincolnshire.

WILLIAM GOFF, THE REGICIDE (6th S. ii. 348).—He was the son of Stephen Goffe, or Gough, Rector of Stanmore, Sussex, a warm supporter of the Parliamentary cause, and rose to high command. A memoir of him would form too long an article. AGA is therefore referred to *The History of King Killers* (a bitter book), London, 1720, vol. i. p. 12; Michaud, *Nouvelle Biographie Universelle*, edited by Dr. Hoefer, Paris, 1852-66, 46 vols. 8vo.; *Imp. Dict. of Univ. Biog.*

GEORGE WHITE.

Ashley House, Epsom.

IMPORTANCE OF PUNCTUATION: "RELIGIO MEDICI" (6th S. ii. 265, 393).—As MR. ED. MARSHALL has mentioned my forthcoming edition of the *Religio Medici* in connexion with UNEDA's two communications, perhaps I ought to state that in Sir Thomas Browne's *Evening Hymn*, I have (on the authority of several old editions) adopted the reading "at last," not "at least." I have also retained the punctuation of all (?) the old editions, which makes Sir T. Browne confess himself to be an *Atheist*; but (as MR. MARSHALL has pointed out) there is no real difficulty in this paradoxical expression, though Merryweather, the Latin translator, appears to have been puzzled by it.

W. A. G.

Hastings.

ELECTION COLOURS (6th S. i. 355, 382; ii. 175, 337).—In South-west Lancashire *blue* is the Conservative colour, and *red* that favoured by the Liberals. The Liberal Central Committee is at



Liverpool, where *blue* is the Liberal party colour. At the recent election some confusion was the consequence, the first supply of election literature sent to this end of the division being all *blue*, and thus causing the remark that the Liberals were either ashamed of their colour or were acting unfairly. A second supply of posters and circulars, printed in red ink, set matters right, and the bill-posters profited by the misunderstanding by having to paste the red bills over the condemned blue posters. J. R.

Leigh, Lancashire.

I do not think that the origin of the Whig colours of buff and blue has ever been discussed in "N. & Q." Wraxall, as is well known (*Memoirs*, ii. 3), says, "Fox assumed these colours as being the distinguishing badge or uniform of Washington and the American insurgents." Is there any corroboration of the statement? Fox himself said that his motto was:—

"Buff and blue,  
And Mrs. Crewe."

In Lord Stanhope's *Miscellanies* (First Series, pp. 116-122) there is a correspondence on the subject, and one or two other suggestions as to the origin of the colours are made, but they are supported by no evidence whatever. A letter, however, from Sparkes, the American historian, is given, in which he expressed his belief that the Americans copied the Whig uniform, not the Whigs the American one. It seems hardly possible that the circumstances of the adoption of these colours by Fox should not be noticed in some of the contemporary newspapers or magazines, but I have not been able to discover any such passage. Perhaps some of the readers of "N. & Q." may be more fortunate.

L.

THE MYSTERY OF BERKELEY SQUARE (5th S. xii. 87; 6th S. ii. 417, 435).—There is a proverb, or a legal fiction, that a man's house is his castle, but there is never added, as there ought to be, "to which any one may lay siege whenever and in whatever way he pleases." During the last year I have had to endure the daily attacks of fourteen or fifteen performances of the *Carnival of Venice* and *Grandfather's Clock*, and though I have expressed the apocryphal wish, "Would that Blucher and night would come!" it was only realized by two German bands and a piano between them, all playing at the same time. 'Tis true I have not yet had a breach made in my walls, but I am intensely afraid that such will be my fate, for my castle is united with that of a neighbour, and it has been our custom to have "soap, paint, and white-wash" (see J. C. M.) used at the same time; but this year—*Hibernia excitata*—my neighbour not receiving his rents, the lustration has had to be postponed. Now, I am in dread lest, from the gloomy look of my abode, a ghost may be appro-

priated to me with as little show of evidence, authority, or justification as in the case of the Berkeley Square Mystery. This anxiety is heightened by the fact that a friend sent me a book, saying, "Here is a full account of the ghost in your street." The book is called *Twilight Stories*, but I find from the fly-leaf that it was published some time before under the title of *Tales for Christmas Eve*. Therein is minutely told the Berkeley Square Mystery, with all its thrilling romance, and from this book, I have no doubt, the story arose, and all the nonsense that has been written about it. Mr. WESTWOOD expresses himself somewhat virtuously indignant that the matter is not legally investigated. If he has the authority of the proprietor, or can give any evidence to justify such a proceeding, by all means let him do so; if not, I do protest against any one's castle being besieged, and the owner's privacy invaded, through the morbid imagination of a young authoress or the tittle-tattle and gossip of the kitchen and the servants' hall. CLARRY.

[C. C. M. next week.]

MUMMY WHEAT AND MUMMY TEETH (6th S. ii. 306, 415).—From Mr. SEWELL's interesting note it would appear that we have no warrant for believing in the growth of "mummy wheat," so often cited as proving the extraordinary tenacity of life in the wheat germ.

Another statement about mummies, as evidence of surgical skill among the ancient Egyptians, seems to be equally unfounded. Sir Gardner Wilkinson asserted that teeth stopped with gold had been found in the jaws of mummies; but at a meeting of the Odontological Society, reported in the *Medical Times and Gazette* of Nov. 10, 1880, the president said that when in Egypt he had made careful inquiries without meeting with a single authentic specimen; and he added that the late Mr. Bonomi had never been able to find stopping of any kind in a mummy's tooth. The conclusion the society came to was that the authority on which Sir Gardner Wilkinson had made the statement—that of "a Greek merchant long resident at Thebes"—was altogether worthless. J. DIXON.

Whoever will consult the *Reports* of the British Association, articles "Vitality of Seeds," will find that this question has long been settled by the best botanists of the day, Prof. Henslow being one of the committee to whom it was entrusted to report. They found that none of the common grains, wheat, barley, oats, &c., retained the power of germinating for more than seven or eight years; and of the scores of seeds on which they experimented, only one or two germinated after twenty-five years. That the so-called mummy wheat really comes from Egypt is true enough, and accordingly it has the three spikes of Egyptian

wheat; but as the mummies come over packed in straw, that is easily explained. Unfortunately for the hypothesis that the wheat is of the time of the Pharaohs, some of the grains came up *maize*, which assuredly is more recent than Columbus.

J. C. M.

JOSELYN OF HORKSLEY, CO. ESSEX (6th S. ii. 267).—*Apropos* of this family, though not exactly answering Mr. JOSELYN's query, a neighbour of his contributes the following particulars to the *Chelmsford Chronicle* of October 8. They are worth "making a note of" in "N. & Q." :—

"As an interest in this family is now occupying a distinctive place, may I (as interested in the preservation of all ancient family memorials, and especially of monumental brasses) now add that at High Roothing exist—or shall I say did exist?—the following to that distinguished family :—

"On a large brass memorial in the chancel, one to Edward Jocelyn, fourth son of Sir Thomas Jocelyn, Knight of the Bath, who died 1627, and his wife Mary, *née* Lambe, who died 1614.

"Another to Christopher, fifth son of Henry Jocelyn, who died 1605.

"Another, with twelve lines of verse commemorating his life, virtues, and abilities, to John Jocelyn, third son of Sir Thomas Jocelyn. This John was born 1529, and died 1603.

"The Jocelyns are of great antiquity, as Sir Gilbert Jocelyn was living in 1066, and by some was said to have founded the abbey of Sempringham, co. Lincoln. The Christian name of Geoffrey was introduced into the pedigree by the marriage of one of the early ancestors with Dorothy, daughter of Sir Geoffrey Gate.

"I will only now further note that their zeal and devotion have ever been evinced for the benefit of the parish of High Roothing. In the earliest period John Jocelyn gave six milch kine—the profit of two to the reparation of the church, and of the other four for obits for the souls of the family and their ancestors. In later times schools were founded, erected, and endowed by them, and some of the Jocelyns have been rectors, patrons, and possessors of the manor and the advowson.

—Yours very faithfully, "CHAS. GOLDING.

"Colchester, October 5th, 1880."

I may add a note to Mr. Golding's. The school-house, said to have been given by Sir Strange Jocelyn, was sold by the lord of the manor in 1814, there being no trace of any grant of it on the rolls of the manor, and nothing is known of it, consequently on this point Mr. Golding is in error. New Hall, now a farmhouse, was built by one of the Jocelyns over two hundred years ago; it was then a large house with a court and chapel. Before the Conquest, High Roothing was held by Ely Abbey, the monks of which were deprived of it by William the Norman for giving shelter to their own fugitive countrymen. After passing through five hands, it was sold in 1554 by Sir William Stafford to Thomas Jocelyn, an ancestor of the Earl of Roden. Twenty years ago a house on the north side of Little Horksley Church belonged to Mr. J. Joscelyn, and occupied the site of a Cluniac priory, founded by Robert Fitz-Godebald and Beatrix

his wife, *temp.* Henry I. It was suppressed and given to Cardinal Wolsey. In 1554 it was granted to Sir John Huddilstone, and, passing through various hands, came to the Joscelyns.

J. W. SAVILL, F.R.H.S.

Dunmow, Essex.

PORTA DEL POPOLO (6th S. ii. 148, 273).—There can be no doubt that the gate and the square received their name from the church of Santa Maria del Popolo. Passing over the early traditions, it is sufficient to say that in the year 1099 Pope Paschal II., accompanied by the cardinals, the clergy, and a great multitude of people, laid the foundation of the church of Santa Maria, sur-named *del Popolo*, because it was built by the contributions of the Roman *people*. The gate and the square were subsequently called *Porta*, and *Piazza*, di Santa Maria del Popolo; and Nibby found the name *Porta del Popolo* for the first time in 1404, as deriving its name from the church. Moroni says that it was originally called *Porta di S. Maria del Popolo*, and then, for brevity's sake, *del Popolo*. There appear to be no grounds for the suggestion that the name was derived from the *pioppi*, or poplar trees. (Cf. Franzini, *Roma Antica e Moderna*, Roma, 1668; Totti, *Ritratto di Roma Moderna*, Roma, 1638; Gabriel Diaz Vara Calderon, *Grandezas y Maravillas de la inclyta y Sancta Ciudad de Roma*, Madrid, 1673; Moroni, *Dizionario di Erudizione Storico-Ecclesiastica*, under "Chiesa di S. Maria del Popolo," "Piazza," and "Porta del Popolo.") The three first-named books are very interesting on account of the curious woodcuts. EDMUND WATERTON.

"*ECQUIS BINAS COLUMBINAS*" (6th S. ii. 388).—This hymn is printed in Moll's *Hymnarium* as "Jesuiten Poesie." I could send your correspondent a copy of the verses given in Moll, if he has not access to that collection. I do not like to take up space here with what may, after all, be identical with one or other of the two versions named by Mr. WARREN.

C. H. E. CARMICHAEL.

THE PRONUNCIATION OF "ANTHONY" (6th S. i. 19, 123, 264, 286, 306; ii. 118).—In German—in which, as a rule, every letter is pronounced—there has been a change lately in the writing of the sound *t* in words which formerly expressed it by *th*. This "extension" *h* is limited to stem syllables, and only used in those which had a *t* in *Anlaut* or an *Imn* in *Auslaut*. In syllables otherwise known as long the use of *th* is avoided; thus, *Tier*, *Teil*, *Urteil*, *Vorteil*, *Tau*, and the final syllables *-tum*, *-tium*, corresponding to English *-dom*; *Thee* (tea), however, because a foreign word. This *h* is called in German *Dehnungs h*. *Inlautend* or *auslautend th* is limited to certain proper names or foreign words, as *Bertha*, *Kathedrale*; but it is now *Glut*, *Flut*,



*Kot, Rat, Wut, &c. Wirt and Turm* have the vowel short, and so much the less require the *h*. There are many words in which this *h* is not an extension *h*, and therefore in these it is not excluded. Such are words like *bühen, Ehe, Reihen*. Here the *h* has a substantive force. The *h* is now rejected before *-heit*, as in *Hoheit*. If this principle be applied to English we shall be inclined to drop the *h* in *Anthony* and in *Thames*, and also in *Thanet*, which I believe was formerly *Tenet*. There is no sound in German like English *th*, so that both *t* and *th* (the latter now much limited) used to officiate for *t*.  
H. F. WOOLRYCH.

Oare Vicarage.

VALENTINE FAMILY (6th S. i. 336, 380; ii. 196).—Amongst my notes are the following entries relating to the above family. Possibly they may be connected with the Benjamin Valentine mentioned by J. H. I.

*Ex Parish Registers of Stanbridgeford.*

1660, Dec. 20. Thomas Vallentin buried.

1662, Sept. 4. Thomas, the son of Simon Valentine, bapt.

1697, June 7. Alice Valentine was buried.

1699, April 20. William Valentine was buried.

1709, June 18. Sarah, da. of William and Susanna Valentine, of Eggington, bur.

1717, April 5. Mary, da. of William Valentine, of Eggington, was buried.

1719, July 24. Thomas Valentine, Gent., of the hamlet of Eggington, in the parish of Leighton, buried.

1719, July 26. Susana, wife of William Valentine, of Eggington, was buried.

*Ex Parish Registers of Tilsworth.*

1661, Sept. 11. Simon Valentine married to Elizabeth Neele.

I may add that both these parishes are in co. Bedford, on the borders of Bucks.

F. A. BLAYDES.

THOMAS MITCHELL (6th S. ii. 288).—It may be mentioned in connexion with this name that Mr. Mitchell himself retired to the village of Steeple Aston, in Oxon, some years before his death in 1845. While he was there I met him at the dinner-table of a common friend, when he told me this of himself. For some time having doubts, he sought for some prophecy of which the fulfilment was so capable of being ascertained that he need not question it, and that he found it in Dr. Wolff's narrative of his interview with the Beni-Khaibr (*Journal*, 1829, ii. 334), by which he was satisfied.

ED. MARSHALL.

After leaving Christ's Hospital, where he was educated, this distinguished scholar resided first at Cambridge, and subsequently at Oxford, revising the Greek works which issued from the Clarendon Press, or at Steeple Aston, near Woodstock, where he died May 4, 1845. A brief notice is given of him in a *New Biographical Dictionary*, by Thompson Cooper, F.S.A., s.n., p. 871.

WILLIAM PLATT.

Thomas Mitchell was of Pembroke, Cambridge, and elected Fellow of Sidney in 1809 (*Grad. Cantabr.*). Mr. Mitchell's editions of five of the comedies of Aristophanes, *Ranae, Nubes, Vespaë, Acharnenses, Equites*, most certainly deserve mention, and old Cambridge men will recollect G. J. Kennedy's *Remarks on Mr. Mitchell's Aristophanes* (1841), with Mitchell's reply.

P. J. F. GANTILLON.

"THE BLUE BONNETS OVER THE BORDER" (6th S. ii. 345, 437).—Alas! that any contributor to "N. & Q." should know so little about this otherwise well-known song of Sir Walter Scott! It occurs in *The Monastery*, chap. xxv., being sung by a retainer of Julian Avenel. The misquoted line runs thus:—

"Fight for the Queen and the old Scottish glory."

NORVAL CLYNE.

Aberdeen.

"THE WHIPPIAD" (6th S. ii. 245, 353).—The Rev. Henry Halliwell, B.D., the hero of *The Whippiad*, is depicted as one of the characters in *My Cousin Nicholas*, issued originally in the pages of *Blackwood's Magazine*, by the Rev. R. H. Barham (Thomas Ingoldsby), in 1834. For allusions to Mr. Halliwell and to the circumstances that originated *The Whippiad*, let me refer your readers to the *Life and Letters of the Rev. R. H. Barham*, vol. i. pp. 227-8. Mr. Barham entered at Brasenose College, Oxford, in 1807, about five years after the event alluded to, and when no doubt it was very freshly remembered—

"Where o'er the porch in brazen splendour glows  
The vast projection of the mystic nose."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

OBSCURE EXPRESSIONS (6th S. ii. 247, 377).—*Bead-hook*.—A.-S. *beado*, *beadu*, war, battle; grappling irons used in battle. *Bead-hook* is formed as *beadu-grime*, a war-helmet; *beadusearo*, engine of war, &c.

*Blemos*.—Probably connected with Sw. *blemma*, a swelling, and similar to the cushion called in Germany a *plumo*; a soft eider-down case resembling the eider quilts used in this country, but much smaller.

*Bodkin lottery*.—Lotteries were very common about forty or fifty years ago, and when they were for small articles were called *raffles* in the west of England. Wandering tradesmen, who were often dealers in hardware, sometimes formed them in order to dispose of knives and other small things. The lottery thus formed was called a *hardware raffle*, and was, I presume, the same as a "bodkin lottery." It must be remembered that the word *bodkin* formerly denoted a knife or dagger.

*Bodied scarlet*.—Seventeenth century spelling for *Bow-dyed*. Drebbels, or, more correctly, Corne-

Jus van Drebber, was a Dutchman, famous as a natural philosopher in the sixteenth, and the first part of the seventeenth, century. He shares with Santorio the honour of inventing the barometer. He discovered accidentally a method for producing a bright scarlet dye by observing the effect of tin on a dye formed from cochineal. It was afterwards improved by Kuffler, an eminent dyer at Leyden, who became his son-in-law, and in this later form was the source of the brilliant scarlet colour of the Gobelin tapestry. It was brought into England by a Fleming named Kepler, who established some dye-works at Bow, near London, and "on that account," says Beckmann, "the colour was called at first by the English the *Bow-dye*" (*Hist. of Invent.*, ii. 205, ed. 1797, and Anderson's *Hist. of Commerce*).

*Busby*.—This word, I believe, came from Hungary with *hussar* and *shako*. The latter can be easily traced to their source, but the origin of *busby* is not so certain. The Magyar name for a military hat with a projecting spike—the German *pickel-haube*—is *vasföveg*, which does not much resemble the word in question; but if, as I strongly suspect, the Magyar *f* and *v* represent an older *b* (comp. Sp. *Cordoba* or *Corduba*, Cordova), the earlier form would be *basböveg* (or *-öveg*), from which *busby* might easily be formed. If this derivation be not accepted, the word must be referred, I think, to some non-Hungarian language, for the Mag. *kalap* (hat) and *sapka* (cap) have not the least connexion with our *busby*. J. D.

Belsize Square.

PLACE-NAMES OF ENGLAND: A DICTIONARY (6<sup>th</sup> S. i. 433; ii. 50, 90, 192, 376).—In reference to PROF. SKEAT'S remarks, *ante*, p. 50, I may be excused for asking insertion for an extract from so well-known an antiquary as the late Master of Caius in answer to my question, What is the derivation of Ilbury? the site of an ancient settlement near this place:—

"Unless we can find the name you mention in its Anglo-Saxon dress, it would be useless to speculate on its etymology. Local names pass through such strange changes from the tenth to the thirteenth century as to baffle all attempts at an analysis of them. I will give you half-a-dozen guesses as to the original form of *Il* in Ilbury, and each guess might be a blunder and only mislead. There can be no doubt that there were one or two very ancient settlements—towns or villages—in the line of country where Ilbury lies, or rather once lay. But it is a dangerous thing to set an antiquary a-dreaming. I will be prudent and forbear."

ED. MARSHALL.

Sandford St. Martin Manor.

WEARING HATS IN CHURCH: SMELLING THE HAT (6<sup>th</sup> S. i. 374, 519; ii. 57, 314).—The custom of wearing hats in church was persisted in by Puritans as late as towards the middle of the seventeenth century, as appears by a letter written

from the episcopal palace at Gloucester in 1639 by Jno. Allibond to Dr. Heylin, the friend of Laud, and one of the king's chaplains, in which, speaking of Alderman Pury, of Gloucester, who was a candidate for the representation of that city, he says: "Ald. Pury, sometimes a weaver, now an attorney, whom I thinke nothing has so much in-deer'd as his irreverence in God's house, sitting cover'd when all the rest sit bare," &c. This letter, a very curious one, was published in the *Gloucester Journal* in January, 1874, and has since appeared in the *Calendar of State Papers (Domestic)*. J. J. P.

Temple.

"HOLT" (6<sup>th</sup> S. ii. 264, 316, 357, 394, 413).—Aldershott has certainly not been long generally called by that name; probably the older form of the word only passed out of use about the time the camp was established there in 1854. In the *Parliamentary Gazetteer*, published in 1843, and in Clarke's *British Gazetteer*, published in 1852, the old spelling *Aldersholt* is employed. It would be interesting to know how it is pronounced by old inhabitants, natives of the place or neighbourhood; for this often indicates clearly the real origin of the name of a place which an altered spelling has obscured. Thus, the meaning of the termination *ham* having been forgotten, a previous letter is constantly erroneously joined with it in pronouncing places so ending by those who are not natives of the locality. Thus Eltham, with which I am myself familiar, is often called by non-residents *El-tham*; by natives always *Elt-ham*. The same remark, I believe, applies to Grantham; a similar one certainly does to Lewisham, the *s* being or not being joined to the *ham* in pronunciation. Now, with regard to *Onshott*, or rather *Okeshade* or *Okeshed* (as it is spelled in nearly all old maps), I am very familiar with the neighbourhood, and have never heard natives pronounce it without making the *s* a part of the *second*, not of the *first*, syllable of the word. Hence I conclude that in *this* case the second syllable is not a corruption of *holt*, although in others, as *Aldershott*, the *l* seems to have disappeared by elision. False analogy sometimes leads into error.

W. T. LYNN.

Blackheath.

As far as *holt* is concerned MR. LYNN must make out his case if he can. But he will not mend matters by the help of *stomach*. He objects "to its being considered ridiculous to derive a word from a substantive like *shade* and a verb meaning to *have* or *own*. We have, indeed, many examples of it, the familiar word *stomach* being of the number." Can it possibly be that he means to compound *stomach* (*stomachus*), στόμαχος, from στόμα and ἔχειν, and to make it mean "to have a mouth"? I am very much afraid the familiar word will not



convince PROF. SKEAT, who will perhaps take *στράμαχος* as a mere diminutive.

O. W. TANCOCK.

CAREW CASTLE (6th S. ii. 327, 377).—There is a description of this castle in *Archæologia*, iii. 113, and a good general summary of its history in Lewis's *Topog. Dict. of Wales*, s.v. "Carew." It was built by Gerald de Windsor, Castellan of Pembroke, temp. Hen. I., who got Carew by his marriage with Nesta, daughter of Rhys ap Tudor, and whose descendants took the territorial designation as their surname. Lost to the family by Edmund Carew under Hen. VII., when it was mortgaged to Sir Rhys ap Thomas, the estate was reacquired, temp. Car. I., by Sir John Carew, and remains in the possession of the heirs of line of Sir John's great-grandson, Thomas Carew, who died s.p.m. in 1766. The Pole-Carews of Antony represent, as heirs of line, Alexander Carew of Antony, fourth son, while the Warrington-Carews of Carew Castle and Crowcombe represent William, fifth son, and the Carews of Hacombe are heirs male of Nicholas, second son, of Sir Nicholas Carew, of Carew Castle, temp. Hen. VI.

NOMAD.

An account of this castle will be found in *An Historical Tour through Pembrokeshire*, by Richard Fenton, F.S.A., London, 1811, commencing at p. 249; the work also contains plates of the castle and cross and of some effigies in the church. In August last a visit was paid to the castle by the Cambrian Archaeological Society, of which a short notice appeared in the *Times*, and a more detailed account will perhaps be given in the *Journal* of the Society.

The local pronunciation of the name of the castle, as given by G. C., corresponds with that still used by the branch of the Carew family settled at Antony, in Cornwall, and I have heard that the branch at Hacombe, in Devonshire, was always spoken of in that county as "Cary," until the late Sir Henry Carew, who succeeded to the baronetcy in 1805, adopted the phonetic pronunciation of "Caréw," in order to make a more marked distinction between the members of his own family and his neighbours the Carys of Tor Abbey. The Pembrokeshire and Cornish pronunciation would appear to be confirmed by the following line in Ben Jonson's *Execration upon Vulcan*:—

"Which noble Carew, Cotton, Selden lent."

It will be found in p. 419 of vol. viii. of Gifford's edition of Jonson's *Works*, London, 1816, and the rhythm seems to require that Carew should be sounded as a trochee, like Cotton and Selden.

G. C. will find the Carew pedigree, down to the time of Elizabeth, in the *Life of Sir Peter Carew of Mohun's Ottery, near Honiton*, edited by Sir John Maclean in 1857 from John Hoker's MS. in the Lambeth Library.

WINSLOW JONES.

I was recently spending a short time in Tenby, and usually heard Carew pronounced as "Cárruo." *Caerau*, forts, the plural of *W. caer*, has been assigned as the derivation of the word.

F. C. BIRKBECK TERRY.

Cardiff.

CHRIST'S HOSPITAL (6th S. ii. 67, 113, 138, 156, 193, 335).—The following names of distinguished *alumni* of "the religious, ancient, and royal foundation" may be added to those which have already appeared in "N. & Q." :—W. H. Guilleminard, D.D.; H. D. Harper, D.D., Head Master of Sherborne; Rev. J. A. L. Airey, Second Wrangler and Head Mathematical Master of Merchant Taylors'; W. Foster White, Treasurer of Christ's and Bartholomew's; Sir Edmund Harrison, K.C.B., Deputy Clerk of the Council; H. Trenham Reeks, Registrar and Curator of the Museum of Geology; Lieut.-General White; Major-General Alexander Cunningham, second son of Allan Cunningham; Sir Gabriel Goldney, Bart., M.P.; Richard Thornton, the millionaire; J. W. Redhouse, distinguished Orientalist; F. Seymour Haden; H. Ludlow, Attorney-General of Trinidad; Dr. Tilbury Fox; F. Ives Scudamore, C.B. W. MATCHWICK.

REV. J. T. J. HEWLETT (6th S. ii. 268, 396, 414) was born in London April 30, 1800, educated at Charterhouse, and graduated at Worcester College, Oxford. In 1823 he was ordained to the curacy of Peppereel [*sic*], a little village near Oxford, and in 1824 married his cousin Charlotte Elizabeth Hewlett. In 1828 he was appointed Head Master of the Abingdon Grammar School, which post he held for twelve years, when ill health and many misfortunes compelled him to resign. He then took the curacy of Letcombe Regis, Berks, and eked out his small income by his pen. In 1842, when he had the sad trial of losing his wife, the then Lord Chancellor presented him to the rectory of Little Stambidge, Essex, and the Freemasons instituted him as chaplain to the Rochford Lodge. But he did not long enjoy these honours, for his income being only 170*l.* per annum compelled him to work so hard at his literary pursuits that his health sank under the strain, and he died in 1847, leaving nine children to deplore his loss. The following is a list of his writings :—*Peter Priggins, College Life, Parsons and Widows, Dunster Castle, The Parish Clerk, Great Tom of Oxford, Poetry for the Million.*

M. H.

ORMOND STREET CHAPEL (6th S. ii. 346, 392).—The Bedford Row Chapel of St. John never was called Ormond Chapel. MR. SOLLY is nearly right, I think, as he generally is, in all that he says about the chapel, except that it existed under a name now lost from 1706 to 1723. It never lost its name. It was always called St. George's from the first moment, and is so named in James

Paterson's *Pietas Londinensis*, 1814, p. 86. As the chapel seems to have puzzled our learned topographers, it may be as well to subjoin what he there says:—

"St. George's Chapel, in Queen Square, near Ormond Street, in Bloomsbury. It is a very stately, convenient, and large chapel of Ease to the Parish of St. Andrew, Holborn, for the Ease of those in Bloomsbury and Red Lion Square and other Places thereabouts, and too remote from the Mother-Church, built by the Contributions of the Nobility, Gentry, and others there in 1706; sufficient for a Parish-Church, for which it is now rightly designed, without any Reparation or Addition, having the last year had the Conveniency of a suitable Burying-Place in the Fields by Lamb's Conduit added thereto, which was inclosed within a large Brick-Wall. The large Additions of extraordinary Buildings and Dwelling-Houses there, increase the number of Inhabitants of the best Degree who frequent it daily. It is built all of Brick, beautified within with a fine Altarpiece, large Galleries, Branches, and other ornaments."

Then he runs on about the name St. George. I give the capital letters just as he gives them. He records that there were prayers every morning at eleven, and evening at four. It was evidently in 1714 about to be handed over to the commissioners and to receive thence its district as a parish church. There are a great many notabilities lying there—Macaulay's father amongst them. Can anybody tell where the burial-ground "in the Fields by Lamb's Conduit" was, and when desecrated after the fashion of modern London? C. A. WARD.

Mayfair.

"HURRAH" (6th S. ii. 166, 278, 318): KANDAHAR (6th S. ii. 278, 416).—Allow me to give a short quotation to verify my etymology of *Hurrah* and *Kandahar*. "Har," or "Haro" (whence the Greek *Hērōs* 'a hero' signifies 'war' and 'the god of war,' and is a well-known Rajpoot appellation of that deity; Kand Har, therefore, is the country of 'Har,' or the 'Haro' tribe, &c.") *India in Greece*, by Mr. E. Pocock, London, Griffin & Co., 1852, p. 114. W. G. WARD.

Perriston Towers, Herefordshire.

According to Capt. F. Wilford, "Ghor-bund is the *Alexandria ad Paropamisum* of the historians of Alexander." The Hindústání word *Khand* signifies a district, a province; *dhar* is a small pond or salt-pit; and *ahar* is the name of a tribe or caste extensively spread through Rohilkhand and other districts in the north-west provinces of India.

R. S. CHARNOCK.

Junior Garrick.

"BLUFFED" (6th S. ii. 310, 334).—To *bluft*, in the dialect of North Lincolnshire, means to blindfold. Horses' blinkers are called *bluffs*. To bluft a bell, I make no doubt, means to muffle it up in such a way that, if it were a living thing, it would be blindfolded.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

"Who is going to be bluffed?" is what we say in Lincolnshire when we want to know who is about to be the blindfolded one in a game of blind man's buff. A horse's blinkers with us are bluffers.

ST. SWITHIN.

In Mr. Egerton Leigh's *Cheshire Glossary* I find, s. v. "A term at blind man's buff, 'It is your turn to be bluffed or blinded.'" In Lincolnshire *bluft* is used for a horse's blinker. *Bluffe*, to blindfold, is given in Ray's *Collection of North-Country Words*, 1691.

F. C. BIRKBECK TERRY.

Cardiff.

WOMAN'S TONGUE (6th S. i. 272, 404, 504; ii. 196, 337).—The following version has been current for some years in the city of Salisbury:—

"Nature, regardful of the babbling race,  
Planted no beard upon a woman's face;  
Not Freddy Keene's\* razors, though the very best,  
Could shave a chin that never is at rest."

C. H.

LAYTON OF WEST LAYTON (6th S. ii. 287, 351).—The designation of "Layton of Whitehouse" is easily accounted for. The Whitehouse estate is a part of the Layton estates. Whitehouse itself is now a farmhouse. I hope to give MR. CARMICHAEL tidings of the monument of Francis Layton.

C. G. C.

MONETARY CONVENTION: PAPAL MONEY (6th S. ii. 246, 373, 418).—In 1877, when stopping at the Bains du Mont Dore, Puy de Dome, I took in circulation a silver coin. Obv.: legend, "PIVS IX. P. M. A. xxiii.; bust showing left cheek. Rev.: legend, "STATO Pontificio 50 R. Cmi"; field, "10 soldi, 1869." On tendering this coin afterwards in Paris it was refused, with, if I remember rightly, an expression similar to that referred to by MR. WOODWARD, "Monsieur, le Pape ne va pas." Yet papal coins circulated freely at Mont Dore. My coin is in good preservation, and is well struck, and I am glad now it was refused and has found a refuge in my cabinet. I have seen no money bearing the head of Leo XIII. W. STAVENHAGEN JONES.

79, Carlton Hill, N.W.

"SI DIEU N'EXISTAIT PAS, IL FAUDRAIT L'INVENTER" (6th S. i. 437, 467; ii. 87) of Voltaire is old in sentiment and expression. Tertullian, *Ad Nationes*, bk. ii. chap. 2, writes: "Diogenes, when asked whether there were any gods, he replied, 'I do not know, only there ought to be gods.' Nisi ut sint expedire."

Ovid, in his *Ars Amatoria*, bk. i. line 637, says, "It is expedient there should be gods, and, as it is expedient, let us believe them to exist":—

"*Expediit esse deos: et, ut expedit, esse putemus.*"

As Mr. Riley, the translator of Ovid (Bohn's), says,

\* A noted local cutler.



"This was the avowed opinion of some of the philosophers and atheists of antiquity." Epicurus may be mentioned, according to Plutarch, Polybius, Strabo, Pliny the Elder, who said people could only be governed by the fear of the gods and the punishments of a future state. W. J. BIRCH.

#### AUTHORS OF QUOTATIONS WANTED (6th S. ii. 429).—

"There is no home," &c.

My father says these lines are from a book called *Poems by Emily*, which was reviewed in the *Quarterly* soon after 1830. The following lines, just before the quotation, he remembers:—

"That is not home where day by day  
I wear the busy hours away;  
That is not home where lonely night  
Prepares me for the toils of light;  
But hope and joy and memory give  
A home in which the heart can live.  
These walls no lingering hopes endear,  
No fond remembrance chains me here;  
Cheerless I heave the lonely sigh—  
Eliza, canst thou tell me why?  
'Tis where thou art is home to me,  
And home without thee cannot be.  
There is no home," &c.

C. F. S. WARREN, M.A.

#### OUR CHRISTMAS NUMBER.

WILL Correspondents kindly intending to contribute to our Christmas Number be good enough to forward their communications, headed "Christmas," without delay?

#### Miscellaneous.

##### NOTES ON BOOKS, &c.

*The Englishman and the Scandinavian; or, a Comparison of Anglo-Saxon and Old Norse Literature.* By F. Metcalfe, M.A., Fellow of Lincoln College, Oxford. (Trübner & Co.)

WE cannot help thinking that the former title of this volume is apt to mislead some who may chance to see an advertisement of the book and do not examine the whole title very closely. This is to be regretted, because it may easily lead such persons to neglect a book which they might be glad to procure if they knew what it was really all about. "The Englishman and the Scandinavian" can be contrasted in so many ways that this vague title, which is all that appears upon the back of the book, is not particularly likely to arrest attention. But "A Comparison of Anglo-Saxon and Old Norse Literature" is a definite and a very interesting subject, and is the true and proper title of the book, inasmuch as it actually describes it, and the contents really answer to the description. As such it is of considerable merit, and we are almost tempted to use a well-worn phrase, and to say that it is a book without which no Englishman's library can be considered complete; that is to say, provided the said Englishman has any regard for the early history of the literature of his own country. The author seems to have made it his chief aim to be readable and to give his book a popular air, not always with the best success; for there is an art in concealing art, and some of the attempts at assuming a jaunty manner are a little too obvious. The book would not have suffered if a somewhat severer tone had been adopted. However, the author succeeds in keeping up the reader's interest, and his book really contains a great deal of useful infor-

mation, mostly accurate. It gains very much from the fact that the author has read the books about which he tells us, instead of picking up information from hand-books. The result is, of course, that he has personal knowledge of what he is talking about, and gives us the result of his own critical views. We confess we have no very great sympathy with his method of comparison of the two literatures, or rather with his insisting so often, with wearisome iteration, on all that can be said in praise of Icelandic literature to the comparative disparagement of Anglo-Saxon. It may be conceded at once that Icelandic literature is, of the two, the more bright and lively, and that the Norse element in our blood has added dash and inventiveness to the Anglo-Saxon soberness and solidity; but the latter qualities have their merits, even in our literature.

We also take occasion to remark that we do not set much store by Mr. Metcalfe's philology. When he tells us that "alone is referred to the German *allein*," in which dictum he seems to acquiesce, we can only wonder who so refers it. If anything is clear in the history of our language at all, it is that High German had nothing to do with it until the French-speaking Norsemen brought us Latinized versions of some Frankish terms. Any one who talks of taking English words "from German" must be, philologically, in a parlous state indeed. The latter syllable in *alone* is, of course, the Middle English *oon* and the Anglo-Saxon *án*. We say *alone*; we do not say *aline*.

We have purposely put these protests in the foreground, for it leaves us free to add that in the main Mr. Metcalfe has performed his task very well indeed. A comparison of Anglo-Saxon with Icelandic literature, giving us a sufficient account of both, is an excellent thing. The book abounds with many facts which Englishmen ought to know well, and of which very few of them know anything at all. It has our cordial wishes for its success; and we think that the number of readers who may profit largely by the perusal of Mr. Metcalfe's book, and by frequent reference to it afterwards, is, or should be, considerable.

*Guide to the Study of Political Economy.* By Dr. Luigi Cossa, Professor of Political Economy in the University of Pavia. Translated from the Second Italian Edition. With a Preface by W. Stanley Jevons, F.R.S. (Macmillan & Co.)

*Agarhistorische Abhandlungen.* Von Dr. Georg Haussen, Professor an der Universität Göttingen. (Leipzig, S. Hirzel.)

DURING the last few years the historical school of political economists has been making rapid progress in Great Britain; witness the interest excited by Prof. Cliffe Leslie's essay "On the Philosophical Method of Political Economy," in *Hermathena*, 1876 (republished in his *Essays in Political and Moral Philosophy*, Dublin University Press Series), and by Dr. Ingram's address to the Economic Section of the British Association at the Dublin meeting of 1878. Among the eminent services these writers have rendered to the cause of political economy, not the least is the interest they arouse by constantly referring to foreign writers on the subject, especially in Italy and in Germany. It is perhaps to this that we may attribute the publication of a translation of Dr. Cossa's book (with additions and corrections by the author), which has already appeared in German and Spanish versions. It would be impossible to find a more compact and better written sketch of the history of political economy and of its latest developments. After a few pages devoted to the definition of the science, a consideration of its relation to other sciences and of its general importance, we come to the



body of the work, which relates the early history of the science and of the rival schools of the Physiocrats and Adam Smith, and describes the later progress of political economy in the different countries of Europe, especially, as we should naturally expect, in Italy. The fullest references to the literature of the subject are given, which attest Dr. Cossa's extraordinarily extensive knowledge of all that has been written on political economy. The section on political economy in England in the nineteenth century is the one to which we naturally turn at once. Here we have brief accounts of all the chief works published on economic subjects, with a short notice of the exact position of each writer. We miss, however, the name of Prof. Bonamy Price, who certainly deserves mention as much as Mr. Macleod. It is an admirable compendium, and will, we hope, be widely circulated, as it will prove to many for the first time that the study of political economy is even more actively pursued on the Continent than in England. (May we hope some day to have as a pendant a translation of Adolf Held's *Grundriss für Vorlesungen über National Oekonomie* (Bonn, E. Strauss), which affords in a short compass as excellent an account of the doctrines of the historical school as Dr. Cossa's work does of the various works which it has produced?) It may be added that the translation of the book (which we are told was made by "a former lady student in the classes of Political Economy conducted under the superintendence of the Cambridge Society for University Teaching") runs smoothly. "Professorial socialists" is not an entirely satisfactory rendering of "Katheder socialisten," as "socialism" in English has a revolutionary flavour about it which cannot be detected in the writings of the school thus nicknamed, which is none other than the historical school. An excellent index of names is a boon which will be much appreciated.

The second work on our list is a reprint in a collected form of many economical essays written by one of the chief authorities on the early history of land and the land community. We may mention particularly admirable reviews of Nasse's *The Agricultural Community in England* (well known through the excellent translation published by the Cobden Club) and of the works of Miaskowski on the Swiss land community, which do not appear to have attracted any notice in England, though they are epoch-making in their subject.

*Les Grands Ecrivains de la France.—Le Cardinal de Retz.* Vol. V. Par MM. A. Feillet, J. Gourdault, et R. Chantelauze. (Hachette & Co.)

THE juxtaposition of the three names we have just transcribed is a melancholy instance of the fate which attends all literary enterprises of any magnitude. The hand of death strikes down here and there some of the early *collaborateurs*, and after a space of ten years the original list is found shorn of many of those who had first graced it. In the case of the present work we see no less than three gentlemen taking up in succession the editorial task, and, however great our debt of gratitude may be to Messrs. Gourdault and Feillet, we must acknowledge that the care of annotating the memoirs of Cardinal de Retz could not have devolved upon a more competent critic than M. Chantelauze, whose original researches on the biography of the revolutionary coadjutor are so justly celebrated (*Le Cardinal de Retz et l'Affaire du Chapeau*, 8vo., Paris, Didier; *Le Cardinal de Retz et ses Missions Diplomatiques à Rome*, same publisher). The scholar's duty in grappling with the memoirs of De Retz is twofold: he must, in the first place, give a correct text, and here he has to do pretty much what M. Lalanne did for Malherbe and M. Fagère for Pascal; but he has also to verify the assertions made by the coadjutor, and to

qualify a considerable number of his statements, remembering always, to cite an excellent remark of La Rochefoucauld, that "Son imagination lui fournit souvent plus que sa mémoire." This circumstance accounts sufficiently for the abundant references, quotations, &c., which illustrate the text in Messrs. Hachette's edition, and which give us a complete *catena* of authorities on the events and characters connected with the Fronde period. The volume now before us brings to a termination the memoirs themselves; we have next, as a natural sequel, a reprint of all the pamphlets either certainly written by the Cardinal de Retz or generally ascribed to him; finally, M. Chantelauze has inserted the narrative of the conspiracy organized in 1547 against the Doria family and the supremacy of the Genoese republic by Fiesco, Count of Lavagna. It was always a doubtful question how far the coadjutor had acted merely as a translator of the Italian Maseardi, or to what extent, on the other hand, he had struck out in a direction of his own. The problem is now definitely settled; and whereas Maseardi, like all other historians, decidedly condemns Fiesco's attempt, the future hero of the barricades praises him in the highest manner. The editions of *La Conspiration de Fiesco* published respectively in 1665 and 1682 are so different from each other that M. Chantelauze has given them both.

*What the Blackbird Said: a Story.* By Mrs. Frederick Locker. Illustrated by Randolph Caldecott. (Routledge & Sons.)

IN his preface to that most charming anthology, *The Children's Garland*, Mr. Patmore says—if our memory serves us—that he tested every piece in the collection by reading it aloud to a juvenile audience. We have subjected Mrs. Locker's pretty book to this formidable ordeal. It has been submitted (with unusual advantages, in the way of elocution) to a junta of three young ladies of eight, seven, and five respectively. Five was incredulous, and trifled with the togs; but the rapt and motionless attention of Seven and Eight left nothing to be desired. The verdict of the audience which the author more specially addresses is therefore entirely satisfactory; and when any utterance so completely attains its object the occupation of the critic is gone. Hence there is a certain superfluity in saying that Mrs. Locker's book is very simply and sweetly written, that she has the art of suggesting scenery and detail without laboured description, and that the tone of her work is unimpeachable. The accidents and surroundings of the life of birds are very skilfully realized; and those who are inclined to accept the optimist view of Mr. Calverley that

"They need no parasols, no goloshes;  
And good Mrs. Trimmer she feedeth them,"

will be reproved by listening to "what the blackbird said" in the winter. Mr. Caldecott has contributed four clever illustrations to this pleasant chronicle. Those of the blackbird and the excellent but sententious rook of the story impress us most favourably.

*Sylvestra: Studies of Manners in England from 1770 to 1800.* By A. R. Ellis. 2 vols. (Bell & Sons.)

THESE two volumes introduce the reader to Dick and Molly Ashmead, their twin daughters Sylvestra and Delicia, and a host of relations. They thus bring him into contact with the lesser clergy of a great cathedral establishment, and with the substantial yeomen and burghers of an inland county and city. The book fills a gap in social history. It depicts the sterling virtues of the middle classes in the eighteenth century, a topic which historians have neglected in order to illustrate the fashionable extravagances of London life or the sottish



brutality of the rural squirearchy. The prevailing idea of the book is the truth of Talleyrand's saying that none who had lived before 1789 could know the sweetness of life. Progress and competition had not then destroyed the faculty of enjoyment, nor did life proceed at railway speed. It is this restful aspect of eighteenth century life which the authoress has seized. Her uneventful story presents a faithful picture of the times when the pleasures of society were as simple as its faith; when sons were tolerant of their fathers' opinions, and daughters were versed in housewifely duties; when servants served their masters with lifelong fidelity, and men's digestions were as unimpaired as the British Constitution.

*Kandahar* in 1879. By Major Le Mesurier, R.E. (Allen & Co.)

This book, which is reprinted with some additions from the *Royal Engineers' Journal*, deserves a wider circulation than it could obtain in a purely military publication. Its interest does not lie entirely in those professional disquisitions of the value of which we do not pretend to judge. It contains the diary of Major Le Mesurier on his march to Kandahar and during his sojourn in that city, and covers the period from November, 1878, to October, 1879. A few jottings in a journal of this kind enable the civilian to realize the hardships of a campaign more vividly than pages of ornate writing; and an elaborate antithesis does not bring out so strongly the two aspects of a soldier's life as the simple records of steepchasing or of sporting side by side with the death of comrades by cholera or the dagger of fanatic assassins.

We have so often commended the publications of the Yorkshire Archaeological Society that we are glad to pronounce its most recent issue (*The Yorkshire Archaeological and Topographical Journal*, Part XXII) perhaps the most valuable of the series. The present part is mostly occupied by an almost exhaustive history of Marske, in Swaledale, by Canon Raine, extended to no less than 115 pages. Those who know what Canon Raine can do when he fairly throws himself into such an undertaking can readily conjecture the character and value of this most important paper. It literally teems with biographical and genealogical facts and dates, and is illustrated by numerous pedigrees. Extracts from wills, parish registers, monumental inscriptions, old charters, &c., abound throughout the pages, and there seems very little left to be learned about the social or personal history of the parish. This single part alone is worth the price of ten years' subscription, and ought at once to double the number of the Society's members.

AMONG recent catalogues of books, prints, coins, &c., which we have received, the following seem specially deserving of notice:—Mr. W. H. Gee, High Street, Oxford, announces some early catalogues of book auctions, 1680-2; also catalogues of the MSS. in the Bodleian Library, the library of All Souls, the Ethiopic Biblical MSS. in Paris and Rome, &c.—Mr. Jonathan Nield, of Bristol, has a remarkable copy of Douglas's *Peerage of Scotland*, in which have been inserted portraits, views of seats, and MS. additions to the text, besides what appear to be fine copies of Dugdale's *Warwickshire*, Hutchins's *Dorset*, &c.—Mr. H. M. Gilbert, "at y<sup>e</sup> Olde Boke Shoppe," above Bar, Southampton, offers a number of standard modern works at reduced prices. He has also among his older stock collections on the Civil War, and on chess, coins, art, and archaeology, as well as a Morland, which is stated to be signed "G. M.," and authenticated by a pedigree.—Mr. H. W. Ball, of Barton-upon-Humber, sends us no less than three catalogues, specially interesting to Yorkshire and Lincolnshire collectors, but which contain also matter of considerable general interest,

such as Drake's *Elboracum*, Whitaker's *Craven*, &c., together with a large collection of Yorkshire Civil War tracts, inclosure and estate Acts, &c.

WE have received from Mr. Elliot Stock the first part of his "Early Reprints for English Readers," to be edited by the Rev. H. E. Edwards, Librarian of the Cathedral Library, Exeter. This part contains a short but interesting sketch of the life of John Gerson, serving also as an introduction to a forthcoming edition of his works. Being printed on rough-edged hand-made paper, these "Reprints" will be worthy companions to Mr. Stock's admirable fac-simile reissues of our early literature.

M. ROUYEYRE, the new and enterprising publisher of *L'Intermédiaire des Chercheurs et Curieux*, *Notes and Queries Français* (Paris, Rue des Saints Pères), has kindly drawn our attention to some passages of interest to us in the *Intermédiaire* for November 10. We are much obliged to "Et Ego in Arcadia" for his clear and friendly account of the histories of the respective journals, given as an editorial reply to a query concerning our own publication.

THE FOLK LORE SOCIETY.—"The Birth of a Deity; or, the Story of Unkulunkulu," by Mr. John Fenton, is the subject of the paper that will be read at the next meeting, on the 10th inst. at 8 P.M.

### Notices to Correspondents.

We must call special attention to the following notice:

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

P. J. F. G.—We believe this to be an allusion to Telemachus when travelling with Minerva, under the form of Mentor, in quest of his father. The legend is not a classical one, but, if we are not mistaken, will be found in Fénelon's *Aventures de Télémaque*.

A. F. HERFORD (Macclesfield).—The descent is stated, but not positively, in Burke's *Landed Gentry*, 1879, with which cf. the *General Armory*, 1873.

W. LOGAN.—Not a recognized English word, therefore we can say nothing as to the meaning which it might bear if introduced into our language.

E. D. W. (Calcutta).—We are sorry for the mistake: but a reference to your copy shows that the matter was left by you in an ambiguous shape.

S. L. S.—The present is Mr. Irving's first appearance, in London or elsewhere, in the *Corsican Brothers*.

W. S. S.—See *History of the Newspaper Press*, by James Grant.

M. P. (Cumberland).—You mention two notes. Only one has reached us.

S. H. (Middle Temple).—Was not the story told of George III.'s statue in Cockspur Street?

R.—The books referred to are modern; their titles date from the nineteenth century.

R. R.—Impossible, because unsuitable.

ERRATA.—P. 433, col. 2, ll. 19 and 21, for "Lydvate" read *Lydiat*.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, DECEMBER 11, 1880.

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## Notes.

## LILY'S GRAMMAR.

(Concluded from p. 442.)

In Dr. Ward's preface to his revised edition of the Grammar, reasons are given for thinking that there must have been an edition put forth by royal authority before the earliest (1542) that he had been able to meet with. His conclusion is proved to be just by the existence of a copy dated 1540 in the Library of Lambeth. A full description of it is given in Maitland's *Early Printed Books* (1843), p. 207 and p. 385. It is a quarto, beautifully printed on vellum by Thomas Berthelet, and would seem, from some special adornments, to have been a copy prepared for the use of the young Prince Edward himself. The address, familiar to readers of later editions, "To exhort every man to the learning of grammar," &c., is not found in this edition of 1540, nor in that of 1542 (a fine copy of which, also on vellum, is in the Library of the British Museum); but instead of it is one in Latin, "Totius Angliæ Ludimagistris ac Grammaticæ Præceptoribus." A valuable fragment of four leaves, described by Dr. Maitland (*ubi sup.*, p. 426), also in the Lambeth Library, shows us the Grammar as it was in the next reign, soon after Edward VI.'s accession. Its title is: "A shorte

Introduction of Grammar, generally to be vsed in the Kynges Maiesties dominions, for the bryngynge vp of all those that entende to attayne the knowledge of the Latine tongue. An. Domini 1548." The royal proclamation (on the reverse of the title-page), after setting forth the inconveniences from various grammars being used, goes on to say that now, "by the aduise of our enterly beloved vncle Edward duke of Somerset, Gouvernour of our Roial person, & protector of al our Realmes & Dominions & subiectes, & other of our priuy counsell, we haue thought good to establish the same, that this one kynd of grammar, printed by our well beloved subiect Reynold Wolfe, our printer of Latin, Greke, & Hebrue, shuld be openly and priuately redde to al kynd of lerners in euery gramar schole & other places of techyng, and the same and none other to be vsed." On the second leaf begins the advertisement to the reader, "To exhort every man," &c. It is thus apparent that there is no very good reason for calling any modified form of the Grammar "King Edward VI.'s," as has often been done; since Edward VI. did no more than continue what his father had begun. The great change had been made in the edition of 1540, and the Latin address prefixed to that speaks of it as one which the king "hac lege eulugandam sanciuut, ut non aliam q' hanc unam intra ditionis sue pomeria discipulis uestris prælegeretis." It is thus more truly Henry VIII.'s Grammar than Edward VI.'s, though it was a kind of royal spoliation in either case thus to appropriate and alter the work of Colet, Lily, and their coadjutors. Instead of "Joannes is my proper name," in the examples of nouns, it is now "Edwardus is my proper name"; and in fact, taking also into account the alterations in the religious rudiments prefixed, we might fairly call the Grammar, in this its second stage, an important document of state, closely connected with the Reformation. In Cardwell's *Synodalia* (i. p. 128) will be found a collection of canons, signed in 1571 by the Upper House of Convocation, in which, among other things, it is directed that schoolmasters shall teach no grammar, save only that which the King's Majesty had ordered to be read. Still, even in its royal dress, we may trace the outlines of the earlier form. The "Introduction of the Eight Parts of Latine Speech" answers to the old "Accidence" of Dean Colet—"Paule's Accidence," as it was often called; the "Construction of the Eight Parts of Speech" answers to the English "Syntax" of Lily; while the "Breuissima Institutio," though to some degree a complete Latin grammar of itself, includes much of the original matter:—the "Propria quæ Maribus"; Thomas Robertson's metrical rules for heteroclitics (in the edition of 1651 and some others wrongly assigned to "Rob. Robinson"); the "As in Præsentî"; the "De Constructione Octo Partium



Orationis" (expanding Lily's short Latin "Syntax"); and the like. Towards the close of this second period of the history of the Grammar, in 1732, Dr. John Ward, one of the Gresham professors, "was employed by the booksellers, who were patentees for printing Lily's Grammar of the Latin tongue, to give a correct edition of it, purged of the numerous errors which had crept into all the former" (*Literary Anecdotes*, v. p. 520). Among the Additional MSS. in the British Museum Library are two thin volumes (Nos. 6212 and 6218) in which Dr. Ward's memoranda and correspondence on the subject are preserved. His preface contains a good deal of information on the history of the Grammar.

The beginning of what I have called its third stage I am not able to fix with accuracy. That is to say, I am not sure of the date of the first edition of the Eton Latin Grammar; but I believe it to have been 1758. Eton then made as free with the royal Grammar of Henry VIII. and Edward VI. as those princes had done with the rudimentary one of Colet and Lily, though by placing her lilies on the title-page she may be said to have still, in a manner, stamped it with the maker's name.\* The work in this its modern form is so familiar to all that, as space is short, I will only call attention to one interesting copy. It is one of the edition of 1775, which bears on the last page the signature "Wesley," along with a rude drawing of a coach and horses. This is certified, by a letter from the Rev. F. F. Haslewood, to be the earliest known autograph of the great Duke of Wellington. The copy is in the British Museum.

I will now briefly set down the dates of such editions as are in the Library of St. Paul's School. They are: 1515 (the "Absolutissimus," no printer's name or place), 1532 ("Absolutissimus," Paris), 1655 ("A Short Introduction"), 1673, 1678, 1687, 1709, 1717, 1721, 1732? (Ward's edition, no date), 1733, 1738, 1778, 1784, 1799, 1809, 1811, 1819, 1825, 1850, 1858. The last of these was an edition prepared by the late Dr. Kynaston, in which the effort was made to restore to St. Paul's School the use and credit of the text-book originally its own. Merely to show through how many editions the Grammar has passed (though this list does not pretend to be nearly complete), I may add that I possess those of 1529, 1530 (a volume for which I have to thank Mr. John Holgate: it contains also a curious "De Disciplina et Puero-rum Institutione"), 1557, 1651, and 1776; and have also particulars, more or less complete, of about fifty other editions. The Library of St.

Paul's School, I regret to say, though it possesses two early editions of Lily's "Syntax," has so far no copy of the still rarer "Accidence" or "Coleti æditio."

J. H. LUPTON.

St. Paul's School Library.

*Erratum.*—In last week's number, p. 441, col. 2, line 17 from bottom, for "followed" read *preceded*.

Early editions of Lily's Grammar being of excessive rarity, Mr. LUPTON's interesting article on the subject induces me to send you a brief account of one in my library, which, so far as I know, is unique. It is in small quarto, the title-page (in a woodcut border) as follows:—

"M.D.LXVIII. A Shorte Introduction of Grammar generally to be used: compiled and set forth, for the bringing vp of all those that intende to attaine the knowledge of the Latine tongue."

At the end is Wolfe's imprint, also dated 1568. Then comes the second part, the "Brevissima Institutio," also printed by Wolfe in 1568. Both parts are quite perfect and in beautiful condition. There are several distinct evidences that Shakespeare was taught out of this Grammar, and I like to think that the present book may be a copy of the edition which was in use at the grammar-school at Stratford-on-Avon when he was imbibing his "little Latin and less Greek."

J. O. HALLIWELL-PHILLIPS.

#### THE "ROUEN" ROLL OF ARMS.

This is one of several well-known copies of ancient rolls of arms which, so far as I can gather, have never been printed. The coats comprising it are doubtless to be found recorded in most ordinaries, but without references to the source whence they were derived. Mr. Papworth, in his new *Ordinary*, essayed to make up for the want of references in Glover's *Ordinary* and kindred compilations by sending the inquirer, in the matter of each coat, direct to the very roll or authority from which it appeared, with greater or less probability, that Glover and others had obtained their knowledge of it. Unfortunately, Mr. Papworth's death before the work was finished has perhaps rendered the latter portion incomplete in this respect.

The "Rouen" roll of arms gives the names and coat armour of only the most distinguished persons in the English army present at the siege of Rouen. For a much more extended list of those of our countrymen who took part in the campaigns of that period, the inquirer is referred to the muster roll of combatants at the battle of Agincourt, called the "Agincourt" Roll, and preserved in the Public Record Office (Exchequer, Treasury of Receipt, Miscellanea, No. 43/9). Those who are prevented from consulting the original, by reason of not being acquainted with the handwriting of the time, will find an excellent substitute in a

\* A small engraving, commonly taken to be a portrait of Lily, represents him as resting his right hand on a closed book, held upright, on the cover of which is a lily, slipped. Below is "Vera G. L. effigies, retatis sue 52. 1520." In one corner is a coat of arms, a chevron between three lilies.

modern copy of it which is at the British Museum (Additional Manuscripts, No. 24704).

There are known to me altogether four transcripts of the "Rouen" Roll: two in the British Museum, one at the College of Arms, and another at Oxford, in the Ashmolean Library. I have printed from the tricked copy (made about 1607) in the Harleian Manuscript No. 6137; but for the purposes of publication it has been carefully collated with the other copy belonging to the Museum, also in trick, in the Harleian Manuscript No. 1386 (once the property of John Guillim, Portsmouth Pursuivant, the author of the *Display of Heraldry*), and any differences noted, the latter copy being referred to by the letter G.

The version at the Ashmolean Library is in trick. Black's catalogue of that library says it commences with the arms of King Henry V. (probably an addition by the copyist), and that the ninety-sixth is the last shield,\* and has no arms filled in, but the name "Mons. Peirs Bucketon" written above it.

By the kindness of Mr. Stephen Tucker, Somerset Herald, I have had access to the copy in blazon at the College of Arms (Vincent's MSS., vol. 50, fo. 91); but, judging from a cursory examination, I do not think it can vie with either of the transcripts in the Harleian collection.

"THE NAMES AND ARMES OF THEM THAT WERE AT THE  
SIEGE OF ROANE WITH KING HENRY THE FIFT ANNO  
REGNI 6, 1418."†

	Folio	Space
1. "Le Duke de Yorke." Gu., 3 lions passant gardant or; a label of as many pendants arg., each charged 3 roundels of the field	41 <sup>b</sup>	3
2. "Le Counte de Westmoreland." Gu., a saltire arg.	41 <sup>b</sup>	4
3. "Le Counte de Warwicke." Quarterly, 1 and 4, Gu., a fess inter 6 cross crosslets or; 2 and 3, Chequy or and az., a chevron erm.	41 <sup>b</sup>	5
4. "Le Counte de Oxford." Quarterly gu. and or, in the 1st quarter a mullet arg.	41 <sup>b</sup>	6
5. "Le Counte de Suffolke." Az., a fess inter 3 leopards' faces or	41 <sup>b</sup>	7
6. "Le Counte de Stafforde." Or, a chevron gu.	41 <sup>b</sup>	8
7. "Le Counte de Devonshire." Quarterly, 1 and 4, Or, 3 roundels gu.; 2 and 3, Or, a lion ramp. az.	41 <sup>b</sup>	9

\* He appears to have reckoned two shields which in our copy are blank, viz., one separating the earls from the barons, and another which divides the barons from the knights. These, with the addition of the king's arms, which our version does not give, would just make Monsieur Buckton's shield the ninety-sixth in the Ashmolean copy.

† G. gives the title thus: "Nomina et Insignia eorum qui comitantur Henricum Regem Angliæ, ejus nominis Quintum, apud obsidionem Civitatis Roan infra Regnum Franciæ." The names of the persons, too, are written in Latin.

‡ G. has only one roundle on each pendant.

	Folio	Space
8. "Le Counte de Salisburey." Quarterly, 1 and 4, Arg., 3 lozenges conjoined in fess gu.; 2 and 3, Or, an eagle displayed vert	41 <sup>b</sup>	10
9. "Le Counte de Pembroke." Quarterly, 1 and 4, Barry of 10 arg. and az., an orle of 8 martlets gu.; 2 and 3, Or, a maunch gu.	41 <sup>b</sup>	11
10. "Le Counte de Ormaund." Or, a chief dancettée of 3 indents az.	41 <sup>b</sup>	12
The next shield is left blank (? indicates separation between earls and barons)	41 <sup>b</sup>	13
11. "Le S <sup>r</sup> de Spencer." Quarterly arg and gu., in the 2nd and 3rd quarters a fret or; over all a baston sa.	41 <sup>b</sup>	14
12. "Le S <sup>r</sup> de Barkley." Gu., a chevron inter 10 crosses patée arg.	41 <sup>b</sup>	15
13. "Le S <sup>r</sup> de Boucer." Arg., a cross engrailed gu. inter 4 water bougets sa.	41 <sup>b</sup>	16
14. "Le S <sup>r</sup> de Roos." Gu., 3 water bougets arg.	41 <sup>b</sup>	17
15. "Le S <sup>r</sup> de Zouch." Gu., semée of roundels or, a canton erm.	41 <sup>b</sup>	18
16. "Le S <sup>r</sup> de Graye." Barry of 6 arg. and az.	41 <sup>b</sup>	19
17. "Le S <sup>r</sup> de Cobham." Quarterly, 1 and 4, Gu., on a chevron or 3 lions ramp. sa.; 2 and 3, Arg., a castle sa.	41 <sup>b</sup>	20
18. "Le S <sup>r</sup> de Strange." Gu., 2 lions passant arg.	42	1
19. "Le S <sup>r</sup> de Scales." Gu., 6 escallops arg.	42	2
20. "Le S <sup>r</sup> de Poyninges." Quarterly, 1 and 4, Barry of 6 or and vert, a bend gu.; 2 and 3, Gu., three lions passant arg., debruised by a bend az.	42	3
21. "Le S <sup>r</sup> Clinton." Quarterly, 1 and 4, Quarterly or and gu.; 2 and 3, Arg., on a chief az. 2 pierced mullets or	42	4
22. "Le S <sup>r</sup> Fitzwater." Or, a fess inter 2 chevrons gu.	42	5
23. "Le S <sup>r</sup> Morley." Arg., a lion ramp. sa., crowned or	42	6
24. "Le S <sup>r</sup> Lovell." Quarterly, 1 and 4, Barry nebulée of 6 or and gu.; 2 and 3, Az., flory and a lion rampant gardant arg.	42	7
25. "Le S <sup>r</sup> Beamond." Quarterly, 1 and 4, Az., flory and a lion ramp. or; 2 and 3, Az., 3 garbs or	42	8
26. "Le S <sup>r</sup> de Darcy." Az., crusilly and 3 cinquefoils arg.	42	9
27. "Le S <sup>r</sup> de Willoughby." Quarterly, 1 and 4, Gu., a cross moline arg.; 2 and 3, Or, a cross engrailed sa.	42	10
28. "Le S <sup>r</sup> de Talbott." Quarterly, 1 and 4, Gu., a lion ramp. within a bordure engrailed or; 2 and 3, Arg., 2 lions passant gu.	42	11
29. "Le S <sup>r</sup> Camoyes." Or, on a chief gu. 3 roundels arg.	42	12
30. "Le S <sup>r</sup> ferrers." Gu., 7 mascles conjoined, 3, 3, and 1, or	42	13
31. "Le S <sup>r</sup> de Maulye." Or, a bend sa.	42	14
32. "Le S <sup>r</sup> Ichingham." Az., frettée of 8 pieces arg.	42	15
33. "Le S <sup>r</sup> Dayncourte." Az., billety and a fess dancettée or	42	16

§ This shield not completed in G.

|| G. has the quarters reversed (i.e. it is *Clinton* quartering *Say*, not *Say* quartering *Clinton*).

¶ G. gives only ..., flory..., a lion rampant or.



		Folio	Space
34.	"Le S <sup>r</sup> de Lucye." Gu., 3 lucies hauriant arg., 2 and 1 ...	42	17
35.	"Le S <sup>r</sup> de Hastings." Quarterly, 1 and 4, Or, a maunch gu.; 2 and 3, Gu., a bend arg. ....	42	18
36.	"Le S <sup>r</sup> Aburgaveny." Gu., on a fess inter 6 cross crosslets or, a crescent...*	42	19
37.	"Le S <sup>r</sup> de Bassett." Or, 3 piles meeting in base gu. and a canton erm. ....	42	20

JAMES GREENSTREET.

(To be continued.)

THE "OLD COUNTESS OF DESMOND."—It was only quite lately that I happened to see Mr. Walford's second series of *Tales of Great Families*, reprinted from the *Queen* newspaper. When the tale of the "old, old countess" appeared in that journal, knowing that a good many young people would take their notions of Irish history from it, I wrote to Mr. Walford, calling his attention to certain errors, and pointing out to him the Carew MSS. and other sources of information, written and printed. As I signed my name in full to my letter, I am at a loss to understand why Mr. Walford in his reprint mysteriously alludes to it as having been written by "a lady signing herself M. A. H." After quoting the information I communicated to him, he goes on to say:—

"In reference to the above communication a lady whose family own large property in the south of Ireland writes to me: 'I don't know on what authority M. A. H. states that the Countess of Desmond, widow of the sixteenth earl (Gerald), was in dire distress, for Elizabeth and afterwards James I. paid her a pension as Countess of Desmond. I never heard of any of the sixteenth earl's daughters being married except two, the one to Viscount Clare and the other to Valentine Broune, ancestor of the Earl of Kenmare.'"

It is possible that a lady's or a gentleman's "propputy" may be large, and yet his or her knowledge of history small. "Propputy" apart, however, I believe that I can justly claim to have a better knowledge of the history both of my native county of Kerry and of the Geraldines than either Mr. Walford or his lady friend. My authority for the dire distress of the Countess of Desmond is one that it will be hard to dispute, being no other than the countess herself. In Mr. H. C. Hamilton's valuable *Calendar of the Irish State Papers* is the following abstract of one of her many appeals for aid:—

"Feb. 10, 1586/7. Elinor, Countess of Desmond, to Lord Burghley. Albeit I have long since written unto your honor both of my greate miserie and also how I was barred by my Lord Deputye not to make claim to my thirds or joynture, yet nowe I am enforced through extreme povertie to make my moan unto your honor. At this present my miserie is such that my five children and myself liveth in want of meat, drink and clothes, have no house or dwelling wherein I with them may rest, neither the aid of brother or kinsmen to relieve our

necessity, which is so miserable that I see my poore children in a manner starve before me."

It is true that ultimately Queen Elizabeth granted the countess and her daughters (whose names and marriages are all given in Archdall's *Lodge*, vol. i.) a small pension, and James I. did the same, but, as usual with Irish pensions in old times, they were constantly in arrear, so that we find the countess again petitioning the English Privy Council in 1588/9 as follows:—

"Soe it is, most honorable, that notwithstanding the same graunt your Oratrix doth live in most lamentable sort, by reason she is not duely paid of her said pension, having received since the graunt therof but one hundred pounds, which she did owe for her diet long before that tyme: Since which tyme she ranne in credit untill Easter. Her creditors being not paid of their former debt, would no further let her have meat, drink, nor any further necessities. Soe that hitherto your Oratrix, beinge in the meane time spent even to the uttermoste, feeleth such extream penury that she and her poore familye are like to perishe for wante of food."

Mr. Hardinge, M.R.I.A., and Mr. Samthill have long ago conclusively proved that this Elinor, Countess Dowager of Desmond, visited the Courts of Elizabeth and James I. to obtain payment of this pension, and that from a confused tradition of her visits arose the legend of the mythical "old, old" Countess Catherine's visit to England. Mr. Walford's reprint of his tale about her is still full of serious errors. I may add that the descendants of Earl Gerald through his daughter, Lady Catherine, wife of Lord Clare, without counting any of those who descend from his other daughters, are well-nigh innumerable in this county of Kerry alone, as may be seen by the pedigree of the Knight of Kerry in the *Journal* of the Royal Historical and Archæological Association of Ireland for July, 1876.

MARY AGNES HICKSON.

"THE BOOK ; OR, PROCRASTINATED MEMOIRS." BY MRS. SERRES.—At the risk of your readers quoting against me old John Taylor's capital poem, and exclaiming,—

"By gar ! here's Monsieur Tonson come again,"

I am induced by renewed interest in the Princess Olive romance to appeal to them to assist me in discovering a copy of one of her books, which I all but discovered through "N. & Q." about six years since. In "N. & Q.," 5th S. ii. 409, I have shown how, through the courtesy of Mr. BATES, of Birmingham, I received from him a cutting from a book-seller's catalogue, which ran as follows: "Curious.—*The Book ; or, Procrastinated Memoirs*. 12mo., half cf., 1812, 2s. The character of Lady Messalina is the most prominent in the book." The cutting was from a catalogue of Mr. Salkeld, of Orange Street, Red Lion Square, who most obligingly traced the volume as being sold by him to Mr. George Zair, of Birmingham. This gentleman, to whom I took the liberty of applying for

\* The crescent sable in G.

a sight of the volume, with great kindness and courtesy informed me that on reading and finding it dull and immoral, he believed he had thrown it behind the fire or otherwise got rid of it, adding, most considerably, that if "the book ever should turn up I should become its owner."

I regret to say that the book has not turned up. But the existence of the book being thus established, I am induced to beg you to allow me to bring my want once more before your readers, to whose courtesy I have on two recent occasions been indebted for securing books of which I was in search.

WILLIAM J. THOMS.

P.S.—Forgive my suggesting that in the early days of "N. & Q." it had a special division headed "Books Wanted," which was discontinued for reasons which no longer exist, and that I believe its revival would be acceptable to many correspondents as well as to bookbuyers and booksellers generally.

JOHN THOMASEN.—In "N. & Q.," 5th S. ix. 465, I called attention to some particulars of interest in connexion with Tarvin parish church, and perhaps I may be allowed to return to the old Cheshire village in order to seek some light on the life of a master of its Grammar School in the early part of the last century, whose monument on the south exterior wall of the church I have often read with admiration. The inscription is as follows:—

"Near to this Stone lie the Remains of John Thomasen for 36 years Master of this Grammar School in that capacity approved and Eminent but highly Excelling in all the varieties of Writing and wonderfully so in the Greek Character. Specimens of his Ingenuity are treasured up not only in the Cabinets of The Curious but in public Libraries throughout the Kingdom.

He had the Honour to transcribe for Her Majesty Queen Anne, The Icon Basilike of Her Royal Grandfather: Invaluable Copies also of Pindar, Anacreon, Theocritus, Epictetus Hippocrates aphorisms, and That finished piece The Shield of Achilles (as described by Homer) are among the productions of his celebrated Pen.

As his incomparable performances acquired him the Esteem and Friendship of the Great and Learned so his affability and Humanity gained him the Goodwill of all his acquaintance, and the Decease of so much private worth is regretted as a public Loss.

Obiit 25 Jan. 17—  
Dum mortale perit—"

This epitaph is given in Lysons's *Cheshire*, but inaccurately. From it, however, I learn that the date of Thomasen's death (now undecipherable) was 1740, and his age fifty-four years; and in Camden the full Latin sentence runs "Dum mortale perit, littera scripta manet."

Was Thomasen a Cheshire man, and if so, how did the fame of the Tarvin schoolmaster reach the ears of Queen Anne? His portrait lies before me

as I write. It represents a pleasant, open-faced man, of about forty years, with well-powdered wig. The engraving is by "T. W. Crane, Lithog., Chester, from an original picture at Vale Royal" of Thomason the famous calligrapher | whose tomb and epitaph now exist in Tarvin Church."

WILLIAM GEORGE BLACK.

1, Alfred Terrace, Glasgow.

DERBYSHIRE EPITAPHS.—The following lines are inscribed in Norton churchyard, on a grave-stone erected to the memory of "Peter, son of the Rev. Peter Robinson," who died April 22, 1811, aged thirty. I much wish to know whether they are original, or simply adopted from some other epitaph. The brother who put up the monument was the Rev. Robert Robinson, M.A., for a long period curate in sole charge of the neighbouring parish of Whittington.

"Favour'd of Heaven whose race is soonest run,  
Happy the man whose task is quickest done.  
O if that task but gains thy Master's praise  
Little it recks how long or short thy days,  
Eternity is thine, 'tis thine to prove  
The joy of Angels and thy Saviour's love.  
May I who saw thee sinking to the tomb  
Prepare my soul to meet its final doom,  
And with a brother's care thy memory save:  
By this last tribute o'er thy early grave."

[Cf. "Whom the gods love die young."]

Under the great yew-tree in the churchyard of Darley in the Dale is the following succinct little inscription:—

"Hic  
reponuntur cinera  
Georgii Green  
Ludimagistri Darleghensis  
qui Mortalitatibus Tunicam exuit  
7ber \* 4 1757 ætatis 64."

In Bampton Churchyard:—

"Hic jacet corpus Petri Littlewood clerici nuper hic Curati qui clemens et vitæ integer mortem obiit 3<sup>o</sup> die Maii Anno Ætatis suæ xxx". Item Soror ejus uxor Godfridi Stevenson nuper de Wadshelf quæ obiit 29 die Aprilis Anno Domini 1745. Profecta ætate 70. Εποι το (ἀποθανεῖν) κέρδος."

In Bolsover Churchyard:—

"In memory of Catherine the daughter of James William and Elizabeth Valentine, who but twenty days before said, 'I will go to Heaven,' and which is presumed was fulfilled on the 12th day of January, 1816, being the day on which she closed this mortal life, aged 4 years and 3 months."

With this epitaph may be compared a much earlier one, recorded in Hunter's *South Yorkshire* (vol. ii. p. 237) as to be found in Cawthorne Church:—

"William, eldest son of William Green, of Micklethwaite, Gent., returned home the 6th day of September, 1686, ætatis 6, whose expression two days before he died was, Heaven is Home."

CLK.

\* Should apparently be "7bris."

† This word is nearly obliterated.



**A CHURCH POLLUTED BY MURDER.**—In Baker's *Northamptonshire*, vol. i. p. 275, particulars are given of the church of Braunston being polluted by murder during the episcopate of Oliver Sutton, Bishop of Lincoln, who in the year 1290 granted a licence of reconciliation to the rector; but, for some reasons which we know not, this ceremony appears to have been at that time omitted, for in 1299 the same bishop gave a new commission to the Abbot of Croxton to perform it. J. S.

Northampton.

**LATIN VERSION OF GRAY'S "ELEGY" BY THE LATE LORD CHIEF JUSTICE COCKBURN.**—Reference is made to this by the Hon. Mr. Justice G. Denman in the dedication of his own version of the *Elegy* into Greek elegiacs. Was Sir A. E. Cockburn's version published? If not, I hope to be excused adding that I should feel deeply obliged by any brother correspondent of "N. & Q." favouring me with the loan of a private copy for a short time. A Latin version of the *Elegy* has lately been printed for private circulation by Rev. J. Pycroft, of Brighton. P. J. F. GANTILLON.  
Cheltenham.

**A NEW WORD.**—A writer in the *Cornhill* (October, 1880) is of opinion that: "At times sisters, or even friends seen often together, can very *heighteningly* set off one another in male eyes." See *Falling in Love*, p. 477. ST. SWITHIN.

**"DYNAMISM."**—May I through your columns protest against the indiscriminate coining of words from Greek? It seems to me in this matter that "a little learning is a dangerous thing." In the *Daily News* of November 20 occurs this passage: "The seismograph on Mount Vesuvius indicates great subterranean dynamism." The word presupposes a verb *δυναμίζω*, which is not found, so far as I know. Furthermore, the word is not wanted; *force*, or some such word, expresses quite as much. The same number also contains "*dutriable* goods." F. C. BIRKBECK TERRY.

**THE PHILOLOGICAL SOCIETY'S DICTIONARY.**—Among Dr. Murray's wants the following are mentioned in his forthcoming annual address to the Philological Society. Some of our readers may be able and willing to supply them:—

**"Terms Wanted.**—One of the commonest phenomena in the history of English words is the dropping of an initial toneless vowel, usually *a*, *e*, or *i*. Thus *adown* has become *down*; *amend*, *mend*; *around*, *round*; *attire*, *tire*; *alorum*, *larum*; *alembic*, *limbeck*; *alone*, *lone*; *estate*, *state*; *esquire*, *squire*; *estop*, *stop*; *escape*, *scape*; *elumine*, *lumin*; *among*, *mong(er)*; *ivork*, *work*; *iclept*, *clept*; and thus poets still make *above*, *bove*; *against*, *gainst*; *among*, *mong*. We want a name for the phonetic phenomenon, and especially a descriptive adjective for these shortened forms, indicating the way in which the initial toneless vowel is, as it were, 'let go.' The editor can think of nothing better than to call the

phenomenon *aphesis* (from Gr. *ἀφῆσις*), and the resulting forms *aphetic* forms. He will be glad if any one can suggest anything better, as the terms are required on almost every page of the Dictionary.

"He also wants a good English word for the French *mot d'occasion*, indicating a word invented for the nonce. Many such words have become famous in themselves; many others thus invented 'for the occasion' have won general acceptance and passed into common use. An appropriate English name is greatly wanted for them.

"*Works to be Read.*—The reading for the Dictionary having now nearly reached the end of its second year, it is desirable that during the year which remains for its completion all important works should be finished. Our wants now lie not so much among the words of general literature as among the special terms of art, science, commerce, games, manufactures, and the like.

"In particular we shall be glad of all and every assistance in reading early books or articles on astronomy, chemistry and alchemy, mathematics, natural philosophy, mechanics, machinery, civil engineering, geology, manufactures, commerce, insurance, maritime law, farming, electricity, telegraphy, engineering, military tactics, grammar, music, dress, games, and sports (especially eighteenth century). Such books may not be interesting reading, but all who try find it interesting to extract them for the Dictionary.

"The early *Transactions* of the learned societies should be read to catch the first appearance of terms which have since become familiar, and especially the *Philosophical Transactions* of the Royal Society. The works of Robert Recorde, sixteenth century, are still to be read; so, to name a modern book, is Todd and Bowman's *Physiological Anatomy*. Among early grammars not read are Bullokar's and Lily's. The Statutes of the Realm ought to afford many words.

"Friends having books on any of these subjects which they cannot themselves undertake to read will greatly oblige by lending them to the editor, who feels that he has not yet received in this respect the assistance which might easily be given to him, and which was so liberally given to his predecessors twenty years ago."

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**LORD BACON AS A LAWYER.**—"It was, we believe, Lord Bacon" (says a writer in the *Daily News*, Dec. 4, 1880) "who was *censured* for confounding the right of free fishery with that of common piscary." The authority for this statement is, I suppose, the following passage in Lord Macaulay's essay, not Lord Macaulay himself, who did not mean, I think, to state it as a fact, but only to instance it as a specimen of a kind of knowledge which it would certainly have become Bacon to be, and in which perhaps he was, deficient:—

"No reports are more readily believed than those which disparage genius and soothe the envy of conscious mediocrity. It must have been inexpressibly consoling to a stupid serjeant—the forerunner of him who 150 years later 'shook his head at Murray as a wit'—to know that the most profound thinker and the most accomplished orator of his age was very imperfectly

acquainted with the law touching *bastard eigné* and *mulier puisné*, and confounded the right of free fishery with that of common piscary."

But is there any other authority for it? Lord Macaulay says nothing of the "censure."

J. S.

"THE MILLER AND THE KING'S DAUGHTER."—Jamieson, in his *Popular Ballads and Songs*, 1806, i. 315, prints a copy of "The Miller and the King's Daughter," as from the second edition of *Musarum Deliciae*, 1656. This copy presents two or three slight variations from DR. RIMBAULT's broadside of the same date, which is printed in "N. & Q." 1st S. v. 591, and also from the copy in the 1817 reprint of *Wit Restored* (1658). The reprint of *Musarum Deliciae* in the latter volume has not the ballad of "The Miller and the King's Daughter," and yet it was made with care by a person who had both the edition of 1655 and that of 1656 in his hands, which differ not in the least as to contents, according to that editor. Is there, nevertheless, a copy of *Musarum Deliciae*, 1656, which contains the ballad in question?

F. J. C.

Cambridge, Mass.

A BUSH THE SIGN OF AN ALE-HOUSE.—The following verse, alluding to the practice of hanging out a bush as the sign of a house of entertainment, occurs in *Legends of London*, a series of tales, a "new edition" of which was published by Henry Colburn & Richard Bentley in 1832. I am anxious to know whether it is a scrap of old poetry or whether it owes its origin to the wits of the author of the book wherein it occurs:—

"He that will an ale-house keep

Must three things have in store:

A hog'shead of ale his guests to regale,

And a bush to hang at his door;

A hostess to fill the tankard at will,

And what can a man wish more?

Merry hearts,

Aye, what can a man wish more?"

Vol. i. p. 19.

ANON.

EDMUND BERRY GODFREY.—What is the reason that this unfortunate man is never allowed to have his proper Christian names? The error began soon, for Pepys calls him "Sir Edmund Bury Godfrey," in an entry in his *Diary* under May 26, 1669. Bishop Burnet writes of him as "Sir Edmund-Bury Godfrey." The temptation to confound his name with that of the town of St. Edmundsbury seems to have been irresistible, and so continues. Macaulay calls him "Edmundsbury," and Mr. Green, at any rate in the first edition of his *History*, maintains the misnomer. An F.S.A., *ante*, p. 428, speaks of him as "Edmundbury." The fact is that he was called after his two godfathers, John Berrie, Esq., Captain of the Foot Company of the town of Lidd, and Mr. Edmund

Harrison, the King's Embroiderer. This is duly recorded in the diary of his father, Thomas Godfrey, who adds, "They named my son Edmund Berrie, the one's name and the other's Christian name." This and other interesting matters relating to the family of Godfrey will be found in the *Gentleman's Magazine* for November, 1848.

VEDNA.

"CARMINATIVE."—I was under the impression that this word was of somewhat recent introduction into our language, but I lately met with it in Swift's poem, *Strephon and Chloe*, 1731. On referring to Dr. Johnson's *Dictionary*, I found that he quotes Swift and also Dr. Arbuthnot for the use of the word. Was Dr. Arbuthnot the first to employ it in English? What is its derivation? The word is not in Prof. Skeat's *Dictionary*. Johnson says, "it is supposed to be so called, as having *vim carminis*, the power of a charm." Ogilvie, in the *Imperial Dict.*, derives it from *carmen*, and adds "because among the ancients its operation was accompanied by the singing of a stanza." I wonder what authority he has for the assertion. Littré and Beaujean's *French Dictionary* has "Carminatif, b. lat. *carminativus*, du lat. *carminare*, carder, atténuer." This appears a more probable derivation. The first two may interest Prof. Skeat, if he is not already acquainted with them.

F. C. BIRKBECK TERRY.

Cardiff.

NAVAL DUEL.—I have lately seen, in a print shop in Orchard Street, an engraving of a spirited picture by George Carter, representing the end of an action between the British frigate *Quebec*, Capt. Farmer, and the French frigate *Surveillante*, M. Couëbic. The *Quebec* is on fire, and the crew are taking to the boats, but the Union Jack is still flying. The French frigate is, like its antagonist, dismasted and also hopelessly disabled, but the white Bourbon flag on the staff at her helm has not been struck; the French crew are escaping, and mostly saving themselves on spars. The engraving is dated 1780. Where can I find details of this engagement? It occurred before the period of our naval history so impartially chronicled by James in his *Naval History*. ALBAN DORAN.

THE GIPSY EQUIVALENT FOR THE LILY.—What is the gipsy equivalent for our flower the lily, which would have been used by gipsies in England during the seventeenth century? CINQ MARS.

THE EMBLEMS OF THE FOUR EVANGELISTS.—From the fourth century these emblems have been the man, the lion, the ox, and the eagle. Is there any proof of the truth of the tradition that these four emblems were previously assigned to the four divisions of the army of Israel? No doubt each tribe had its own standard, with the ensign of its father's



house, but I can find no account of the four divisions bearing standards with the emblems now associated with SS. Matthew, Mark, Luke, and John.

J. R. DORE.

Huddersfield.

"CUPBOARD."—Can any of your readers cite an instance in which this word is used in its etymological meaning?

CH. EL. MA.

LATIN LINES.—Can any of your readers give the origin and meaning of these singular lines?—

"Quod fuit esse quod est quod,

Non fuit esse quod esse;

Esse quod est non esse quod

Est non esse erit esse."

G. F. W. M.

GREEN OF WOOTTON, NEAR ABINGDON, CO. BERKS.—Where can I, if anywhere, refer to a pedigree of this family?

H. M. G.

THE FIFTH OF NOVEMBER AND GREGORIAN MUSIC.—A suggestion of Mr. Frank J. Sawyer, in the *Musical Standard* of November 27th, seems worthy of remark. Mr. Sawyer thinks the chant sung by the boys in Guy Fawkes processions ("Remember, remember," &c.) was intended to parody Gregorian music, and thus to ridicule the Roman Catholics. He supports this theory by musical illustrations. Can any of your correspondents throw any light on the matter?

LEX.

Brighton.

THE STEIN FAMILY, FORMERLY OF CLACKMANNANSHIRE.—I shall be greatly obliged for any information regarding this family. Report says one of the family was burnt as a witch during the seventeenth century. Is this authenticated?

G. O. HAIG.

Magdalene College, Cambridge.

HIGH-LOWS: HESSIANS.—Do these names for different sorts of boots mean properly what they seem to mean, viz., that the one comes up *high* on the ankle for a *low* boot, and that the other was originally worn by the Hessians? I doubt whether this is so, but would be glad to have the opinion of others.

A. S. P.

NUMISMATIC.—Medal. Obv.: legend, "Carolvs. XII. D. G. Rex. Sve"; field, bust in profile to right in armour. Rev.: legend, "Danos. Devs. Ex. pylit. Vltor"; field, crest an eagle's head to left, crowned, in an oval, on what resembles a milestone; clouds right and left above, a stunted plant to left, and a sprig to right on ground; ex., "D. 28. Febr. A. 1710"; edge plain. What does this refer to? Is it in the British Museum; if so, where?

W. STAVENHAGEN JONES.

79, Carlton Hill, N.W.

[If in the Museum, in the Department of Coins and Medals.]

ARTHUR MURPHY in 1752 started the *Gray's Inn Journal*. For forty-three years he professed to be a barrister; whether he practised or not I do not know. He was refused call by Gray's Inn, and also by the Temple, on the ground of his having been an actor, for he had played Othello at Covent Garden in October, 1754. At last, in or about 1762, he obtained his call from Lincoln's Inn; was appointed a Commissioner of Bankruptcy, and died at the age of seventy-five in Knightsbridge, 14, Queen's Row, on June 18, 1805. Are there any reasons known for his styling his journal the *Gray's Inn Journal*? It was discontinued in 1754, eight years before he became a barrister.

Tom Moore, who completed Murphy's translation of Sallust, and published it in 1807, says that Churchill was "not so far out" in writing of Murphy that "dulness marked him for a mayor." Is not this an entirely unfounded judgment? The man who could write Dashwood's speech in *Know your own Mind* could not have been really dull.

What does Lord Macaulay mean by saying, "Murphy was supposed to understand the temper of the wit as well as any man of his time"?

C. A. WARD.

SALAMANDERS AS ARMORIAL BEARINGS.—On visiting Stevington Church in co. Bedford I found on the floor of the centre aisle a good brass of a man in armour standing on a lion with the following inscription beneath him: "Orate pro a'ta Thome Salle armig'i q. obiit xxi die mens' aplis anno dn'i MCCCCXXII," and on each side of his head a coat of arms bearing two animals crossing each other in saltire, which I at first took, from their appearance, to be intended for lizards, but the vicar of the parish, coming in, informed me that the name of the gentleman was no doubt Salle (I had thought it was Falle), and that they were intended for salamanders. Can any of your correspondents inform me as to this very curious coat of arms, and what the family of Salle had to do with the parish of Stevington, or, as it is now spelt, Stevington, in co. Bedford?

D. G. C. E.

[Could the animals have been lions? Cf. Sall, in *Gen. Armory*, 1878: "Gu., two lions pass. gard. arg., a border engr. of the last.]"

NICHOLAS BALL: AN IRISH JOURNALIST.—Can any of your readers inform me concerning Nicholas Ball, who was connected with, and wrote for, one of the Dublin papers about 1810-30—*Saunders's News Letter*, I believe? He died, I am informed, April 5, 1853, and was buried at Valentia, co. Kerry. Information as to his parentage is particularly desired.

H. B.

5, Red Hill, Chislehurst, Kent.

"LAUS TIBI."—This, as shown by Britten and Holland in their *English Plant Names*, was in the

sixteenth century and up to the beginning of the eighteenth the popular name of the narcissus (*N. biflorus*, W.). How did it come to be given to this flower? P.

"MISER."—Is there any ground for supposing that this word is not the Latin *miser*, a miserable person, but a more modern form of Old English *micher*, a penurious person? Is the phonetic change admissible? A. S. P.

HERALDIC.—What family bears, or bore, the arms, A bend (or bendlet) between six cross crosslets fitchy? H. KIRK.

Stesford.

[Allowing for the absence of tinctures, this may be the original coat of Howard, as borne by the Lords Howard, whose title fell into abeyance, 1777.]

BICKNELL AND BROOKVILLE.—In an American book I read that Bicknell, a surname which occurs on a brass of the year 1493, is derived from the Anglo-Saxon *becc*, a brook, and that *nell* is equivalent to *vill*—in short, that Bicknell and Brookville are identical. I shall be obliged for any information your correspondents will give me.

A. S. BICKNELL.

23, Onslow Gardens, S.W.

EXISTING PAGANS.—I am anxious to ascertain the name of a town or small district, situated, I believe, in the north of Asia Minor, the inhabitants of which still worship the old Roman deities. Even now these people, to the best of my knowledge, adhere to that faith which has exercised such a wide influence over the world. X.

AUTHORS OF QUOTATIONS WANTED.—

"Fair are the scenes in the land I love,  
Where pine and heather grow."

A. B.

### Replies.

DID NAPOLEON I. LEAVE A LEGACY TO  
CANTILLON?

(6th S. ii. 387.)

The question raised under this title by MR. PENNY must practically be considered under three heads: 1. Did Napoleon leave 10,000 francs to Cantillon? 2. Was the legacy paid? and 3. If so, by whom was it paid? With respect to the first point there is no good ground for doubting that, in writing the fourth codicil to his will, on April 24, 1821, Napoleon desired his executors to pay "ten thousand francs to the sub-officer Cantillon, who has undergone a trial upon the charge of attempting to assassinate Lord Wellington, of which he was pronounced innocent." It must not be forgotten that Napoleon wrote this a few days before his death, when he was in a high state of nervous excitement, and when certainly labouring under a kind of mental

derangement. His thoughts were full of the idea of assassination. He had previously said in his will, made on April 15, 1821, "I die prematurely, assassinated by the English Oligarchy," and he was full of the idea that this "assassination" was about to be shortly effected. The legacy taken by itself alone would not have much importance; it was a small bequest to an "old soldier" who had been accused of an odious and unsoldierlike action, of which the legal tribunal declared him innocent. But Napoleon wrote on, and gave importance to the bequest, by a remarkable passage, in which it is evident that his own private hallucination wholly overpowered the loyal feelings of an honourable soldier; and he says practically, "What would have been the harm if he had assassinated Wellington?" Napoleon certainly left the legacy, and in doing so used expressions which he would not have done with an unclouded intellect.

With respect to the second question, Was the legacy paid? there also appears to be no doubt but that it was paid. It is distinctly stated in the report published in the *Moniteur* of May 6, 1855, that this legacy had been paid, and with a certain arrear of interest, amounting to 354 francs. As regards the third point, By whom was this legacy paid?—which in truth means, Was it paid out of funds in the hands of Napoleon's executors, or was it paid out of national funds at the desire and by the distinct authority of Napoleon III?—the parliamentary debate in the House of Commons of February 12, 1858, may be quoted as giving an answer. Lord Palmerston said, in reply to Mr. Stirling's question, "The statement that this money was paid under the sanction and by the authority of the present Emperor of the French is absolutely false; there is not the slightest foundation for it.....The money was paid by the executors of Napoleon prior to 1826" (see *Times*, Feb. 13, 1858).

Mr. Stirling was not altogether satisfied with Lord Palmerston's reply, and published a pamphlet on the subject, entitled *Cantillon's Legacy; When was it Paid, and Who Paid it?* (London, 1858, 8vo., pp. 36, J. W. Parker). There were at this time several attempts made to cast a slur upon the action of Napoleon III., but Lord Palmerston's statement does not seem to have been disproved. The sorry story of Cantillon and his legacy was revived in England in 1858, when the public mind was full of the Orsini conspiracy, and an attempt was made to show that the Napoleons had no grounds for protesting against assassination, for they had throughout been favourers of it; that the first Napoleon left a legacy to an unsuccessful assassin, and that the third Napoleon sought out the heirs of the would-be murderer and paid it to them with compound interest.

EDWARD SOLLY.



"CONUNDRUM" (6th S. ii. 348).—We shall never know the *etymology* till, as MR. MAYHEW well suggests, we know its *history*. I have made a considerable advance in that direction by discovering the word in Ben Jonson. The passage is a remarkable one:—

"Fact. And I have hope to erect a Staple for News ere long, whither all shall be brought, and thence again vented under the name of Staple-News, and not trusted to your printed *conundrums* of the serpent in Sussex, or the witches bidding the devil to dinner at Derby; news, that when a man sends them down to the shires where they were said to be done, were never there to be found."—*News from the New World in the Moon: a Masque*, A.D. 1620.

Here is quite a new sense for *conundrum*. It does not here mean a puzzle, but a *canard*, an invention of "our own correspondent" during the "silly season"—a thing printed on a fly-sheet and hawked about like the latest murderer's last dying confession. The puzzle was evidently this: given the *conundrum*, to find any truth in it.

The sense of *conundrum* was then information, published news, or intelligence, which reminds me of Du. *kond*, known, in such phrases as "kond doen," to make known; "eenen iegelyken zy kond" (Sewel), be it known to every one; "kondschap," intelligence, notice, information, and the like.

But this does not greatly help us. I am also reminded of Dutch "kond rondom," known round about; but before I should seriously venture on such a desperate guess, I should like to know whether "kond rondom" is, or ever was, a common Dutch phrase for "published."

WALTER W. SKEAT.

Cambridge.

I do not think MR. MAYHEW will find any instance of this word earlier than 1615, in Ben Jonson's *Volpone*, vol. ii. p. 519, ed. 1616:—

"I might ha' my crotchets!  
And my *conundrums*!"

Here the meaning is not so plain as in Massinger's *Bondman*, 1623, II. iii., where an intoxicated person says:—

"I begin  
To have strange *conundrums* in my head,"

where apparently the meaning is confusion, swimming of the head. Ford, in his *Lover's Melancholy*, 1629, II. ii., has a similar use of the word. "Am I stark mad?" asks one, to which the reply is: "No, no; you are but a little staring. There's difference between staring and stark mad. You are but whimsied, yet crotcheted, *conundrum'd*, or so."

These instances clearly point to the original meaning of the word having been perplexity, maze, or confusion of mind, but whether the source is to be found in the provincial *condrim* is another matter. The earliest instance of the word in its modern use of a riddle that I am aware of is in the *Spectator* for May 10, 1711.

S. J. H.

TENNYSON'S "DREAM OF FAIR WOMEN." (6th S. ii. 269).—The passage, from *The Dream of Fair Women*,—

"Her, who clasped in her last trance  
Her murdered father's head."

may refer to Margaret Roper, the eldest and favourite daughter of Sir T. More:—

"When Sir Thomas More was now come to the Tower-wharf, his best beloved daughter Margaret, wife to Mr. Rooper, being very desirous to see her father, whom she thought she should never see in this world more, diligently attended his coming at the Tower-wharfe, where she was certain he must passe by, whom as soon as she had espied (after she had on her knees received his fatherly blessing) she ran hastily unto him, and (without consideration or care of herself, passing through the midst of the throng and guard, who with Bils and Halberts compassed him about) there openly, in the sight of them all, embraced him, took him about the neck and kissed him, not able to expresse any words but these: *My Father, O my Father!* He liking well this most naturall and dear affection of hers towards him gave her his blessing, and told her, *That whatsoever he should suffer, though he were innocent, yet it was not without the will of God, and that she knew well enough all the secrets of his heart, counselling her to conform her will to Gods blessed pleasure, and bad her be patient for her losse.* From whom after she was departed, she not satisfied with the former farewell, like one who had forgotten her self, ravished with the entire love of so worthy a father, having neither respect to herself nor the presse of the people about him, suddenly ran to him, took him about the neck and many times together most lovingly kissed him; whereat he spake not one word, but carrying still his gravity, tears also fell from his eyes, nay they were but few in all the throng, who at the sight of this could refrain from weeping, no not the guard themselves, yet at last with a most sorrowfull heart she was forced to depart from him."—*History of Sir Thomas More*, by J. Hoddesdon, Lond. 1652, pp. 123, 124.

"His daughter Margaret was the most gently dealt with, and yet very sore threatened, both because she kept her fathers head for a relique (which being to be thrown off *London-bridge* into the Thames she had procured) and that she intended to publish her fathers works, yet for all that, after a short imprisonment she was at last sent home to her husband."—*Ibid*, p. 131.

The above particulars, not mentioned in Rooper's *Life of More*, are found in Stapleton's *Vita Thomæ Mori*, pp. 344, 357, at greater length: This life is in "*Tres Thomæ* . . . authore Thoma Stapleton . . . Coloniae 1612, 8vo."

W. E. BUCKLEY.

The reference is to Mrs. Margaret Roper, daughter of Sir Thomas More, who obtained possession of her father's head, after it had been exposed for a fortnight on London Bridge. She preserved it in a leaden case until her own death, when she had directed that it should be placed within her arms, and so buried with her.

ALFRED GATTY, D.D.

See "N. & Q.," 4th S. ii. 34.

W. D. SWEETING.

SIR JOHN CHEROWIN (3rd S. i. 328, 378; 6th S. ii. 352).—MR. HORSEY has certainly added to our

information on the subject of the incised slab in Brading Church by quoting the words of the letters patent to John Cherwin's successor; but he seems to be unaware that it is not merely the resemblance of surname which has led to the identification of the deceased governor of Porchester Castle as a member of the knightly family of Curwen, but the fact that the arms of that family are on his shield. This was first pointed out in the *Archæologia*, vol. xxix. p. 373, where it is stated that "the arms on the first and fourth quarters are Argent, fretty gules, a chief azure, being those of Curwen." The Rev. E. L. Cutts, in the number of the *Church Builder* for July, 1875, gives an article on, and an engraving of, the slab, and says, "The arms on the shield appear to be those of Curwen quartered with De Valence, with the arms of Cornwallis on a shield of pretence." In this district, where the Curwen family has been settled for many centuries, the name of Sherwen is common, and independent of this special link I have been led to consider that the latter name may be only a variation of the former. By pronouncing the *ch* on the slab hard you certainly get Curwen.

WM. JACKSON.

Fleatham House, St. Bees.

AMERICAN SPELLING (6th S. i. 16, 161, 204; ii. 74, 195).—HERMENTRUDE allows one to differ so gracefully, that it is a pleasure to enter the lists and fight for truth with such an antagonist. HERMENTRUDE objects to the spelling of *travel-er* with one *l*; but surely the double *l* is an abomination, and "travel-er" has no more right to be pronounced *travel-er* than "chisel-er" to be called *chiseel-er*; "angel-ical," *angeel-ical*; "cautel-ous," *cautel-ous*; "differ-ing," *differ-ing*, &c. The whole analogy of the language tends to show that "travell-er" ought to be pronounced *travell-er*, as *repell-er*, *differ-er*, *abhor-er*, &c. The rule that words ending with a single consonant, preceded by a single vowel, do not double the last letter except when the accent is on the last syllable, is very general indeed, the only exceptions being some three words ending in *p*, two or three in *b*, sixty-nine in *l*, and seven in *t* doubtful, as *carol-ing* or *caroll-ing*, *impanel-ed* or *impannell-ed* (*panell* always makes *panell-ed*). The abominations in *p* are *hiccup*, *hiccup-ed* (as if a compound of "cup"); *worship*, *worship-ing* (as if a compound of "ship"); and *kidnap*, *kidnapp-ed* (as if a compound of "nap"); no one thinks of doubling the *p* of *envelop-ed*, *envelop-ing*, *gossip-ing*, *gallop-ed*, &c. Of those in *t*, the only words I recollect are the abnormal carburet, *carburett-ed*; sulphuret, *sulphurett-ed*; and epaulet, *epaulett-ed*. The greatest confusion exists in regard to words ending in *l*, for although sixty-nine generally double the *l*, at least thirty-eight never do so, as *journal-ism*, *scandal-ize*, *angelical*, *chisel-ed*, *civil-ize*, *fossil-ize*, *imperil-ed*, *gam-*

*bol-ing*, &c. Perhaps the readers of "N. & Q." will hardly credit the statement that I have five English dictionaries, all of which give *parallel-ed* (with double *l*), but *unparallel-ed* (with single *l*). If they possess Stormonth's *Dictionary*, Ogilvie's *Imperial Dictionary*, &c., let them test the fact by turning to these two words.

E. COBHAM BREWER.

THE MYSTERY OF BERKELEY SQUARE (4th S. x. 373, 399; xi. 85; 5th S. xii. 87; 6th S. ii. 417, 435, 452).—As, for reasons to be stated, J. C. M.'s explanation cannot be considered a perfectly satisfactory solution of the mystery attaching to No. 50, Berkeley Square, it may be worth while to put in order the few facts really known to the public.

1. The last name appearing in the *London Directory* as the occupier was that of an Honourable Miss Curzon, who died in 1859, aged ninety. From that date, twenty-one years ago, to the present its external appearance has been that of an unoccupied house.

2. The late LORD LYTTELTON wrote in "N. & Q." of Nov. 16, 1872 (4th S. x. 399):—

"It is quite true that there is a house in Berkeley Square (No. 50) said to be haunted, and long unoccupied on that account. There are strange stories about it, into which this deponent cannot enter. LYTTELTON."

This communication was followed by another (4th S. xi. 85) from E. M. P., who says:—

"Lord Lyttelton speaks of the house, No. 50, Berkeley Square, as said to be haunted, and long unoccupied on that account. Some few weeks ago I took the trouble to ring the bell, the knocker being fastened down, which was answered by an old woman coming up the area steps, who, in response to my inquiries, stated that the house was occupied, but refused to say by whom. I have made further inquiries in the neighbourhood, and find that strange noises have been heard in the adjoining houses, and at one of the shops in the square I was told of the case of a lady going out of her mind after sleeping a night there. Can LORD LYTTELTON give any further reason for supposing the house to be haunted?"

"E. M. P."

Most of this is mere hearsay, and may be taken for what it is worth.

3. In the *Weekly Times* of May 4, 1873, appeared the following paragraph (Knox is the name of the collector as well as of the magistrate):

"At the Marlborough Street Police Court Mr. Knox, the collector of St. George's, Hanover Square, applied to the magistrate for a warrant of distress against the goods of a gentleman named Myers, occupying No. 50, Berkeley Square, for neglecting to pay the taxes now due. The house in question is known as the 'haunted house,' and has occasioned a good deal of speculation among the neighbours. Mr. Knox said that he believed that the neglect to pay the taxes arose on the part of the occupier from eccentricity; but as he frequently came to that court for warrants of distress against the poorer class of tradesmen, he must ask for a warrant against a reputed rich gentleman. A person who was understood to come from the owner wished for time before further proceedings were taken. Mr. Knox said the matter was with



the collector; if a warrant were asked for it would be granted. A warrant was then issued."

For the notorious stories about deaths and madness resulting from adventurous incursions into a particular room of the house I have never heard any sufficient authority. But a mystery there is, and J. C. M.'s facts do not remove it. In the first place he does not give us the date of the eccentric occupier's death, though we are told that the question then arose whether it was worth while to put the house in repair for the remainder of the lease. How long had the lease to run when the sister took possession? Probably the letting value of a house in Berkeley Square would be not less than 500*l.* a year, and a very few years would repay the preliminary outlay. And are we to suppose that there is no such usual covenant in the lease as that the tenant should leave the house in good repair (reasonable wear and tear excepted) at the expiry of the term? for if there were, the expenditure could only be postponed till it became heavier, and with the loss of intermediate income. It would appear that LORD LYTTLETON was mistaken in his statement that the house had long been unoccupied: On the other hand, it is unlikely that he would have come forward to answer a question in "N. & Q." without some knowledge, personal or on good authority, of the circumstances. At all events, the present apparent condition of the house as a desolate, abandoned building is very lamely accounted for. Is it now to be let, or would it be possible to obtain admission for a few days and nights on any terms? C. C. M.

Temple.

I thank J. C. M. for his statements on this subject. I fear, however, he has left the question as dark and as vague as he found it. He makes a positive assertion, which I have no right to contest; but so does Miss Rhoda Broughton in a contrary direction, heading it: "The truth, the whole truth, and nothing but the truth." J. C. M. also brings into court as witnesses a nameless "eccentric" landlord, a nameless house agent, and two nameless maid servants. Can he hope we shall ever reach the truth by such anonymous modes of proceeding? I may ask, too, does he suppose that either his particular house agent, or any other house agent under the sun, would gratuitously damage the character of the house he was interested in letting? I am not credulously disposed, and, as I have already said, I set aside the supernatural theory altogether, but I refuse to admit that such a superstructure of rumour and panic and terror could be built out of elements so slender as those suggested by J. C. M., to wit, the absence of a little "soap, paint, and whitewash." And therefore I look beyond him for further enlightenment. T. WESTWOOD.

Brussels.

"HARE-BRAINED" (6th S. i. 155, 402, 424, 502).—MR. GAUSSERON has struck the true key-note. The proverb, "J'ay une mémoire de lièvre: je la pers en courant" (as old as Montluc's *Comédie des Proverbes*, 1633, III. vi.), must be, I think, connected with the belief which is ascribed to the rabbit in that very curious book, *Erreurs Populaires touchant la Médecine et le Régime de Santé*, par Laurent Joubert, Paris, 1579:—

"On tient pour suspect à la mémoire l'usage du cerveau de Connil, parceque cet animal a la mémoire (qui consiste au cerveau) si courte, que ne se souvenant du danger qu'il vient de passer, il ne laisse de retourner au giste d'où il est levé un peu auparavant."—Tom. ii. p. 170, ed. 1601.

And a passage from a Provençal poet, Pierre Vidal, to be found in Raynourd's *Lexique Roman*, confirms the supposition:—

"En Proensa soi tornatz  
Morir, cum lebres en jatz" [*i.e.* gile or form].

The "air-brained" and "hair-brained" theories are disposed of by an epigram (iv. 63) of John Heiwood:—

"Thou art a wight to wonder at;  
Thy head for wit shewth thee a wat" [*i.e.* a hare].

Udall employs the phrase also in *Roister Doister*, I. iv., making the hero tell Merrygreek (who takes the old nurse to be the lady his master is in love with), "Ah, foolish harebraine, this is not she." By the extract from his translation of Erasmus's *Apophthegmes* in R. R.'s communication (6th S. i. 402), it would appear as if Udall had settled "a March hare" to be "a marsh hare." In point of fact he does not mention either. This last hare, then, is none of his, but a volunteer, not to say an interloper, belonging to the notes of the recent edition, and must therefore be taken for what he is worth. As to his claim to the new character I might have something to say, but I mind me of the proverb, "Chi due lepri caccia, l'uno va e l'altro si lascia." VINCENT S. LEAN.

Windham Club.

Incidentally "harebell" is mentioned, with Dr. Brewer's etymology from the Welsh *awyr-pel*, a balloon or distended globe (p. 503). The harebell is popularly said to be so called—because it grows on breezy places that are frequented by hares. But would not "hairbell" be a more correct form, in reference to its wiry, hair-like stalk, whence Tennyson calls it "the frail harebell"? The suppleness of the bluebell of Scotland, which, when Scott's heroine trod upon it,

"raised its head  
Elastic from her airy tread,"

is in great contrast to the thick, soft, brittle, hollow stem of the English harebell, or hyacinth, dedicated to St. George, and so often called "bluebell," which loves shady and sequestered places.

CUTHBERT BEDD.

In reply to MR. GANTILLON, Dr. Gaisford has the following reference to the *Ranæ* in his note on the proverb, *Λαγὼς τὸν περὶ τῶν κρεῶν τρέχων*: "Allusit non raro Aristophanes: ut in *Ranis*, 192: δούλον οὐχ ἄγω εἰ μὴ νειναυμάχηκε τὴν περὶ τῶν κρεῶν. Plutarchus quoque de leporis tractat natura libro De terrestrium et marinorum animalium prudentia" (*Par. Græc.*, p. 332, Oxon., 1836). Compare in the *Vespæ*, τὸν περὶ ψυχῆς δρόμον δραμεῖν, v. 375; ἡ λαγὼν ἡ λάμπραδα ἔδραμε, v. 1203. ED. MARSHALL.

WORK SONGS: PAVIOR'S "HOH" (5th S. x. 344, 477; xi. 158).—MR. SOLLY, at the first of the above references, drew attention to a very interesting custom. It is not limited to civilized workmen:—

"The Sonaris have boat songs or professional melodies of their own. When wading and hauling the canoes up the rapids they sing a sort of 'Cheerly, boys,' the chorus of which is 'Yoho Ram,' and which, heard above the roar of the waters, has a good effect."—*Journal of Asiatic Society of Bengal*, xiv. 251.

May I suggest that "N. & Q." should record some of these professional songs? They contain elements of archaic value. G. L. GOMME.

THE GARNET-HEADED YAFFINGALE (6th S. ii. 309).—Possibly the great black woodpecker, *Picus martius* (Lin.), or more probably the green woodpecker, *Picus viridis* (Lin.); possibly, but improbably, *Picus canus* (Gmel.). Not having read *The Last Tournament* (it is not in the ten-volume edition, 1870), I am necessarily at a disadvantage in attempting a reply to the query.

SHIRLEY HIBBERD.

Stoke Newington.

Yaffingale, yappingall, and yaffer are names given in some parts of England to the green woodpecker. The blood-red patch of feathers on the head of this bird accounts for the epithet applied to it by the poet. E. MCC—.

Guernsey.

I shall be glad to learn where the admirably descriptive word *yaffingale* is commonly used, and whether its derivation is connected with the laughter of the bird. H. BUXTON FORMAN.

This is doubtless the green woodpecker or yaffle. The termination of Tennyson's word seems to have been borrowed from the nightingale.

HENRY H. GIBBS.

Aldenham.

"TO TALK LIKE A DUTCH UNCLE" (6th S. ii. 309).—Dr. Brewer, in his *Dictionary of Phrase and Fable*, says it is to offer "severe reproof," and quotes from the Latin classics to prove the awe in which an uncle's rebuke was held. He does not treat the word "Dutch" under this head, but in a neighbouring paragraph declares that

"during the rivalry between England and Holland the word 'Dutch' was synonymous with all that was false and hateful." So a "Dutch uncle" may be regarded as more caustic than one of any other country. M. D.

According to Hotten, a "Dutch uncle" is

"a personage often introduced into conversation, but exceedingly difficult to describe. 'I'll talk to him like a Dutch uncle' conveys the notion of anything but a desirable relation."

"Dutch" is a slang term for any language which is unintelligible to the hearer. To talk "double Dutch backwards" signifies extreme quickness in the use of gibberish. This may tend to explain the above. SIXELA.

See "N. & Q.," 3rd S. iii. 471. S. J. H.

THE LORDS GREY DE ROTHERFIELD AND THE QUATERMAIN FAMILY (6th S. ii. 326).—I beg to refer HERMENTRUDE to the late Mr. W. H. Turner's *Visitations of the County of Oxford*, published by the Harleian Society, and forming vol. v. of that society's publications. Under the *Gatherings* collected in 1574 by Richard Lee, Portcullis, is the copy (p. 22) of a monumental inscription in black letter in Thame Church, as follows:—

"Thomas Quatermayn of North Weston & Kathrin his wyffe, daught' of Gye de breton & Jone his wyffe, daught' & heire of Thomas Graye, sonne of Robert, L. Graye of Rotherfeld, Knight, ob. vi. of June mcccxlvi., & Thomas sonne of the said Quatermayn & Jone his wyffe qui ob. vi. of Maye mcccxvi."

We may conclude, therefore, that Robert de Grey, who died in 1295 (the father of John, first Baron Grey de Rotherfield), had a younger son, Thomas, who was grandfather of Katherine de Breton, the wife of Thomas Quatermayne.

B. W. GREENFIELD.

Southampton.

THE PHYSICAL CLUB (6th S. ii. 309).—An account of this institution will be found in a curious work entitled *Mémoires Secrets sur la Russie* (Paris, an viii., 8vo.), vol. ii. p. 129. The details of its statutes as there given are hardly adapted for the pages of "N. & Q." It was dissolved in consequence of the police measures taken against societies of all kinds after the French Revolution. Byron, it may be noted (and I do not know that it has been observed before), had evidently studied the book cited, and has founded his ninth canto of *Don Juan* upon it. R. W. BURNIE.

"DIVINE BREATHINGS" (5th S. xi. 240, 336, 418, 433).—Rummaging about the other day in a dark corner of my library, seeking a book I could not find, I stumbled upon an edition of this book, different from any of those described by your correspondents. As it possesses some features of interest, I send a description of it. The title is:—



"Divine Breathings: | or, | a Pious soul | thirsting after Christ, | in 100 Meditations. | Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. | Second edition. | Halifax: | printed by W. Birtwhistle. | 1834."

Next follows:—

"To the Reader. The following Work appears to have been written by a person possessing, in no small degree, a Christian spirit. According to his manner of writing, he must have felt an ardent desire for the conversion of the ungodly, and the increase of vital religion. His observations are both scriptural and energetic, admirably adapted to alarm the careless, as well as to animate the fainting Christian. By a frequent perusal of the following pages, the Christian will, no doubt, be induced to pour contempt upon this vain world, and to direct his thoughts to an eternal inheritance in heaven; so that the interests of true piety will be made to flourish in his soul, and he will be neither barren nor unfruitful in the knowledge of the Lord Jesus Christ.

"It is not known who was the Author of the following Divine Breathings. They were found by a respectable person among the writings of an eminent Divine. A person named Christopher Perin, having received a copy, was solicited by his friends to publish it, believing it would be of essential service to the world. He complied with the earnest requests of his friends, and the work has since gone through several Editions.

"In this Edition it is proper to remark that many alterations have been made, with a view to its improvement. Many antiquated expressions have been altered; many grammatical errors have been corrected; and the poetry which was uncouth and unnatural, has been expunged, and better [?] and more suitable substituted in its place, for it is evident that the author never composed the poetry, his style of writing appears to be very superior. Though these alterations, and many more, have been made, yet the spirit of the Author has been invariably maintained.

W. N."

It is a small crown 32mo. This is another proof of the continued popularity of this little book.

R. R.

Boston, Lincolnshire.

SILVER MARKS (6th S. ii. 408).—Probably French.

W. STAVENHAGEN JONES.

79, Carlton Hill, N.W.

CYPRUS PRODUCTIONS (6th S. ii. 245, 290).—Cyprus raw silk and Cyprus turpentine are named in the customs tariff as early as the year 1714. See William Edgar's *Vectigalium Systema*.

W. PHILLIPS.

GRAY'S "ELEGY" (6th S. ii. 222, 356, 438).—I was present, some nine or ten years ago, at a sale at Messrs. Sotheby & Wilkinson's, Wellington Street, Strand, when the original MS. of Gray's *Elegy*, in the poet's own handwriting, was sold. If my memory serves me right, it was bought by an American gentleman, and is now probably in the United States.

E. WALFORD, M.A.

Hampstead, N.W.

POISONOUS BERRIES (6th S. ii. 328).—Concluding that "the common laurel" referred to by HOME FARM is meant to be *Prunus laurocerasus* (L.), I

may say that the whole plant is poisonous from the presence of hydrocyanic acid, a characteristic property of most plants belonging to the group, and notably present in the bitter almond. The fruits of the laurel, though cherry-like in appearance, are not of such a flavour as to induce people to use them as a culinary fruit. If the bay laurel (*Laurus nobilis*, L.) be intended, the fruits in this case, though not absolutely poisonous, are so strongly aromatic as to make them distasteful to the palate.

JOHN R. JACKSON.

Museum, Kew.

The "common laurel," *Cerasus laurocerasus*, and the Portuguese laurel, *Cerasus Lusitanica*, produce fruit that is perfectly harmless, and also perfectly worthless in the domestic sense of the word "fruit." The classic laurel, *Laurus nobilis*, or "sweet bay" of gardens, produces harmless fruit, which is also comparatively useless, although agreeably aromatic and useful medicinally as a carminative. I speak from knowledge, having frequently eaten the fruits of these trees. The only reference I can now give is to London's *Arboretum et Fruticetum*, vol. ii. p. 719, where, on the authority of Prof. Burnet, it is said the fruit of the common laurel is harmless.

SHIRLEY HIBBERD.

I have several times eaten jam made from laurel berries growing in Surrey without any bad effect. I believe, however, they are commonly reported to be poisonous.

JAS. CURTIS.

TREGONWELL FAMILY (6th S. ii. 326).—Mr. Tregonwell, who was in point of fact the founder of Bournemouth, was lineally descended from the father of Dorothy, who married Thomas Warre, and died 1736. Sir John Tregonwell, descended from a Cornish family, was one of Henry VIII.'s proctors in his great divorce suit, and received a grant of Milton Abbey soon after the dissolution in 1539. The family has since that time remained in constant connexion with Dorset, and the present Mr. Tregonwell, though Milton Abbey was alienated by the representatives of the heiress of an elder line, has still inherited and possesses properties in Dorset as well as Hants. The arms are—Argent, three ogresses on a fess cotised sable, between three Cornish choughs proper. See for a pedigree Hutchins's *Dorset*, vol. i. p. 161, and, for further information, vol. iv. p. 384, &c.

C. W. BINGHAM.

THE ETYMOLOGY OF "BEDFORD" (6th S. i. 173, 460; ii. 249, 334).—I cannot agree with CELER, who says of *Bedca*: "Whether a personal name or not matters little; either way the sense is beggar." Admitting for the moment that *Bedca* must mean beggar, and supposing, as I do, that *Bedca* may have been a personal name, I maintain that a word which was originally intended to designate a ford

with which a man called Bedca was in some way associated is not rightly interpreted as "the beggar's ford," and that it does matter more than a little, to those who care to get at the true significance of *Bedford*, whether a beggar or *Bedca*—who may have been a Dives—is therein commemorated. What should we think of one who should write of Edinburgh that it means "the rich friend's city or fort," and can mean nothing else? PROF. SKEAT anticipated the discovery announced by CELER in "N. & Q." by a contribution to the *Epsom and Sutton Herald* of January 10.\* He was cautious enough to say, "The *literal* sense" of *Bedford*—the italics are mine—"is beggar's ford, and it can mean nothing else." ST. SWITHIN.

BRASSES NOT REGISTERED (6th S. ii. 325, 355).—Acting upon MR. SPARVEL-BAYLY'S suggestion, I think it will be well to chronicle in "N. & Q." the present state of a brass formerly in the old church of St. Augustine at Hackney, referred to by Dr. Robinson in his *Antiquities of Hackney* as lying in the tool-house under the old tower. It has recently been placed against the south wall in the north-east entrance to St. John's Church, together with an alabaster shield bearing on a mound an antelope trippant, in chief three escallop shells. Dr. Robinson says that the coat of arms on the plate (not on the alabaster shield, which is quite out of keeping with the brass) was a dragon pass., on a chief three escallop shells. The coat which was really upon this brass cannot, I think, now be found out, for although Robinson says that the funeral of Arthur Dericote, the person commemorated by it, was solemnized on Nov. 18, 1562, with some pomp, and that Mr. Richmond was the herald attending, yet there is no certificate at the College of Arms. Upon the brass are represented Arthur Dericote and his four wives and two children, each person (except the children) kneeling before a desk. Underneath are some verses in black-letter. They are printed by Robinson, and therefore it is unnecessary to set them out. The other brass at St. John's, Hackney, is that to the memory of Christopher Merivale, rector (engraved in Waller's *Monumental Brasses*).

F. S. WADDINGTON.

In MR. SPARVEL-BAYLY'S description of the Littlebury brasses there is an error as to that commemorating Anne, d. and h. of Robert Perkin (No. 6). She was the wife of Thomas Byrd, not Byrch, as there mentioned. THOMAS BYRD.  
Romford.

"QUOD TACITUM VELIS NEMINI DIXERIS" (5th S. x. 428; xi. 16).—Inquiry was made at the first of these two entries for the source of this line, which was inscribed on the tomb of Sir Thomas Pope. I have traced it to the *Maxims* ascribed to St.

Martin, Abp. of Braga, who flourished c. A.D. 560 (Cave, *Hist. Lit.*, ad an.), in *De Vera Sap.*, &c., *Opuscula*, Venet., 1726, 12mo., "S. Martini Bracaraensis Maximæ de Moribus," p. 99: "Quod tacitum esse velis nemini dixeris. Si tibi non imperasti, quomodo ab alio silentium speras ['speres,' Orell. *infr.*!]" These sentences are also assigned to Seneca. See "Incerti Scriptores Christiani. Libell. de Moribus, L. An. Senecæ falso attrib." in Orellii *Opuscula Morali*, Lips., 1819, t. i. p. 270.  
ED. MARSHALL.

FOLK MEDICINE (TRANSVAAL) (5th S. xii. 9, 74, 98, 193, 274, 356).—A native of South Africa, of European descent, who has been very observant of his savage neighbours, and who once had two Mahoorie Kaffirs of Magaliesberg as servants, tells me that when the warriors of that tribe return from battle all those who can lay claim to the credit of having wounded or slain an enemy anoint their bodies with a composition of yellow clay, human blood, and the fat of slaughtered foemen. They do this to counteract the influence of a similar ointment which they are aware the enemy will lavish on their wounded, in the fond hope of thereby securing the death of those who have done the damage.  
ST. SWITHIN.

CURIOUS CHRISTIAN NAMES (5th S. x. 106, 196, 376; xi. 58, 77, 198; xii. 138, 237, 492; 6th S. i. 66, 125, 264; ii. 177).—The following unusual Christian names occur in the parish registers of Cowley, near Oxford:—

#### Christenings.

1710, August 29. *Lioness*, y<sup>e</sup> daughter of Richard Lee and Rachel his wife, was baptized at St. Clement's.

1762, Aug. 1. *Lockey*, son of Edward and Elizabeth Haynes.

1785, Dec. 11. James, son of John and *Dalilah* White, was received into the congregation.

1793, July 8. *Melitta*, daughter of James and Kitty Gibbens, publicly baptized.

1807, Jan. 25. Benjamin, son of John and *Decima* Bowell, publicly baptized.

1832, Jan. 21. Sophia, daughter of Thomas and *Mahala* King.

1841, Aug. 15. *Tirzah*, daughter of Thomas and *Mahlah* King, labourer.

1850, May 5. *Keziiah*, daughter of Robert and Hannah Simmons.

1860, April 24. Mary *Vashti*, daughter of John and Matilda Hurst.

1861, May 26. *Calliopea* Rosa Selina, daughter of William and Sarah Hodgkin, farmer.

#### Burials.

1791, Oct. 18. *Dalilah* White, aged twenty-five years.

1793, Aug. 5. *Melitta* Gibbins, aged eleven weeks.

JOHN MACLEAN.

Bicknor Court, Coleford, Gloucester.

Here are two additions to the lists that have appeared in "N. & Q.," the first communicated by a correspondent of the *Guardian*, November 17:—

"The choosing of ludicrously odd names from Holy Scripture is a practice which has not yet entirely left the district

\* See "N. & Q.," 6th S. i. 461.



(Warbleton). Not so many years ago one quite as curious, perhaps, as Sirs or Act Apostle was given to the late clergyman of a neighbouring parish when about to baptize a boy. As pronounced at the time it sounded like *Gaius Diana*. The name was so given and registered, but there can be little doubt that what was really intended by this strange combination was Goddess Diana, and that for a boy!

The second I noticed during a recent visit to Claverton churchyard. Here is the inscription: "Under this stone is inter'd the body of Lieut. John Ides Short, of the Royal Navy, who died Decr 7, 1785, aged 52." CH. ELKIN MATHEWS. Bath.

Several of these names, being Scriptural, can hardly be regarded as curious, *e.g.*, Persis (Romans xvi. 12), Asenath (Gen. xli. 45), Bathsheba (2 Sam. xi. 3, &c.); Trephena and Trephosa for Tryphena and Tryphosa (Rom. xvi. 12). Sapphira seems a strange choice if we consider the character of the bearer thereof in Acts v. 1; but it may have been selected rather as referring to the gem, and thus indicate the preciousness of the child in its parents' eyes. The prevalence of Isott in Quantoxhead, Somerset, is most remarkable if it be identical with La Belle Isoud of the *Morte d'Arthur*, viii. 9, and thus an indication of Arthurian tradition lingering near Glastonbury and the Isle of Avalon.

W. E. BUCKLEY.

[Isolda was a common mediæval Christian name.]

Eatha is a woman's Christian name in Devonshire. In London I have known a Mahala, a Marquita, and a Welthea. I have seen Callvina given as a Christian name in a Reading magazine. Bethia (like the previous ones a woman's Christian name), Elmer (Aylmer?), Uriah, Noah, and Alvah were all Christian names given in the parish of Shiplake, Oxon. Nimrod Bills is a public-house keeper in the parish of Sheepy, Leicestershire.

L. PH.

The name Hyæna, mentioned by me (6th S. i. 66), is borne by a female named Cousins, who is landlady of the "White Hart," at North Cave, in Yorkshire. Again, we have George Anne as the Christian names of the celebrated actress Mrs. Bellamy, derived from her having been born on St. George's Day, April 23, 1731. In the obituary of the *Daily News* (Aug. 29, 1880) Sapientia occurs as the Christian name of a woman, and Gershom as that of a man, whose father might probably have been named Moses.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

At the little village of Buckland Newton, in Dorsetshire, there prevailed a custom some forty years ago of naming all the children of a family with the same initial letter. One labourer with a large family, who had chosen M as the family initial, puzzled to meet the increasing demand upon that letter, had two of his girls christened

Mahalath and Mehetabel. I knew a case at Whitchurch Canonicozum, also in Dorsetshire, in which a boy was named Mahalshalahashbaz, familiarly shortened into Shalal. I also knew two cases of fishermen's daughters in the Isle of Man named Asenath. And in Canterbury, six or seven years ago, there were two instances of youths who had been baptized Acts, the names of the four evangelists having in each case been exhausted upon the four elder brothers.

WILLMOTT DIXON.

Mary Joseph is not at all an uncommon name for either girls or boys in Catholic families. I may also cite a well-known case, that of the daughter of the late Lord Cardross, who was christened John, and was always called Johnny by her mother.

E. WALFORD, M.A.

Hampstead, N.W.

Obadiah Orange Lemon, master mariner, was lately a witness in a collision case before the Wreck Commissioners. Truth is stranger than fiction.

W. C. J.

In none of the lists have I observed the very rare Christian name Evangelista. It occurred in the obituary of an Edinburgh newspaper quite recently.

A. F.

"POSY" = A SINGLE FLOWER (5th S. xii. 188, 289, 329, 350, 378, 470, 515; 6th S. i. 25, 123; ii. 132, 315).—Wordsworth may be cited as using the word *posy* to signify more flowers than one. In his "Catechising" (*Eccles. Son.*, xxii.) we have these lines:—

"From Little down to Least, in due degree,  
Around the Pastor, each in new-wrought vest,  
Each with a vernal *posy* at his breast,  
We stood, a trembling, earnest Company!"

Beloved Mother! Thou whose happy hand  
Had bound the flowers I wore, with faithful tie;  
Sweet flowers!"

CUTHBERT BEDE.

GIANTS (6th S. i. 337, 521).—In my collection of portraits of giants are the following:—

Guy of Warwick, who overcame Colbrand, the Danish champion.

Daniel, Oliver Cromwell's giant porter.

Maximilian Christopher Miller (the German giant), exhibited in London in 1733. Height about 8 ft., length of hand 1 foot, length of finger 9 in.

Henry Blacker (the British giant), exhibited in London in 1751. Height, 7 ft. 4 in.

Patrick O'Brien (the Irish giant), died August 3, 1804, aged thirty-nine years. Height, 8 ft. 7 in. N.B. There were several Irish giants named "Patrick O'Brien," just as in later days we have perennial "Tom Thumbs."

James Toller, died Feb. 1819, aged twenty-four years. Height, 8 ft.

Francis Ronaldson (an Edinburgh giant), 1794. Samuel Macdonald, the Prince of Wales's footman, 1789.

Bihin (the Belgian giant), died July 30, 1843, aged thirty-six years. He played at one of the minor theatres of the metropolis as "The Giant of Palestine."

"The astonishing French Giantess," exhibited at 26, St. James's Street, in 1825. Height, 6 ft. 4 in., "of beatiful symetry."

Captain M. V. Bates and Anna Swann, married at St. Martin's-in-the-Fields, June 17, 1871. Height of each, 7 ft. 11½ in. Captain Bates weighed 478 lbs., Mrs. Bates 413 lbs. Mrs. Bates gave birth to a still-born child in 1872 which weighed 15 lbs.

William Bradley, of Market Wheaton, Yorkshire, aged eighteen and a half years. Weight, 26 stone; height, 8 in.; 11 inches round the wrist; length of foot, 15½ in. Exhibited in 1800.

Chang (Chinese giant), height, 8 ft. 2 in.; and Von Brustad (Norwegian giant), height about 8 ft. Exhibited at the Royal Aquarium in 1880.

WILLIAM RAYNER.

133, Blenheim Crescent, Notting Hill.

"THE LAND O' THE LEAL" (6th S. i. 18, 137; ii. 51, 116, 350, 409).—I am getting pretty far on in life now, and ought to know Scotland well from journeyings in all parts of it. I certainly never heard that country spoken of as "the land o' the leal." I believe that if the epithet was thus used in the hearing of any Scotchman he would either not understand it, or else suppose it to be a small joke. I never heard the sentence applied otherwise than to the "state of the blessed." C.

COLERIDGE'S NOM DE GUERRE (6th S. ii. 148, 259).—Although Coleridge gained Sir William Browne's medal for the Greek ode, he left Cambridge without taking a degree and one hundred pounds in debt. After wandering awhile about the streets of London in extreme pecuniary distress, he enlisted into the 15th Dragoons in December, 1793, under the assumed name of Comberbach. The poet proved but a sorry soldier. He wrote his comrades' letters, and in return they attended to his charger, and kept his accoutrements in proper trim. One of the officers, however, communicated Coleridge's situation to his friends, who forthwith effected his discharge in April, 1794.

WILLIAM PLATT.

FUNERAL ARMOUR IN CHURCHES (5th S. ix. 429; x. 11, 73, 129, 152, 199, 276, 317; xi. 73, 178, 252, 375, 457; xii. 155; 6th S. i. 446; ii. 218).—In connexion with this subject it may be well to note that the Queen has recently given permission to the present Lord Braye to suspend in the De Braye chapel in St. George's at Windsor the sword of his brother, Capt. Wyatt-Edgell, who was slain in the recent Zulu war.

J. WOODWARD.

"WRAP": "WRAPPER" (6th S. i. 297, 423; ii. 196).—It is not only "the lower orders" who say *rop* and *ropper*. An earl's son has been heard in church to say, "They found the babe *ropped* in swaddling clothes," and, if remonstrated with for his *ropped*, to reply, "You say *swoddle*, and not *swáddle*." He also says *tassil* for tassel. I know another clergyman of high position who says *Olbert* when mentioning the Prince of Wales's Christian name.

CUTHBERT BEDE.

"PORTIONS OF SHIRES WHICH ARE IN OTHER SHIRES" (6th S. i. 177, 306; ii. 98, 297).—How has this "mixing up" arisen, and would it not be well to get rid of it by compensation? Also, how should the question be started? The worst case I know is that of Cromarty.

SCOTUS.

A long time ago I drew up a list of these portions from the maps in Lewis's *Topographical Dictionary*. There are forty-nine items, and I have noted the chief town or village, if any, included.

C. F. S. WARREN, M.A.

Farnborough, Banbury.

[We shall be glad to see the list.]

"PRUDENT"—VIRTUOUS OR CHASTE (6th S. i. 293, 480; ii. 77, 337).—I am glad that DR. CHANCE has reopened this subject, as for some time I have been wishing to point out to him an instance of *prudent* being used as an exact synonym for *virtuous* in Miss Edgeworth's *Patronage*, vol. i. p. 74: "Godfrey went on to prove . . . that nothing could be more unjust than to think ill of the innocent daughter because her mother had been *imprudent*." This mother, as we learn a few pages before, was a *divorcée*. Again, on p. 78, "That for his own part he . . . should overcome all objections in a *prudential* [the italics here are Miss Edgeworth's own] point of view to marrying an amiable woman who had had the misfortune to have a worthless mother."

BEATRICE.

CHARLES J. MATHEWS, ACTOR (6th S. ii. 309, 334).—His birth is referred to in a letter of his father's appearing in *Memoirs of Charles Mathews, Comedian*, by Mrs. Mathews, vol. i. p. 431, published in four volumes by Richard Bentley, London. This work gives many particulars appertaining to the younger Mathews, although some of these have made a second appearance in the recent *Life*. The allusion to Mr. Elmes's *Life of Sir C. Wren* will be found at the top of p. 67, vol. i., of Charles Dickens's work. I have an autograph letter of Mr. Elmes, in which he recalls himself to the memory of the actor through the medium of the anecdote communicated to the Wren book when he was an architect. This letter is open to MR. EVAN THOMAS's inspection should he desire to see it.

M. D.

Mr. Russell, in his *Representative Actors*, quotes



from articles on this actor in the *New Monthly Magazine*, 1836, and *Blackwood's Magazine*, 1852.

SIXELA.

CURTAIN LECTURES (6th S. ii. 8, 191, 353).—An early allusion to these interesting incidents of married life is made in Robert Aylett's

"A Wife, not ready made, but bespoken, by Dicus the Batchelor, and made up for him by his fellow Shepherd Tityrus. In four pastoral Eglogues. The second Edition: Wherein are some things added but nothing amended. London, printed for A. R. 1653." 8vo. pp. 26.

Dicus, addressing Tityrus and alluding to his present freedom, says:—

"I fain would wive, yet live at ease;  
I hear some married men, that say,  
That wives will brow-beat all the day,  
At night within the curtains preach,  
And men must learn what they do teach;  
Against this how may I provide?  
They best can teach us that have tri'd."

To which Tityrus replies:—

"If she within the curtains chide,  
My head within the sheet I hide,  
And either to my prayers fall,  
Or on the Musing Sisters call,  
To help me sing, or else to weep,  
Till in the end I fall asleep."

And so on. At what date did the first edition of this work of Robert Aylett appear? As early as 1622 two volumes of other poetical productions of his were published.

W. E. B.

GENERAL DUMOURIEZ (6th S. ii. 226, 358).—I am informed that he lived for some years in a good old red-brick house, called Rochester House, in this somewhat obscure place.

A. H.

Little Ealing.

"EYE HATH NOT SEEN," &c., 1 COR. II. 9 (6th S. i. 195, 423; ii. 377).—Shakespeare very probably obtained "conceive" from the "First Part of the Sermon of the Fear of Death," *Homilies*, Ox., 1859, p. 93:—

"For death shall be to him no death at all, but a very deliverance from death, from all pains, cares and sorrows, miseries and wretchedness of this world, and the very entry into rest, and a beginning of everlasting joy, a tasting of heavenly pleasures, so great that neither tongue is able to express, neither eye to see, nor ear to hear them, no, nor for any earthly man's heart to conceive them."

In reference to Shakespeare's use of the homilies the following note from "The Editor's Preface," p. xxviii, may be of interest. He (the Rev. John Griffiths) observes:—

"Read as they were over and over again in church, the homilies could not fail to leave many of their thoughts and phrases impressed upon the minds of the hearers. That Bishop Pilkington and other divines imbued with their spirit should also, though unconsciously, adopt some of their language is a thing that will surprise no one. But there is a very familiar passage in Shakespeare which shows their influence upon the poet likewise:—

'Who steals my purse steals trash,' &c. *Oth.*, III. iii.

'And many times cometh less hurt of a thief than of a railing tongue: for the one taketh away a man's good name; the other taketh but his riches, which is of much less value and estimation than is his good name.'—Homily "Against Contention," *ib.*, p. 137.

The text on which this note is written also states:

"Bishop Pilkington in his exposition upon Haggai has adopted in one place some thoughts and some very remarkable words from the homily 'Of the Misery of Man,' which was written by Harpsfield, and in another place a few words from the homily 'Of Charity,' which is Bonner's, doubtless because frequent use had made them familiar both to himself and to his readers. See Pilkington's *Works*, pp. 94, 95, 66, Park. Soc."

The authorship of the homily "Of the Fear of Death" is not determined.

Another early notice of the homilies is in Latimer's *Sermon on the Ploughers*, 1549:—

"A lively fayth, a justifying fayth, a fayth that maketh a man righteous without respect of workes. As ye haue it, verie well declared and set furth in the Homilie."—Arber's reprint, 1868, p. 19.

ED. MARSHALL.

The "pulpit form of 1 Cor. ii. 9" does not materially affect the meaning of the text, since nothing can "enter into the heart of man" except as a conception or as an idea. It is of more importance to remark that the text is generally applied in pulpit quotation to what the apostle never intended it to apply—future blessedness—while it must be evident to any one who reads the tenth verse ("But God hath revealed them unto us by his Spirit"), in conjunction with the ninth, that St. Paul spoke not of the future but of the present privileges of spiritually-minded Christians. Matthew xiii. 17 sheds some light on the passage.

R. M. SPENCE, M.A.

Manse of Arbuthnot.

FLAMINGO (6th S. ii. 326, 450).—If the name of the bird is in Spanish *flamenco*, how did this become changed by Englishmen into *flamingo*? *Ingo* (*pace* Jingo!) is not an English ending. Does Minshew say "quod sit . . . vel quod *petebantur*"? Most certainly Flanders had nothing to do with the bird, which is rare even in the extreme south of Europe, and is utterly unknown north of the fortieth degree of latitude.

J. DIXON.

A MOTTO FOR A PEPPER-POT (5th S. xii. 68, 155, 296).—Since this last appeared in "N. & Q." I have noticed the following, in *Carminum Proverbialium Loci Communes* (Lond., 1588), to illustrate the sentiment:—

"Profusio, cui largior est copia rei cujusdam, ea profusius licebit isti:—

'Copia cui piperis, hoc vescitur ipse polentis.'

P. 177.

ED. MARSHALL.

"THE GOOD OLD CAUSE" (6th S. ii. 306, 437).—For the history of the rise of this expression

after Cromwell's death, see Masson's *Life of Milton*, v. 444. SAMUEL R. GARDINER.

CHRISTMAS AS A CHRISTIAN NAME (6th S. i. 281, 404; ii. 115, 337).—I was intimately acquainted with a lady who lived for many years in Dublin, and died not long since in London, who had been born on December 25, and whose second Christian name was Christmas. ABHBA.

AUTHORS OF QUOTATIONS WANTED (6th S. ii. 389).—

"When last," &c.

These well-known four lines, by some attributed to George Canning, by others to Ellis or Frere, were quoted in the House of Commons by Canning, during the debate on the Roman Catholic Disability Removal Bill (March 16, 1821). *Vide* vol. iv. p. 283 of *Canning's Speeches*, by R. Therry, in 6 vols. 8vo., 1828. The lines are supposed to be a travesty of the fine sentiment in Shakespeare's *As You Like It* (III. v.):—

"Say that you love me not," &c.



to us from what he terms "oral lore," of which, he tells us, there is an abundant store. If so, it is a pity he did not give us more of it. He divides the old tales of Orkney into five classes, from the fourth of which, "Mythical Folk-lore, Family History, and Tales of Real Life," he has selected the specimens before us, the best of which, in our opinion, is "The Heuld-Horn Rumpis." The book is pretty equally divided between prose and verse. For his essays in the latter Mr. Dennison, somewhat unnecessarily as it seems to us, apologizes, modestly claiming for them only the rank of *verse* as distinct from *poetry*. The dialect in which the majority of the pieces are written is that in use at the close of last century. It is now almost completely gone, having received its death-blow, says Mr. Dennison, from the establishment of schools by the S.P.C.K. Any one who has had no previous knowledge of it will be surprised to find the large number of old words and forms which survived in it. Mr. Dennison has supplied a short glossary, and promises us a fuller one at some future time, which we shall be glad to see. But he must omit such entries as, "*Sick*," an emphatic form of the Scotch *sic*." One would like to know how the emphasis is produced by the addition of a *k*. He is probably aware of the tolerably complete *Etymological Glossary of the Shetland and Orkney Dialect*, by Mr. T. Edmonston, of Bunes, Shetland, published in the *Transactions of the Philological Society* for 1866. The present work is sent out in a style which would reflect credit on any first-class London house.

*The Complete Works of Bret Harte.*—Vol. III. *Tales of the Argonauts, &c.* (Chatto & Windus.)

LIKE the second volume of Mr. Harte's works, the present is a collection of short stories, confined mainly to Californian life. It is therefore unnecessary to speak of it in detail, as we have already sufficiently expressed ourselves as to the author's remarkable success in this line. In one or two of the examples contained in the present volume Mr. Harte tries the experiment of introducing a previous character, a practice which Thackeray and Trollope have sanctioned, but which is of somewhat doubtful expediency when the personage, like Colonel Starbottle of Siskiyou, is neither a particularly worshipful nor attractive one. In others of the tales there is a yellow-haired woman, who seems like a memory of Becky Sharp or Valérie Marneffe, but who certainly does not impress one as a creation of equal vigour. Nevertheless, there are things here for which one could forgive Mr. Harte a good many artistic mistakes. "Wan Lee, the Pagan" and "How Santa Claus came to Simpson's Bar," the latter especially, deserve the highest praise for their note of reality. In the delineation of certain types of preternaturally developed and elf-like children their author is clearly without a rival.

*Modern Thought* for November (Richardson & Best) and the number for Oct. 16 of the *Publishers' Weekly* (New York, F. Leyboldt, editor and publisher), by a curious and happy coincidence, both contain matter of great interest to the "literary men" between whom "N. & Q." has been for so long a "medium of inter-communication." All our readers must take an interest in the progress towards an understanding between Great Britain and America on the subject of international copyright. The *Publishers' Weekly* reproduces a cento of opinions from various sections of the New York press, and *Modern Thought* publishes a continuation of an article by Mr. J. Neville Porter.—The *Journal of the National Indian Association* for September and October (C. Kegan Paul) continues to furnish remarkable proofs of the truth of Lord Northbrook's recent remarks on the activity of mind of young India, awakened by Western

teaching, and seeking to penetrate beneath the surface of Western culture. The account, written from Bonn by a Hindoo, of the Russian Professor Minaieff's researches into Sanskrit literature is very interesting, both in itself and from the above point of view.—From "Terra Australis" we have the pleasant news of the founding of a South Australian Institute, comprising a public library, art gallery, and museums. The *Addreses delivered at the Laying of the Foundation Stone of the Institute* (Adelaide, W. K. Thomas; London, Trübner) were spoken by the Governor of the colony, Sir W. F. Drummond Jervois, G.C.M.G., the Chairman of the Board of Governors of the Institute, and the Minister of Education. Such a combination augurs well for the future prosperity of an institution which began in a "small wooden shanty, about twelve feet square," with a library of eighty-two works, sent over in the same box with the charter of the new colony. The bookcases which are to be fitted in the new building will hold about 150,000 volumes. So much for progress at the Antipodes.

### Notices to Correspondents.

We must call special attention to the following notice:

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

ERNEST BALY.—1. If a wrong crest was accidentally registered, the matter might be brought to the notice of the College of Arms, who would doubtless carefully weigh any evidence offered as to the correctness of the crest so submitted. If by the crest having been "dormant for three generations" it is meant that no crest has been used, such temporary disuse would not, we apprehend, affect the right to carry a crest which has been duly registered, with the coat to which it pertains. If the family have forgotten to register it they must, *quod* the crest, proceed *de novo*, and produce their evidence for the crest in question. 2. No official statement has, we believe, been published. 3. The arms assigned in Burke's *General Armory*, 1878, to the two names which you mention, differ so materially as to render their identity of origin highly improbable, while the name is in itself one of a class from which such identity cannot be inferred. Consult Burke's *Peerage* under the title indicated in one of the accounts in the *General Armory*; and see O'Hart's *Irish Pedigrees*.

W. GOODALL.—Explained in Lysons's *Mag. Brit.*, *Cheshire*, as more properly "Rood-eye," or meadow of the rood, from an old cross, the base of which is still in existence. Morris, *Etymology of Local Names*, gives the A.-S. word *Ea*=(1) water in general, (2) any running body of water, river, &c., and says it often occurs "in the names of marshes formed by rivers," which exactly meets the Chester case. *Eye*, *Yeo*, and *Aye* are slightly altered forms of *Ea*.

C. W. HOLGATE (Oxford).—It was announced, but never published in a separate volume, but merged into the *Slang Dictionary*.

J. E. J. (Chippenham), "Velasquez," *ante*, p. 427.—We have a letter for you.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, DECEMBER 18, 1880.

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## Notes.

## OBER AMMERGAU: THE CHORUS.

"N. & Q.," having other things to deal with, has said nothing, or hardly anything, about the *Passionspiel* of 1880. There have been letters many, in the *Times*, in the *Guardian*, in country newspapers; there have been articles in magazines, describing the play, and the people, and the village; even schoolboys have printed their account of these things for the benefit of the "fellows" of their school; and as to books on the subject, they may be counted by the dozen. There is, therefore, no excuse, especially within our narrow limits, for going over the whole ground again. And the following extract from a private letter is submitted to "N. & Q.," at our good Editor's suggestion, chiefly because in most other narratives the music and the chorus of the play have been unaccountably neglected. The letter was written a few days after Wednesday, Sept. 8, 1880, and it refers to the performance of that day.

After describing the beauty of the village of Ober Ammergau and its neighbourhood, its calm on ordinary days, its golden-haired children, the throng of Bavarian and Tyrolese peasants pouring quietly in on the eve of the festival, their reverent and orderly behaviour, and the stillness and

sobriety of the crowded village at night; after speaking of the great open-air theatre, where 4,500 people, two-thirds of whom were peasants, sat (save during the *Mittagspause*) from 8 A.M. till 5.30 P.M., in rapt and silent attention; after stating that the acting of the 600 performers—men, women, and children—"was not like acting; it was rather like the real people doing the very thing; and they did it in broad daylight, with real fields and mountains in sight all around, and real birds fluttering and singing overhead"—after all this, the writer proceeds to sketch the performance in detail, concluding thus:—

"There were sobbing and tears among the audience then [during the Last Supper] and during the Gethsemane scene, and, of course, the strongest emotions were excited by the Crucifixion. The solemnity and skill of this scene were quite marvellous; and just before it began the sunshine was overcast and heavy clouds came down upon the mountains around us, as if the real darkness of the Passion had begun. Every incident and word of the Gospel accounts was given, and a spasm of horror ran through the vast multitude when the Roman soldier with a spear pierced his side, and the watery blood gushed out and ran down his body.

"Even all this, however," the writer adds, "did not impress me so much as the unexpected and quite ineffable charm of the chorus and the music. The chorus is like that of a Greek play; they have nothing to do with the action, but they come in between the scenes of the Passion and sing in solo and together, with orchestral music, about what has happened and what is coming; and then they draw back in two graceful lines towards the covered part of the stage, and sing, as who should say, 'Look, here is another type of Christ!' and then the curtain rises, and shows some beautiful tableau from the Old Testament, full of living figures, all so still that they hardly seem to be alive. And during the tableau, and after the curtain falls, the chorus sing again; then, dividing in the centre, they glide away till another scene has passed. The music they sang is a great secret, and is never heard in public at other times. Its exquisite tenderness and majestic sobriety are quite indescribable; to me, allowing much for the stress of emotion under which I heard it, it seemed that nothing short of the finest music of Mozart and Beethoven is worthy to be compared with it; and indeed it reminded me much of Beethoven's masterpiece, *Fidelio*.

"And as for the chorus, they were as wonderful as the music. They were all dressed alike, men and women, in long white garments, with stately robes of green or blue, or purple, over them, and golden fillets round their heads. Even the men had long curling hair, and the women's still longer tresses were combed out at full length over their robes, which had a charming effect. Such dresses could only be worn with seemliness by people of real refinement; and the refinement and grace with which these people wore them and moved in them was such as I never saw before; the Greeks themselves, in their best days, could not have done better. As Mrs. G. said to me, it was almost impossible to believe that these kingly men and angelic-looking women were some of the very peasants whom we saw every day cleaning their houses or working in the fields.

"Two of the female figures especially struck me: one was a tall, noble-looking young woman, as tall as any of the men, who wore a purple robe over her white garments, and had pale gold hair; her voice was lovely, her countenance full of serious beauty, and her whole air



and bearing like that of some Greek goddess. She was a carpenter's daughter. The other was a slight and graceful girl, with long brown hair, who wore a sky-blue robe over her white raiment. She looked modestly downward; and as she sang, and gently spread abroad her hands with a slight and exquisite rhythm of motion, she seemed like a figure of the Virgin from one of Raffaëlle's pictures. She was the daughter of the village schoolmaster.

"To see such a chorus as this, standing, as it were, in the streets of Jerusalem, with sunshine and blue sky above, and behind them, on one side the green wooded hills with white clouds sailing along their slopes, and on the other side the long green valley, and under the mountains beyond it a white village that might be Bethany—to see these majestic creatures, in their stately antique dresses, singing that divine music, with sweet solemn faces and with every gesture and attitude full of a grace beyond all words—this was something that could never be enjoyed elsewhere nor more than once in a lifetime.

"Mrs. G., like myself, was surprised and enchanted by it, for no one had told us of the supreme beauty of this part of what we were to see. It was like one of Milton's

'Solemn troops and sweet societies,  
That sing, and singing, in their glory move.'

"The choragus, the chief person of the chorus, who led the whole, was a rather slight man of five-and-thirty, with delicate aquiline features, a little beard and moustache, and long black curling hair, parted in the middle, so that he looked not unlike some of the portraits of the Saviour. He wore a richer golden fillet than the rest, and a scarlet robe over his snowy raiment. Nothing could be more 'superbly dignified' (as—said to me) than his bearing on the stage. He glided, as indeed they all did, rather than walked, and seemed to be in a sort of serene exaltation, as if he had passed into a higher state of being. And who do you think he was? He was Jacob Rutz,\* the village blacksmith, in whose house I lodged. Of course we had made his acquaintance, and had seen what a striking and superior person he was. He walked down to the theatre with Mrs. G. and me, and behaved to her with most graceful and simple courtesy. Still, it was startling to see his transformation when he entered as choragus. And yet, ten minutes after all was over, he was back in his own house, in his own plain dress, waiting upon us at dinner, with his graceful manner and his sweet and almost feminine smile. I shook hands with him, and thanked him warmly; and when I said to him, 'This is a very sacred work that you are all doing,' he answered, 'Yes, it is indeed!' with much earnestness. Next morning he was in his smithy by six, making horseshoes. I went down for some hot water, and he came in, in his leather apron, to say good morning. He gracefully declined to shake hands, because his hands were black from the forge; but he had the same sweet smile and royal manner as when he wore his scarlet robe. Can you fancy such a blacksmith at —, or anywhere else in England?

"Mrs. G. said that she had had scruples about coming, lest her religious feelings should in some way be shocked, but that she had not been a day in the village, and seen the people and their children, before her scruples vanished. She agreed with me in thinking the spectacle the most impressive thing one had ever seen; but she thought it impossible to convey the impression to those

who have not seen it. Certainly it can be but faintly given. However, the whole place is a remarkable proof of the power of great ideas and an earnest belief to raise the character and the daily life of even the humblest people."

A. J. M.

#### THE MARQUESS WELLESLEY'S "PRIMITIÆ ET RELIQUIÆ."

Lord Wellesley could no more have been guilty of a false quantity than Lord Brougham of bad grammar; and now that his scholarship has been cleared (*ante*, p. 358) of a *læsum metrum* imputed to him in the first line of his elegy, which was enough to disturb his slumbers in the family vault if considerations about "longs and shorts" trouble him still, a few words may be given to that very rare and valuable volume, his *Primitiæ et Reliquiæ*. This appeared in 1840 (Typis Gulielmi Nicol, 8vo., pp. 77), and included *Primitiæ*, Etonæ, 1776-7-8, Oxoniæ, 1779-80-81, and *Reliquiæ*, 1782 to 1840. A "second edition" appeared, it seems, in the following year, which I fancy (I have not had an opportunity of examining it) was a reissue of the first, with a new title-page and certain additions. These latter seem to have been printed separately (often without pagination), so that the already possessors of the volume might append them and render it complete. My copy bears date 1840, and when it came into my hands, many years ago, was unbound. Much of the additional matter was loose within the cover, and other *disjecta* having fallen in my way since, I have had the whole bound together in the best order I could. Thus I fondly cherish the belief that my volume is more nearly perfect than the generality, and, as such, venture to subjoin the collation, for the benefit of those whom it may concern:—

Title-page.

Portrait after Sir Thomas Lawrence.

Latin dedication to Lord Brougham, one leaf.

*Primitiæ*, pp. 1-58.

" twelve leaves, unpagèd (pp. 59-70).

*Reliquiæ*, 1782 to 1840, title, one leaf (pp. 71-72).

" three leaves, unpagèd (pp. 73-75).

" nine leaves, pp. 3-20 (pp. 79-96).

Addenda, title, one leaf (pp. 97-98).

" fifteen leaves, pp. 99-128.

Miscellaneous, seven leaves, unpagèd, consisting of English verses by Lord Wellesley; translations into English verses of poems in the *Primitiæ et Reliquiæ* by Miss Anna Selina Fox, and the Hon. John Quincy Adams, ex-President of the United States; Latin epigrams by the Marquis Wellesley when a sixth form boy at Eton, and his tutor, John Norbury; an English poem to "W. H. Gregory, Esq., Member for the City of Dublin," &c.

There is doubtless a certain scholastic elegance of Latinity evinced in these Latin poems of the noble and veteran statesman, but this possibly has been overrated. Walter Savage Landor, an exquisite Latin poet and scholar himself, says:—

\* I am aware that in the printed programmes *Johann Diemer* is set down as choragus. But certainly Jacob Rutz was choragus: on September 8.

"Sunt et Frerii perelegantia; qui tamen læsi metri semel reus est, videlicet quum scribit in phaleucio :

'Te suspicio læserit';

Vellesleio, qui puerili decore quodam lusitanti bus in hoc campo languidiusculè arridet. Idem nominis auctoritate, sine armis propemodum, reges Indiæ compe scuit; cujus frater, imperator, Hispanias Galliasque, delectis multarum gentium exercitiis, a latronum servorumque insolentiâ liberavit. Mira facilitas est in versibus evolvendis, in rebus autem procreandis nullus omnino vigor. Hoc magno fratre digna scripsit, insurgens solito altius :—

'Conjurata tuis Asia atque Europa triumphis  
Invictum bello te coluere ducem.

Nunc umbrata geris civili tempora quercu,  
Ut desit famæ gloria nulla tuae,"

*Poemata et Inscriptiones, Novis Auxit Savagius  
Londor, Londini, MDCCCLXVII, p. 290.*

The *Primitiæ et Reliquiæ* are criticized in the *Quarterly Review*, vol. lxx., No. 130, p. 527, where the volume is indicated to consist of pp. 77 only. Here also is reproduced the inscription on the tomb of Miss Brougham, with the translation, which the reviewer says he rather prefers to the original, which he states to be "his lordship's last production." He goes on to say :—

"These verses, like all that we have quoted, and indeed all that we have not, are elegant and admirable—credit-able to the scholar and the man; but of all, our judgment assigns the palm to those on the *Salix Babylonica*, which would be remarkable for their elegance and spirit, their force and feeling, if written in the full vigour of youth, by one who made poetry his chief pursuit; but when it is recollected that they are the production of a statesman who has spent his life in such very different and absorbing occupations—who was the parliamentary companion of Mr. Pitt in his greatest struggles—who has been Governor-General of India (and such a Governor-General)—ambassador to Spain, when Spain was to be raised from the dead—Secretary of State at home, and Lord Lieutenant in 'still-veiled' Ireland; and, above all, that the piece is written in his eightieth year—it appears to us not merely one of the best productions of the *Musæ Anglicanæ*, but a literary curiosity almost without parallel."

The lines on the *Salix Babylonica* immediately precede those on Miss Brougham, and are dated Aug. 22, 1839. The presumption is that his lordship was also an octogenarian when he composed the latter. How it is that the last two lines are not reproduced, I cannot say, and should like to know. Are they added in the "second edition"? WILLIAM BATES, B.A.

Birmingham.

#### FRIDAY AN UNLUCKY DAY FOR MARRIAGES.

In a number of the *Chicago Tribune* printed in January last was given a two-column article on the influence of the old superstition with respect to Friday upon the weddings in Chicago. The article was written in a somewhat sensational style, but the facts may be worth a place in "N. & Q." During 1879 occasional paragraphs appeared in the *Tribune* to the effect that the number of marriage licences issued on Friday was

much smaller than that of those taken out on any other day of the week. The year having closed, the list of licences issued during the year was gone through very carefully, and an abstract made, showing the number taken out on each of the days of the week. The returns were :—

Monday	...	...	1,206
Tuesday	...	...	898
Wednesday	...	...	998
Thursday	...	...	862
Friday	...	...	686
Saturday	...	...	1,114

Total ... .. 5,764

Friday was, therefore, in 1879, lowest on the list. The editor not only suggested that superstition would explain this, but also offered some reasons why other days in the week should be so well favoured :—

"The large number issued Saturday is due in part to Sunday marriages, and part to the fact that numbers among the working-classes get married Saturday afternoon or evening, and are enabled to have the wedding-trip, on a West Side street-car, on Sunday, and taste all the sweetness of a brief tour without its conflicting at all with their work. That a comparatively smaller number should be taken out Thursday is due to the fact that Friday is the following day, and that all licences taken out on Thursday are for Thursday weddings only. In the case of Wednesday, where the number is so much larger, they are taken out for both Wednesday and Thursday weddings. Why Monday should be so disproportionately large, being nearly up to Saturday, is not so easily explainable, except possibly on the theory of one German clergyman, that Tuesday was one of the favourite wedding-days in his denomination."

The next inquiry made by the editor of the *Tribune* was, How many people were actually married on Friday? and the results were certainly something startling. It is the duty of every minister in Chicago, after having solemnized a marriage, to make return to the county clerk of the day of the wedding. These returns are not faultlessly perfect, but a reporter of the *Tribune* tabulated them for eight months of last year, and the following results were obtained :—

Monday	...	...	266
Tuesday	...	...	407
Wednesday	...	...	356
Thursday	...	...	528
Friday	...	...	89
Saturday	...	...	401
Sunday	...	...	572

Of those married on Friday thirty-nine were united by Protestant ministers, two by the county judge, twenty-eight by justices of the peace, and ten by Catholic priests. The writer of the *Tribune* suggests that in many of the cases where the justices performed the ceremony the marriage (it is to be feared) should have taken place sooner, and the woman was so eager to get a new name that she did not care what day the wedding took place. The nationalities of those people who married on Friday were, where they could be



plainly made out, as follows:—Germans, 28; American, 13; Irish, 10; Scandinavian, 8; Bohemian, 5; Polish 2. J. R.  
Leigh, Lancashire.

#### EDMUND CURLL, BOOKSELLER.—

"By Edmund Curll, Bookseller, at his Shop on the Walk at Tunbridge Wells. Gentlemen and Ladies may be furnish'd with all the new Books and Pamphlets that come out; Also French and Italian Prints, Maps, &c. Where may be had Mr. Rowe's Translation of *Callipædia*, or, the Art of getting Beautiful Children. A Poem in 4 Books. Price 4s. The Royal Paper. 7s. 6d. Catalogues are delivered gratis at Waghorn's and Brown's Coffee-House on the Walk."

The above advertisement (dated July 15, 1712) brings to light an episode in Mr. Curll's life not generally known.

In Mrs. Pilkington's *Memoirs* (Dublin, 1748, 2 vols., 8vo.) there is a very characteristic anecdote of Curll (vol. ii. p. 152). When Mrs. Pilkington was living in lodgings near White's Chocolate House about 1741, her landlady announced to her one morning that there was "an ugly squinting old fellow," who wished to see her on business. The man was shown in, and informed Mrs. Pilkington that a Mr. Clark had lately died at St. Edmundsbury and left her a legacy of 500l., which she could obtain by waiting on Counsellor Clark, of Essex Street, Strand. While Mrs. Pilkington was trying to realize the welcome news, the old fellow invited her to dine with him at Richmond, and on her refusal confessed that the story of the legacy was an invention, but that he was about to publish a life of Alderman Barber, and wished to embellish the work with some letters of Dean Swift, which he had heard were in her possession.

Thomas Amory, in his autobiography, which he published as *The Life of John Bunce* (3 vols., a new edition, 1825), gives some curious details of Curll's private life. Unless Amory's accounts are much exaggerated, Curll's evil reputation is not undeserved. Curll's system of publishing; his forgeries; his treatment of the translators in his pay, who "lay three in a bed at the Pewter Platter Inn, in Holborn" (vol. iii. p. 364); the low company who frequented his house; his love of drink, which was only surpassed by his love of money; his debaucheries—are all related with a graphic pen. Curll's personal appearance was not attractive. Amory describes him (vol. iii. p. 262) as "very tall and thin, ungainly, and white-faced; his eyes were a light grey, large, projecting, goggle, and purblind; he was splay-footed and baker-knee'd."

Mr. Thoms, in his interesting *Notes on Curll*, states that he was unable to see a copy of the book which was the cause of Curll's punishment by the Westminster scholars. There is a copy of

this rare pamphlet in the South Kensington Museum, and a description of it may be interesting to some of your readers:—

"The Character of the Revd. and Learned Dr. Robert South. Being the Oration spoken at his Funeral on Monday July xvi. 1716, in the College-Hall of Westminster. By Mr. Barber. London: Printed for E. Curll, at the Dial and Bible against St. Dunstan's Church in Fleet Street and sold by R. Burleigh in Amen-Corner, near Pater-Noster Row. 1716." 8vo. Half-title, title; text, 17 pp. Advertisement pp. 2.

There is another curious volume (of which I have never seen another copy) in the same collection, which refers to this tragic incident in Curll's life:—

"Hereditary Right Exemplified: or a Letter of Condolence from Mr. Ed - - - d C - - - l to hisson H - - - y, upon his late Discipline at Westminster.

'Vip me, Vip you, Vip all de Varld Beggar!'

*Jest Book, Best Edition.*

London: Printed for A. Moor, near St. Paul's, 1728." 8vo. Title; text, 29 pp.

It is very remarkable that no portrait or caricature of Curll is known to exist. The small sketch of Pope thrashing Curll in Hogarth's *Distressed Poet* is evidently an imaginary design.

There are some amusing anecdotes of Curll in the *Bee*, a periodical, 1733-4, edited by Eustace Budgell, one of the heroes of the *Dunciad*.

F. G.

A KEY to "ENDYMION."—This attempt (colated from various sources) to decipher some of the characters in *Endymion* may possibly be found interesting to readers of "N. & Q.":—

Zenobia	...	...	Lady Jersey.
Berengaria (Lady Montfort)	...	...	Hon. Mrs. Norton.
Agrippina	...	...	Queen Hortense.
Adriana Neufchatel	...	...	Lady Burdett Coutts.
The Neufchatels	...	...	The Rothschilds.
Col. Albert (Prince Florestan)	...	...	Napoleon III.
Lord Roehampton	...	...	Lord Palmerston.
Lord Montfort	...	...	The late Lord Hertford.
Lord Rawchester	...	...	Earl Granville.
Earl of Beaumaris	...	...	The late Earl of Derby.
Mr. Bertie Tremaine	...	...	Lord Houghton.
Count of Ferroll	...	...	Prince Bismarck.
Endymion	...	...	The Author.
Nigel Penruddock	...	...	Cardinal Manning.
Mr. Ferrars (the grandfather)	...	...	Rt. Hon. George Rose.
George Waldershare	...	...	George Smythe.
Job Thornberry	...	...	Richard Cobden.
Mr. Vigo	...	...	Mr. Poole.
Mr. Jorrock	...	...	Mr. Milner Gibson.
Hortensius	...	...	Sir W. Vernon Harcourt.
Sidney Wilton	...	...	Sidney Herbert.
Mr. Sainte Barbe	...	...	Thackeray.
Mr. Gushy	...	...	Dickens.
Topsy-Turvy	...	...	<i>Vanity Fair</i> .
Scaramouch	...	...	<i>Punch</i> .

D. M. K. K.

LINCOLNSHIRE PROVINCIALISMS.—The following words and phrases, used by witnesses before the Boston Election Commissioners in October last, may be worth recording as being still in use among the labouring class in Lincolnshire: "The *gairnest*

(=nearest) way is by such a road; you cannot go a *gainer* way." "I *wared* (=spent) so much." "Did you speak to him at all?" "No, I never *speeched* him at all." This word was used twice by one witness, but by him alone. The form *telled* (=told) was here, as elsewhere in the county, commonly used. Of some information of which a person had subsequently reason to deny the truth: "He said (in telling me this) he was only *agging* me" (= "stuffing," as vulgar little boys say). "It was a *year as now*" (= a year ago). "At the first *onset*." "Were there many people there?" "Yes, a *nice* few." One witness, whose queer manner of speech and admissions of roguery kept his fellow-townsmen laughing the whole time he was in the box, had afterwards to come before the Commissioners again and confess that he had not told the truth or the whole truth. "Why didn't you tell us this when you were here before?" "Well, I didn't hardly understand you. When I read the paper next day I *seed* the *white woman* [=began to be alarmed], and I thought I had better come and tell you." A witness subsequently examined stated that he sent his brother to warn the man to tell the whole truth, and that he was "the white woman" in this case. Is the origin of the saying known?

BUBM.

ABBESSES SUMMONED TO PARLIAMENT.—In the *Saturday Review* for April 17 last is an article entitled "The Mediæval Abbess," in which the writer states that the abbesses of Shaftesbury, Barking, Wilton, and St. Mary's, Winton, were not only "theoretically entitled, by their territorial importance, to a seat in the Legislature," but that they were actually required to personally attend the king's Parliament, instancing the occasion of making an Act for conferring knighthood on the first Prince of Wales. It would be interesting to know if the parliamentary writs supply further instances of such summonses. In these days of agitation for increased privileges for women it seems important to be able to point back to a time when the principle was admitted of conceding to certain of the female sex a seat in the Legislature. To regain so eminent a prerogative would appear to include the lesser demands, and to show historical precedents for female representation in Parliament surely should lend a weighty argument to the cause of women.

BITTON.

"THE DUTCH."—I have heard the phrase often in this district, as when some surprising fact is stated or story is told, the listener will say, "That caps the Dutch." This comes down, doubtless, from the time when England and Holland were great rivals at sea. Another curious remark, of an old woman living on the slope of Blackstonedg, is worth notice. Lamenting the bad times, she said to a friend of mine, "I wish we had Oliver times back again." It is forty years since this was said,

but it proves how a sentiment in favour of the great Protector lingered among the people in remote districts of the country. B. R. Rochdale.

#### THE RAILING FROM ST. PAUL'S.—

"In High Park, Toronto, there is a tomb enclosed by some of the old iron railing which surrounded St. Paul's Cathedral for 160 years. Engraved on a brass plate, and fixed round one of the gate-posts of the old iron railing, is the following inscription: 'Sacred to the memory of John George Howard and Jemima Frances, his wife. John George, born 27th July, 1803; Jemima Frances, born 18th August, 1802, died 1st September, 1877. Aged 75 years.' On a brass plate fixed round the other iron gate-post—

'St. Paul's Cathedral for 160 years I did inclose,  
O stranger, look with reverence.  
Man! man! unstable man!  
It was thou who caused the severance.

November 18, 1875.

J. G. H.

The vicissitudes of the railing are curious. After its removal from St. Paul's it was purchased by Mr. Robert Mountcastle, Waverley Place, St. John's Wood, London, of Mr. J. B. Hogarth, iron merchant, London, and shipped by him in good condition on board the steamship *Delta* for Toronto, on October 14, 1874. The *Delta* went ashore about five miles below Cape Chat Light on November 8. A portion of the railing was recovered from the wreck and sent to Montreal by the salvage men in the spring of 1875, in a very mutilated state, but was brought from Montreal by Mr. Howard, August 17 in that year, and arrived in Toronto on the 21st of the same month. It was repaired by Messrs. William Hamilton & Son at the St. Lawrence Foundry, Toronto, and finally fixed on the stone curb where it now stands on November 18, 1875."—*Liverpool Mercury*.

EVERARD HOME COLEMAN.

71, Brecknock Road.

SHAKESPEARIAN MISPRINTS.—It may be worth notice that the system of correcting during the process of working off continued even in many of the later quarto impressions. Thus, in the case of the edition of *Pericles* published in 1630, the earlier printed copies have, in a stage direction in Sig. A 4, the singular misprint of "*æricle*" for *Pericles*, which is corrected in most copies, although in those I have examined an obvious misprint of *n* for *u* in the next line has been suffered to remain. At sig. g 2, *birth-child* on the heavens is misprinted "*birh-child* on the heaneas"; at sig. g 3 verso, *be* is misprinted "*he*"; and at sig. g 4, *male-able* is misprinted "*male-abse*." These errors only occur in some copies, and in some only one or two of them occur, showing that each sheet was subjected to a different arrangement.

J. O. H.-P.

CURIOUS EPITAPHS.—In the parish church at Lytham, Lancashire, the place of interment of the Cliftons, one of the oldest Lancashire families, there are several mural tablets to the memory of members of the family. The following inscription upon one of these may be worthy of a place with other curious epitaphs printed in "N. & Q."—



"D. O. M. Here lies dead the body of Ann Clifton, wife of Thomas Clifton, of Lytham, Esq.; daughter of Sir Carnaby Haggerstone, Baronet; but her name will live to future ages. Wonder not, reader; in her was seen whatever is amiable in a daughter, wife, mother, friend, and Christian. Admire her, man; a pattern to her sex. O! woman, imitate. She died in the 37th year of her age on the 22nd day of February, 1760. Requiescat in pace."

C. R.

A MARRIAGE REGISTER.—Some time ago I extracted the following from one of the marriage registers of the church of St. James, Bury St. Edmunds. I think it is sufficiently uncommon to merit a corner in "N. & Q." :—

"1832, Nov. 5. Christopher Newsam, Charity Morrell. "Charity Morrell being entirely without arms, the ring was placed upon the fourth toe of the left foot, and she wrote her name in this register with her right foot."

FRED. W. JOY, M.A.

Crakehall, Bedale.

"LICKED INTO SHAPE."—Is the origin of this phrase generally known? If it is not so, the following discovery may be of interest to many; it was certainly a surprise to me, as I imagined the phrase to have had a much humbler parentage. In Bailey's *Ovid's Metamorphoses*, Bk. xv. Fable xxxiii. has this heading, "Bears bring forth a Lump of Flesh, and by licking reduce it to a proper Shape":—

"Nec catulus, partu quem reddidit ursa recenti,  
Sed male viva caro est: lambendo mater in artus  
Fingit, et in formam, quantum capit ipsa, reducit."  
LL. 379-81.

F. C. BIRKBECK TERRY.

"I'LL SETTLE BREAD ON YOU."—I have heard in the south of Ireland this curious expression used as an angry threat, the meaning being "I'll be the death of you."

W. J. F.

Poona.

[Cf. "To give holy bread," *ante*, pp. 308, 412.]

A NEW DEFINITION OF A TRIANGLE.—The other day I came across a new definition of a triangle, which I think deserves to be preserved in your pages. The three sides of a piece of land were described as bounded by other land, "and the garden at the other extremity" as "coming out to nothing."

NEMO.

Birmingham.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

### A CHRISTMAS HYMN.—

"This is the morn of victory,  
When the High Conqueror came to die."

Can any one of your readers give me the name

of the author of the Christmas hymn beginning as above? or can he furnish a complete copy of the hymn? It is not to be found in any of the common hymn books, and is supposed to have been a prize poem at one of the universities. B. (2).

"PERSII SATIRÆ," 1789.—Can any of your correspondents supply information as to the following edition of Persius?—"Auli Persii Flacci *Satirarum Liber*, ex editione Casauboni Ann. 1695 vulgata. Londini M.DCC.LXXXIX," 4to., on fine Whatman paper, with Latin notes beneath the text, pp. 34, exclusive of title, and a leaf at end with various readings from T. Sheridan's edition, Dublin, 1728. The only notice of this edition I have met with is in Schweigher's *Handbuch*, who gives it on the authority of the catalogue of the King's Library, and says it is "auch grand Papier." From the style of printing it seems to be from Bulmer's press, and it is perhaps one of the classics edited by Henry Homer. It is of uncommon occurrence, and I never met with any copy save that from which the above account is taken.

W. E. BUCKLEY.

"BATH RING."—What is, or was, a "Bath ring"? In the *Biographical Adversaria* of Sir William Musgrave, "P—smo," Brit. Mus. MS. 5722, Plut., clxxxii., C., under "Frances Ross, when Fanny Murray," it is stated that the notorious harlot of that name, who is supposed to have been celebrated in the opening lines of *The Essay on Woman* (see "N. & Q." 2nd S. iv. 1, 41), began her career as "a retail merchant of nosebags and bath rings at the rooms" (in Bath). See *Catalogue of Satirical Prints in the British Museum*, No. 4361, note. It was she who "clapped" Sir Robert Atkins's twenty-pound note between two pieces of bread-and-butter and ate it, saying to the donor, "D— your twenty pound!—what does it signify?" There is, or was, a portrait of this woman painted by H. Morland and engraved by McArdell, likewise a copy by Corbutt of the print. Where is the picture?

F. G. S.

REILY, A PREACHER.—Who was the preacher named Reily about whom the following anecdote is recorded (Camd. Soc., vol. v. p. 32), told on the authority of Sir William Spring, of Pakenham, co. Suffolk?—

"Reily, preaching upon this text, Job i. v. 7, it fortun'd that Heylin, of Oxford, who wrote a booke of Cosmography and another about the Sabbath, was there an auditor: 'Now,' says Reily, upon the analyzing his text, 'if ye would know who it was that went thus to and fro, and compassed the earth, it was that Geographical knave, the Devil I meane.' But few understood him so, for though his eye went another way, his finger was point-blank upon Heylin."

JOHN E. BAILEY.

Stretford, Manchester.

**BUTLER FAMILY.**—In 1774 Mr. Butler, a Scotchman, lived on an estate in Ireland under the Earl of Courtown. Somewhere about 1778 he came to England, and resided on a property called Lympsfield, in Surrey. Can any one tell me the family he belonged to and his arms? E. B.

**THE "ADESTE FIDELES."**—At the season when this hymn will be sung in so many churches, may I very briefly repeat two queries concerning it upon which information is still lacking?—

1. What is the earliest date assignable to the Latin words?

2. Where was the tune first published, and can its connexion with John Reading (its reputed composer) be traced? JAMES BRITTEN.

Isleworth.

[Our correspondent is, of course, aware that this subject has very recently engaged the attention of readers of "N. & Q." See "N. & Q.," 4th S. xi. 75, 219; 5th S. xi. 265, 298, 331, 372, 418; xii. 173, 357, 457; 6th S. i. 85, 141, 160, 224; ii. 434.]

**ROBERT RAIKES.**—I have recently become possessed of the *Original Letters* of Robert Raikes, mentioned some little time ago in "N. & Q." In one of the letters, dated "Gloce<sup>r</sup>, Jan. 15, 1793," he writes to the Rev. Mr. Lewelyn, of Leominster:—

"You would smile were you to see how many applications I have received from Men in different Parts of the Kingdom desiring me to recommend them to the Empress of Russia in my Room. Alas! we have too much need of Aid in the work of instructing the Ignorant and enlightening the Darkness that overhangs this Nation to spare one Individual who has zeal and capacity to be useful at home."

I should be glad to know what this alludes to, and whether Catherine II. offered any inducement to Mr. Raikes to go to Russia with a view to the establishment of Sunday schools there.

W. HIGGS.

Gloucester.

**THE SUFFIX "-FORTH" IN LOCAL NAMES.**—What is the force of the suffix *-forth* in local names when it occurs in inland districts, and where the absence of any river precludes the supposition that it is a corruption of *ford*? G. S. S.

**PARISH REGISTERS.**—Having collected some facts which contradict the usual belief that the year in, say, the Elizabethan-Jacobean period, was ordinarily and commonly commenced on the 25th of March, I would wish to ascertain what commencing year date was commonly adopted in parish registers during that time. Of course, in order to determine this, the more notices from different clergymen, &c., that can be sent me direct the better, and for them I shall be most grateful.

B. NICHOLSON.

306, Goldhawk Road, Shepherd's Bush.

**SUICIDE: IMAGINATION.**—In the novel *Endymion*, at p. 266, vol. i., it is said:—"He found

refuge in suicide, as many do, from want of imagination. The present was too hard for him, and his future was only a chaotic nebula." Will any student of, or expert in, psychology or physiology say whether there is any foundation in his experience for this dictum? CLARRY.

**"TO TUMBLE UPSTAIRS."**—Who was the author of the expression of tumbling, or blundering, upstairs? I fancy that it was one of our witty statesmen of the last generation, and that it was used with reference to some brainless person who had been "pitchforked" into the House of Peers.

E. WALFORD, M.A.

Hampstead, N.W.

**BELLMAN LAWN.**—In an inventory of the goods of a person who lived in Yorkshire in the early part of the seventeenth century, a piece of plate is mentioned as having been "woone at Bellman lawne." This was evidently a race cup. Where is Bellman Lawn?—somewhere in Yorkshire or the north country I opine.

K. P. D. E.

**MARQUIS DEL CAMPO.**—I wish to learn the family name, and any further particulars known, of this nobleman. He was educated at Christ's Hospital, London, and about the close of the last century was sent as Spanish ambassador to the British Court, after having previously filled a confidential position in the office of the Secretary of State at Madrid.

J. H. I.

**SALDEN HOUSE, CO. BUCKS.**—Is anything known of the present whereabouts of three drawings of this mansion, stated by Mr. Cole (Add. MS. 5840, p. 412), to have been made by desire of Browne Willis, before the house was pulled down in 1738, and to have been begged by him from Mr. Willis's executors and afterwards presented by him to Sir Sampson Girdson, Bart., who purchased the estate about 1778? Does any reader of "N. & Q." know of any drawing of this old mansion? S. R.

**HERMES, THE EGYPTIAN.**—In Wilson's *Astral Dictionary*, p. 346, the author whereof was, I believe, Mr. William Hughes, a bookseller at Islington, it is alleged that all the works of this Hermes are lost, and that those of Hermes, or Hermas, mentioned in the *Penny Cyclopædia*, a Christian author of the second century, are extant; yet the *Catalogue* of the British Museum Library contains a list of the works of Hermes, the Egyptian, Trismegistus—which denotes their being extant. Are these authentic? In *A Plea for Urania*, 1854, I quoted from Dr. Cudworth as to Hermes (see pp. 11-13), from which it appears that forty-two books of Trismegistus were extant in the second century, A.D. Is this correct?

C. C.



"A-ZOONIN."—I find this word used by negroes in Georgia to express the humming of bees, as "de bees is a-zoonin." Can it be old English? The sound of the word is so appropriate as to be worthy of poetic adoption. B. P.  
New York.

"M.P."—When was this abbreviation first used for members of Parliament, and where? In the times of Edward I. the elected to Parliaments were called knights of the shire, citizens, and burgesses. F. S.

CUTTE VEL CUTTS FAMILY, OF HORHAM AND ARKESDEN, ESSEX.—The *Transactions* of the Essex Archæological Society give a pedigree of this family, tracing the descent of the manors and title from the inscription on the fine monument in Arkesden Church to the extinction of the title with John, Lord Cutts, without issue, in 1707. Being desirous of completing the pedigree in its collateral branches, any information or references to records or registers bearing on the name would be acceptable. The name has been connected with the counties of Essex, Kent, Herts, Devon, and York. J. E. K. C.

MIGUEL CERVANTES SAAVEDRA, MIGUEL CERVANTES SAAVEDRA, OR MIGUEL DE CERVANTES DE SAAVEDRA.—In *Cervantes*, by Mrs. Oliphant, lately published, the talented authoress styles the immortal author of *Don Quixote* Miguel de Cervantes de Saavedra. Will any of your readers conversant with the subject tell me which is the correct designation, Cervantes, Cervantes, or De Cervantes, naming their authority or authorities? F. W. C.

SHERIFF PARKIN AND HANNAH WHITE.—Where can I find the clever little epigram on this *liaison* which formed the subject of an inquiry at one of the police courts? S. P. A.

HALL MARK ON SILVER.—The following hall mark occurs on an old silver snuff-box: a lion passant gardant; S.P. in an oblong; a man's head to the right, in an oval; an anchor, in a shield; S.P. in an oblong; W. in a shield. The above is from left to right; and I shall be much obliged to any one who can tell me the date and place of stamping signified. ST. FELIX.

PORTRAIT OF JOHN JACKSON.—In Bromley's *Catalogue of Engraved British Portraits* is one thus described:—"John Jackson, ob. 1763, æt. 77. Magna est veritas et prevalebit, Mez. Fr. Megin 1757, J. M'Ardell." I shall feel obliged for any information respecting him.

W. F. MARSH JACKSON.

JOHN PINKERTON, ENGINEER.—Any information respecting him will be gladly received. He made most of the canals in England at the latter end of

the eighteenth century. In 1789 he was making the canal from Basingstoke to the river Wey, in which year he issued a shilling copper token (which I am anxious to obtain). Afterwards (probably about 1795), it is believed, he went into Lincolnshire. The births of his children, of whom there were several, born in various parts of the country, are also sought for. H. G. C.

KING CHARLES II. AND BRAMBLETTYE HOUSE.—I shall be glad of any information as to this house, the county it was in, and the owner of it at the time Charles II. took refuge there.

F. WHITE, JUN.

[There is a novel called *Brambletye House*, by Horace Smith.]

SIR ROBERT BERKLEY, KNIGHT.—Of what branch of the Berkeley family was this learned judge a member? In vol. iv. pp. 304-8 of *The Somers Collection of Tracts*, "revised, augmented, and arranged, by Walter Scott, Esq.," there is

"A Speech delivered by the Honourable William Pierrepont, second Son to the Right Honourable the Earle of Kingstone, against Sir Robert Berkeley, Knight, one of the Justices of the King's Bench, at a Conference of both Houses in the Painted Chamber, July 6, 1641." Were there any other publications connected with the matter in dispute? AHBBA.

[Sir Robert was a son of Rowland, first of Spetchley, Worcestershire, and younger brother of William of Cotheridge, descended from James, sixth Lord Berkeley.]

PICKERING LYTHE (SPELT LITH IN CAMDEN'S "BRITANNIA").—Can any of your numerous correspondents supply the precise meaning of this term? Baines, in his *Yorkshire Past and Present*, has the following notices:—

"Lythe, from *leidanger*, a leading, a naval expedition or district; *expeditio navalis*."—Vol. i. p. 480.

"Pickering Lythe is the only place in Yorkshire which bears the name of a lythe, but that term occurs in some other counties, where it has the same meaning as wapentake or hundred."—Vol. i. p. 394.

"The Lythe or Wapentake of Pickering.—The Liberty of the Pickering Lythe, which is the old name given to the Pickering district, comes down from the time of the Danes, who gave the name of lythes to their military and naval districts along the sea coast."—Vol. ii. p. 668.

I am, however, doubtful of the accuracy of this explanation, for the following reasons: (1) Camden, in his map of the North Riding of Yorkshire, distinguishes between the lith and the wapentake. (2) The only corresponding term I can find in any other county is the *lathe* of Kent, which included several hundreds. See Stubbs's *Constitutional History of England*, vol. i. p. 99. (3) The word *lithe* or *lythe* in early English undoubtedly signified property, manor, and even a kingdom, as appears from the following extracts from *Morte Arthure*, in the Early English Text series:—

"Ffor bothe landez and lythes fulle lyttile by he settes." Line 994.

"We are comene fro the Kyng of this lythe ryche."

Line 1653.

Domesday Book, after defining the manor of Pickering, then in the possession of the Crown, adds, "To this manor belongs the soke of these lands," giving a list of fifteen villages not forming part of the demesne, but only under its jurisdiction. May not the *lith* originally have described the manor proper, and the *liberty* the district which was only under its jurisdiction? Any light on this point will be thankfully received. J. L.

"GALE."—The *Times* of November 13, in the news from Ireland, quoting the correspondent of the *Freeman* on the case of Capt. Boycott, of Ballinrobe, has the following: "The tenants refused to pay this year's *half-gale* . . . They owed but six months' rent with the *hanging gale* . . . The *gale* was no sooner due," &c. Query meaning of *gale*? Is it an English word?

A. L. MAYHEW.

[*"Gale, the payment of a rent or annuity."*—Mozley and Whiteley's *Concise Law Dictionary*, s.v., with cross references to *gabel* and *gavel*.]

CHRISTIAN NAMES.—I shall be glad of the etymology of the following: Myra or Mira; Esme and Edme (query, two latter from Esmund and Edmund); also the female name Vere. The Gaelic form is Eamhar, from which, by change of *m* to *v*, it might corrupt. The Erse *eamhair* signifies "protection."

R. S. CHARNOCK.

Junior Garrick.

[Edme=Edmée, Fr.; Esme=Esmé, Fr. Is there authority for Vere as anything else than a surname given as a baptismal name?]

TRANSPORTATION RECORDS.—Are there any records or books giving the names of persons in New South Wales and in the original penal settlements in the American Colonies who were sent from England? C. D.

AUTHORS OF QUOTATIONS WANTED.—

"If I had no opposition I should make myself one."—By what English statesman was this said? GORILLA.

"What steam is to machinery, advertising is to business—the great propelling power." A. GEO. DUMAS.

### Replies.

WHERE DID EDWARD II. DIE?

(6th S. ii. 381, 401.)

I am not at all concerned to vindicate the claim of Berkeley Castle to one of its "lions." Berkeley is so rich in historical and antiquarian associations that it can very well afford to give up a doubtful legend, and I should rather rejoice if its fair fame could be cleared from complicity with so horrible a transaction as the murder of Edward II. But the story disclosed in the letter of Manuele

Fieschi appears to me so inconsistent with admitted facts, and so generally improbable, that I am unable to accord it the credit which Mr. THEODORE BENT seems to claim for it. Divested of all irrelevant and collateral matter, the story which we are now asked to believe is that the king, having obtained a disguise, escaped from his prison at nightfall and made his way to the outer gate, where finding the porter asleep he killed him, and, possessing himself of the keys, got into the open country and fled with a companion to Corfe Castle; that the knights, his intended murderers, finding too late that he had escaped, took the corpse of the porter and buried it as that of the king.

The first observation that occurs is that this account is totally incompatible with the inspection of the body, which was not only permitted but solicited by the murderers. That it was not merely a superficial examination appears from its object, which was to assure the world that the king had not died by violence,\* as the corpse showed no wound. It was not the Berkeley neighbours only who were invited to the inspection, for Speed says that many abbots, priors, knights, and burgesses of Bristol and Gloucester were sent for to view the body. Smyth says that Edward was brought to Berkeley about supper time on Palm Sunday, April 1. He had, therefore, been at Berkeley nearly six months when he was murdered. The alleged shaving with cold water from a ditch took place as the captive king was being brought to Berkeley from Bristol. There was, therefore, ample time for his beard and hair to grow again, and for his person to become perfectly recognizable by all who had previously known him. Thomas, Lord Berkeley, treated the king with kindness and consideration during the early part of his imprisonment, on which account he was subsequently obliged to give up the actual custody of his prisoner to Gournay and Maltravers. It is, therefore, probable that Edward was not very closely immured, and that many persons besides the household and garrison of the castle would become familiar with his appearance. But even if the king's countenance was not universally known at Berkeley, that of the porter must have been familiar enough, and it appears to me perfectly impossible that the face of a person in such a position could have been successfully substituted for that of the king.

No one, however, can look upon the effigy which lies on the tomb in Gloucester Cathedral without a strong conviction that the face is not merely a sculptor's ideal, nor even a conventional representation of the dead king, but that those chiselled features are the exact form and model of those of Edward of Carnarvon himself. The character and individuality of the head and face are astonishing,

\* This was also the object of the manner in which the murder was accomplished.



and are strongly indicative of such a nature and disposition, weak and self-indulgent, yet obstinate, as we know Edward possessed. The large size of the head, the broad, high, and full development of the upper part of the forehead, the utter flatness and deficiency of what are called the perceptive faculties about the region of the eyebrows, the rather small, straight, and pointed nose, the weak, querulous mouth, combine to form a countenance most striking and peculiar—one that once seen could never be mistaken or forgotten. That the corpse of the castle porter could ever be exhibited, even partially and superficially, for that of a king with such a presence as this is utterly incredible.

But the subsequent movements of Edward as narrated in Fieschi's letter are equally inconsistent and improbable. Had he really escaped from Berkeley, he would naturally have gone in the first instance to Bristol, where he had many friends, where the citizens had recently conspired to deliver him when he was brought there on the way from Corfe to Berkeley, and whence he could easily have sailed for the Continent or elsewhere. Corfe Castle, so lately the place of his temporary imprisonment (supposing that he was able to make his way thither), is one of the very last places in which he would have been likely to seek refuge. The Constable of Corfe Castle was Sir John Daverill, a creature of Edward's deadliest enemy, Mortimer. The story of his subsequent wanderings—especially of his sojourn in Ireland and his travelling in a hermit's dress across England to Sandwich in order to get to the Continent—seems to me equally inexplicable and improbable.

That Bishop Adam Orleton sent the famous enigmatical letter, "Edwardum occidere nolite timere bonum est," may or may not be true, but I know of nothing in the fact of his being then beyond seas to render it unlikely that he sent it. The bishop, however, was not the author of the sentence, which had been used only a few years before against Jeanne, the wife of Philip le Bel, King of France. If Orleton were at this time, as stated, on an embassy to the Pope at Avignon, he may have heard the phrase, and determined to use it—substituting the name "Edwardum" for "Reginam"—to promote the death of Edward, of whom he was one of the bitterest enemies.

That the trial of Thomas de Berkeley for complicity in the murder was a judicial farce to save appearances is very evident from a perusal of the proceedings. The execution of Mortimer (who was Lord Berkeley's father-in-law) just before was a sufficient sacrifice to public opinion; but Mortimer was also justly obnoxious for other reasons. Berkeley could not clear himself by denouncing Gournay, who was his subordinate, and for whose acts he was legally responsible.

Stow, Leland, and most of the historians of the period mention the reports of Edward's being

alive and at Corfe Castle, but they all agree in representing them as invented by Mortimer and his party for the purpose of misleading Edmund, Earl of Kent, the late king's brother, and tempting him to his ruin. The "shews with masking and dancing on the towers and walls of the castle," and "the king seen sitting royally at supper with great majesty," as mentioned by Stow, are just what could not possibly have been allowed to take place had Edward really been there as a prisoner. These appearances, however, were extremely well calculated to set the country people talking, and so to create false reports of the king's being alive there, for the purpose above mentioned. In this object they were quite successful, and induced Earl Edmund to engage in a plot for the delivery of his brother, for which he was tried, condemned, and executed. Mortimer, having thus falsely lured the earl to his ruin, might well, when on the scaffold himself, declare Kent innocent, and publicly ask pardon for his death.

The letter of Fieschi, admitting its authenticity, which I have no reason to doubt, seems to be the invention of a plotting "Italian brain" for some purpose not at present apparent, but probably mischievous. It was certainly abortive, as it does not appear to have been ever delivered.

JAMES HERBERT COOKE, F.S.A.

Berkeley.

"COMMONPLACE" (6th S. ii. 406).—

"For the distribution and collocation of that knowledge which we preserve in writing it consists in a good digest of commonplaces; wherein I am not ignorant of the prejudice imputed to the use of commonplace books as causing a retardation of reading and some sloth or retardation of memory.....But this is true, that of the methods of commonplaces that I have seen there is none of any sufficient worth; all of them carrying the face of a school and not of a world; and referring to vulgar matters and pedantical divisions, without all life or respect to action."—Bacon, *Advancement of Learning*, bk. ii.

When "Francis of Verulam thought this," and wrote it, Ninon de l'Enclos and Madame de Sevigné were both very small children. Bacon treats commonplaces and commonplace books as quite familiar things in his time; and, indeed, the commonplace (*communis locus*, the τόπος of the classical Greek lexicons and the κοινός τόπος of the most modern Romæic dictionaries) seems to be, as an expression, as old as the hills. MR. JAMES HOOPER must know full well that the "commonplace" was part of the mental apparatus of a speech which the orator of antiquity saw in his mind's eye while speaking, as ancillary to his "first," "second," and "third" places. On the very rare occasions when I venture to speak in public, I habitually make use of the *communis locus*, mentally picturing to myself a stable on a horizontal plane, divided into four sections. In each of the first three I place respectively a horse of a different

colour, and in these three compartments are arranged the thoughts and expressions belonging to exordium, argument, and peroration. In the fourth division I see a kind of "loose box," in which illustrations or parenthetical remarks are stored "in common," and to which I can refer from time to time in case of need.

GEORGE AUGUSTUS SALA.

We are very much obliged to MR. HOOPER for thinking of the dictionary, and shall be very glad of examples of this word. To prevent unnecessary trouble, however, I may say that we have examples as early as 1549 in Latimer, *Seven Sermons*, Arber reprint, p. 101, "I have a *commune* place to the ende, yf my memory fayle me *Beati qui audiunt verbum dei, et custodiunt illud*"; Ascham, in his *Scholemaster* (Arber reprint, p. 88) recommends his pupil to "chose out . . . some notable *common-place* out of his [Cicero's] *Orations* . . . and translate it into plaine naturall English." We have "commonplace-book" as early as 1599, but "common-place" as an adjective not before 1750.

S. J. H.

NINON DE L'ENCLOS was born in 1616, and there was published in London *Carminum Proverbialium Locis Communes*, 16mo., 1579, 1588, 1595, 1603. This was for the use of schools, and the expression was therefore in common use in England before. There was also *The Common Places* of Peter Martyr, translated by A. Marten, Lond., 1583, fol. The familiar use of the term is further shown by "Wolfgang Musculus, *Common Places of Christian Religion*, trans. out of Latine into Eng. by John Man. Lond., 1553, 1563, 1568."

ED. MARSHALL.

ST. NICHOLAS, PATRON OF MAIDENS (6th S. ii. 105, 214).—He was also the patron of boys and of sailors. The courteous and well-informed verger at St. Nicholas, Great Yarmouth, told me that no less than 376 churches on the English coast were dedicated in his name. Churches in towns where there are navigable rivers might be added to this list, e.g., Newcastle-on-Tyne and Worcester. The stained glass (believed to be from the Continent and about three centuries old) that is placed in the centre of the west window of Great Yarmouth Church shows St. Nicholas in his episcopal robes, engaged in performing the miracle that has made him the patron of boys. Where a church dedicated to St. Nicholas is found in an inland parish, how is one to tell whether he was regarded by the founder as the patron saint of sailors or of boys? His patronage over maidens is, I believe, confined to continental countries—France, Italy, Holland, &c., and is not met with in England. For several years I attended St. Nicholas Church, Glatton, Huntingdonshire, the only churches dedicated in that county in his name being Glatton, Hale Weston, and Swineshead. I now write this note from Stretton, Rutland, where

the church is St. Nicholas. Two other churches in the county of Rutland are also dedicated in the name of St. Nicholas, viz., Cottesmore and Thistle-ton, distant, as the crow flies, three and a half miles, and each being that same distance from Stretton. I feel curious to know any probable reason why these three neighbouring churches—so far away from the sea or a navigable river—were dedicated in the name of St. Nicholas, and if, in these three instances, and also in the three Huntingdonshire instances, he is to be looked upon as the patron saint of boys.

CUTHBERT BEDE.

"WHITTLING" (5th S. xii. 248, 412; 6th S. i. 205; ii. 78, 192).—Besides the present meaning of this word, to cut wood with a small knife, which is presumed to be derived from the old Sheffield *thwyttel* or *thwitid*, mentioned by Chaucer in *The Reve's Tale*, l. 824, and the more recent use of it as indicating uneasiness or fidgeting, there is another use of the word in what may be called old slang, though not mentioned by Grose. It is to be found in the ballad of *Clever Tom Clinch going to be Hang'd*, who, when he gets to the gallows,—

"Then said I must speak to the people a little,  
But I'll see you all damn'd before I will *whittle*."

This ballad is given in the *Gentleman's Magazine* for 1746, p. 563, in reference to the execution of Lord Balmerino, with a note to the word *whittle*, "a cant word for confessing at the gallows." This seems rather to indicate a derivation from *white le*, or showing the white feather. EDWARD SOLLY.

THOMAS BELL (6th S. ii. 272, 429, 448).—Let me thank MR. BAILEY for his very interesting and copious notes relative to Bell. I fail yet to learn when Bell died. MR. BAILEY does not appear to have met with a record of that event or a clear reference to it. I might venture to supply one omitted fact. At the end of *The Jesuites Ante-past*, 1608, the author says:—

"But as it pleased most noble Queene Elizabeth of famous memory, of her Royall bounty to bestowe the fifty pounds pension on me; and as it hath hitherto well pleased his most excellent Majesty to continue the same for mine honest maintenance; so I hope that notwithstanding all the Jesuites prating, I shall still enjoy the same."

So "our noble Queen" thought the contentious declaimer against Papacy worth as much as the fairy singer. In this same work, the *Ante-past*, Bell says that at the time of the printing of the *Downfall* (MR. BAILEY'S No. 7), in 1604, he was 200 miles from London, and, therefore, many faults of the press crept in and remained uncorrected. MR. BAILEY'S No. 14 is most certainly Bell's. He claims it in the *Ante-past*, page 151.

ADIN WILLIAMS.

Lechlade, Gloucestershire.

THE REMOVAL OF BOOK-PLATES (6th S. ii. 445).—I entirely sympathize with the remarks of



R. R. on this subject; and I am glad to hear of his resolution, which, if imitated by a few professed book-buyers, will help to check the growing practice of defacing books. There will always be a sufficient number of *biblia a-biblia*, and imperfect or damaged copies, to supply the needs of *bond-fide* collectors of book-plates, if such we must have. But that books of special value or traditional interest should be tampered with to suit the whim of people who will take up book-plate collecting as they would take up the collecting of postage stamps, or any other latest craze, appears to me to be intolerable. And this is no visionary anticipation. Not very long ago I was asked by a second-hand bookseller—quite frankly and candidly, I admit—whether I objected to his removing the book-plate from a volume I had just bought. I replied that I had the strongest objection, and my book-plate consequently retains its place, to do so, I trust (I cannot say I think), when I have no longer the right to protect it. These things become an essential part of a book—a page of its life-history, which no genuine bibliophile will willingly let die. The three or four book-plates carefully preserved in the dingy old volume—the little gallery to which he modestly adds his own—are a mine of vague and pleasurable suggestions. To cut all these loose from their time-honoured connexion, to hustle them away in the common burying-place of a flashy fine-art album, prepared by some enterprising stationer to meet the new mania, is nothing short of sacrilege. Would that Charles Lamb were alive to be eloquent on this theme! It would certainly have deserved a paragraph in his *Detached Thoughts on Books and Reading*. Were warnings of any good, I would suggest the following—on the model of Shakespeare's epitaph—as a *caveat*:—

Good Friend, for love of books, forbear  
To touch the book-plate pasted here:  
At those who save it none shall scoff,  
But cursed be he who soaks it off.

#### BOOK-PLATE.

[This question, as our correspondent will observe, has already appeared in our review columns. *Vide* notice of Blades's *The Enemies of Books*, ante, p. 379.]

"STEVEDORE" (6th S. ii. 365).—There can be no doubt that PROF. SKEAT is right as regards the derivation of this word; and Pineda gives "Estádes, the stays of a ship."

RALPH N. JAMES.

Ashford, Kent.

I have a note, made in the summer of 1877, containing what appeared to me the obvious derivation of this word from Lat. *stipator*, through Port. *estivador*. However,—

"Paullum sepultæ distat inertie  
Celata virtus."

so PROF. SKEAT is fully entitled to his jubilation.

ARTHUR E. QUEKETT.

TENNYSON'S "PALACE OF ART" (6th S. ii. 269).—Sir William Jones, in his tract on the "Gods of Greece, Italy, and India" (vol. iii. of his *Works*, p. 367, ed. 1807, 8vo.) says, "The God Cama had Mâyá and Casyapa, or Uranus, for his parents, at least according to the Mythologists of Cashmir; but in most respects he seems the twin-brother of Cupid, with richer and more lively appendages"; and an engraving is there added of Cama. Again, in the argument to his "Hymn to Camdeo" (vol. xiii. p. 236) he says that Cama is represented as a beautiful youth, sometimes conversing with his mother and consort (Retty, or affection) in the midst of his gardens and temples; sometimes riding by night on a parrot or lory. He has at least twenty-three names. Câm or Câma signifies desire. His companion is Bessent or Vasanta, the spring. The last lines of the hymn may have been in the Laureate's mind when he wrote of the "throne of Cama":—

"O thou for ages born, yet ever young,  
For ages may thy *Bramin's* lay be sung!  
And, when thy lory spreads his em'rald wings  
To wait thee high above the tow'rs of kings,  
Whilst o'er thy throne the moon's pale light  
Pours her soft radiance thro' the night,  
And to each floating cloud discovers  
The haunts of blest or joyless lovers,  
Thy mildest influence to thy bard impart,  
To warm, but not consume, his heart."

See also Southey's *Curse of Kehama*, x. 19,—

"'Twas Camdeo riding on his lory,  
'Twas the immortal youth of love," &c.,

with the notes.

W. E. BUCKLEY.

The following, from an essay on "Floral Antiquities," in Shirley Hibberd's *Brambles and Bay Leaves*, will probably suffice as a comment on the allusion to "the throne of Indian Cama":—

"Amid the luxuriance of the land of the sun, man was born into a world of flowers. Nourished with the milk of a mother whose life and love had flown together through those channels of religious beauty, he goes forth in his youth to the fields and the forests, and kneels before the protecting lord of spirits, the adorable Ganesa, the son of Siva, whose images are placed beside the highways, in the jungles, and amid the pastures, surrounded with green beauty and with flowers. The god himself is represented by an upright stake of the plant Caca,\* which of all green herbs is most sacred to Ganesa. Round this rustic image of the god, the ground is levelled and consecrated, and then the sincere worshipper kneels and makes his offering of milk and honey.† When his blood, warmed into the generosity of manhood and love, beats and burns in his bosom, it is Cama,‡ the son of Maya, who, with a bow of flowers strung with stinging bees, has shot an arrow, tipped with an amra blossom, at his heart.

"Quick from his bee-strung bow an arrow flew,  
Its point an amra, fresh with morning dew. §

\* *Cussia fistula*.

† Buchanan's *Journey into Mysore*, i. 52.

‡ Cama is the Cupid in the mythology of the Paranas.

§ *Metamorphosis of Sona*, p. 6.

"Neither a blind god nor a fat baby is this Cupid of the Oriental fiction. His mother, Maya, is imaginative power, since, according to some Hindoo philosophers, whatever exists, exists only in a system of perception, wholly dependent on the imagination; and hence all things are but illusions of the mind. 'Except the first cause (Brahme), whatever may appear or may not appear in the mind, know that it is the mind's Maya, or delusion, as light and darkness.\*' The warm impulse of the brain being the parent of love, Cama himself, though sailing on the wings of the gay lory (or parrot), attended by his dancing nymphs, is a spiritual essence only; for Siva, writhing under the smart of his arrow, flung at him a flame of fire, and consumed his body, so sublimating that which is only beautiful when of the spirit."

S. H.

Kāma, Kāma-dew, or Kāma-deva, is the Hindoo god of love, the Indian Cupid, the son of Vishnu and Rukmini, and husband of Rati (or Venus). Cf. J. Shakespear's *Hindustani Dict.* s.v. "Kāma," p. 1539; s.v. "Rati," p. 1163, cols. 1 and 2.

WILLIAM PLATT.

115, Piccadilly.

A PROVERB (5th S. ii. 445).—An early instance of the insertion of "martyrum" in the passage from Tertullian (*Apol.* ch. l.) is the following. Beyerlinck, in the *Magn. Theatr. Vit. Human.* (M. 280 C., Lugd., 1665), after noticing the growth of the Church from the constancy of the martyrs, mentions "Illud Tertulliani, 'Sanguis martyrum semen Christianorum.'" Here the proverb appears as a citation, adapted, by a slight alteration, for the purpose for which reference is made to it. It has the "martyrum" without the "ecclesiæ." In an earlier translation of the passage by Jer. Taylor (*Sermon*, xi. pt. ii. § 4, vol. iv. p. 462, Eden) there is the "church" without the "martyrs":—

"When they are regenerate by baptism, and have cast off their first status, and the skin of worldly vanities, by feeding on the leaves of Scripture, and the fruits of the vine, and the joys of the sacrament, they encircle themselves in the rich garments of holy and virtuous habits; thereby leaving their blood, which is the church's seed, to raise up a new generation to God, they leave a blessed memory and fair example."

Before Beyerlinck, Cornelius a Lapide, on St. John xii. 22, cited the words from Tertullian as "Sanguis martyrum semen Christianorum," while on Acts xii. 23 he had the whole passage in which they occur as it is in the present text. The earliest use of the phrase "Sanguis martyrum semen ecclesiæ" which I can point to is in L. Bailly's *Practice of Piety*, p. 455, London, 1695.

The sentence may have gradually assumed its present form from imperfect citations, in which it was sought to express the meaning briefly. I have not a copy of St. Augustine, but Lightfoot, "Erubhim," cap. lii. (*Opp.*, Fran., 1699, vol. i. p. 226), has the following from St. August., "Serm. de temp. 109," "Simulac enim sparsum est semen martyrum,

surrexit seges ecclesiæ," which is a similar expression.

ED. MARSHALL.

NUMISMATIC (6th S. ii. 408).—The coin with the following inscription on the obverse, FRID. ALEX CWDR ET ICWCD, is one of the Counts of Wied, and reads in full as follows, "Fridericus Alexander, Comes Wedæ, Dominus in Runkel et Isenberg, Collegii Comitum Westphalicorum Director." This nobleman was born in 1705/6, succeeded in 1736, and died in 1791. His dominions, Wied Runkel, were four German square miles in extent, and Wied-Neuwied, a collateral line, eleven square miles, both in the province of Westphalia, and not very far from Cologne. Both lines have since attained the dignity of Fürst, and in 1824 the line of Wied Runkel becoming extinct, the Neuwied family inherited the dignities and possessions of their relatives, and is known by the name of Wied only.

W. S. CHURCHILL.

Manchester.

RICHARD POMEROY: POMEROY AND HARRIS FAMILIES (6th S. ii. 328).—The statements made by W. S. in his query concerning Richard Pomeroy do not precisely tally with the *Visitation of Devon*, 1620 (Harl. Soc.). But on comparison of the two, and of other sources of information, a somewhat curious genealogical problem appears to me to be raised, which may possibly be new to your correspondent. Walter Harris, of Monmouthshire, the first Harris ancestor recorded in the visitation pedigree, was father of "Edward Harris, of Cornwall," corrected, we are told, to "Cornworthy, Devon," in a pencil note. This Edward was twice married. By his first wife, a daughter of Vowell (q.v. Vowell, *alias* Hooker, of Exeter?), he had Sir Thomas, Serjeant-at-Law, who married "d. of Sir Henry Pomeroy," the wife's Christian name not being given. W. S. calls her Elizabeth. But the special point to which I would call attention is that if she was the daughter of Sir Henry Pomeroy by a marriage with the "daughter and heiress of William Huckmore," she would seem to have been stepdaughter of Edward Harris, the father of her husband Sir Thomas; for it is stated in the visitation that Edward took for his second wife "Anne [W. S. calls her Agnes], d. and h. of William Huckmore." It is possible—perhaps probable—that there were really several daughters, coheiresses of Huckmore, but this would not affect the problem I offer for consideration, unless they were by different mothers. In a pedigree of Drew of Drewscliffe (*Topographer and Genealogist*, ii. 213) there occurs "Eleanora, fil. et cohæres Willelmi Huckmore," and her second son, Edward Drew, ob. 1623. Was she a sister of Anne or Agnes Huckmore? Singularly enough, the Drews quartered both Huckmore and Pomeroy through a match with an Irish branch of the Pomeroyes.

C. H. E. CARMICHAEL.

\* "Bhagavata purana."



"Quob" (6th S. ii. 347).—Is not this the same word as "a quabbe, or quagmire," given by Minshew in his *Guide into the Tongues*, ed. 1617? Halliwell also has "Quob, a quicksand or bog. West. We have quobmire in Salop. *Antiq.*, p. 539." F. C. BIRKBECK TERRY.  
Cardiff.

In Wright's *Provincial Dictionary* "quob" is said to be a West-country name for a bog—a word which might easily be applied to a low-lying farm. EDWARD H. MARSHALL.

6, King's Bench Walk, Temple.

Many years ago I knew a cottage so called in the south of Herefordshire, situated close to a deep and muddy place in one of the by-roads of that county; and my impression is that the local meaning of the word is equivalent to *quagmire*.

T. W. WEBB.

BAREFOOTED GIPSIES (6th S. ii. 362).—In 1843 the late Mr. P. F. Poole, R.A., painted from life, for a near relative of mine in Northamptonshire, a picture of a gipsy girl standing in a field near sheaves of corn. I cannot vouch for the accuracy of the delineation, as I was quite a child at the time, but the fair subject of the picture is certainly represented barefooted. Now bare feet in a newly-reaped cornfield would imply an amount of discomfort which gipsies, of all people, would not care to undergo, nor does the Romany race show much inclination for gleaning, properly so called—if, indeed, they would be suffered in any parish, as a wandering people, to practise such a pursuit. A. H.

Little Ealing.

A LOST PICTURE BY DAVID (6th S. ii. 446).—The portrait of Lepelletier de St. Fargeau, by David, was at first hung, with that of Marat, in the Salle des Séances of the Convention Nationale. Both were removed after the 9th of Thermidor. Le Pelletier's daughter, who was first married to the Dutch banker, De Witt, and subsequently to M. Lepelletier de Mortefontaine, bought the painting from David and entrusted it to a relative. By order of the Tribunal de la Seine it was returned to her daughters, Mesdames de Boisjelin and de Talleyrand; the former took it to the Château de St. Fargeau, where it was destroyed by fire, together with the castle, some years later. In 1861 the original drawing in pen-and-ink, made by David from the lifeless body of St. Fargeau, came into the possession of Prince Napoleon, and this also was destroyed by fire in the Palais Royal during the last days of the Commune. A. W. T.

SEVENTEENTH CENTURY ALTARPIECES (6th S. ii. 384).—G. H. J. asks, "What, for instance, is the 'painting in perspective' mentioned in several instances?" An answer to this is that the picture

frequently represented the interior of a church "in perspective." The following description of an altarpiece formerly in Exeter Cathedral is from Jenkins's *History of Exeter*:—

"The altarpiece represents a perspective view of the inside of another church, with side aisles, curiously ornamented in the Gothic style, and in the centre are the portraits of Moses and Aaron supporting the Decalogue. The whole of the painting is well performed; and, excepting the damage it received from the Saints-militant in the grand rebellion, well preserved. It appears, by a date still remaining, that it was painted in the year 1639."

G. T.

Exeter.

FRANCESCO BARTOLOZZI (6th S. ii. 408).—I do not know whether Mr. Tuer has observed the considerable variation in the dates of birth and death s.v. "Bartolozzi," in Michaud, Larousse, and Hole. The *Biographie Universelle* says that he was born in Florence Sept. 21, 1725. Mr. Hole, in his *Brief Biographical Dictionary*, says, with a certain dubiety, circa 1725. Larousse, *Grand Dict. Universel*, agrees with Michaud as to the place of birth, but gives the year as 1730. Michaud and Larousse concur as to the place and date of death, viz., Lisbon, 1813, while Mr. Hole, differing from both, says 1817. The weight of testimony thus seems preponderant in favour of Lisbon as the place of death, and probably, if not certainly, of burial. As Bartolozzi is stated to have settled in England in 1764, and to have remained in this country until he accepted the high appointment which took him to Lisbon, there would appear to be little probability of his identity with the scientific author of his name publishing works in Milan, 1778-1803.

I may add that Haydn's *Index of Biog.* gives the following dates, which again differ from some of those in the other authorities whose works I have cited: "b. 21 Sept., 1728; settled at Lisbon, 1802; d. 1815." NOMAD.

MR. TUER will find but scant particulars respecting this eminent Florentine designer and engraver. He was born in Florence 1730, and died at Lisbon 1813. At one time he studied painting. He worked in Florence, Rome, Venice, London, and Lisbon. He engraved the illustrations to Thomas Stothard's *Milton* and some exquisitely finished plates for Boydell. When residing in London he was elected a Royal Academician.

EDWARD NEWTON.

West End, Hampstead, N.W.

Francesco Bartolozzi was a Florentine, son of a goldsmith, born Sept. 21, 1725. He was at Rome, and brought to England by Dalton, George III.'s librarian; appointed engraver to the king at 300*l.* a year. Became a Royal Academician 1768, and was distinguished for his knowledge of the human figure. In 1802 he went to Lisbon as

superintendent of the National Academy there. He died at Lisbon March 7, 1815. Redgrave, in his *Dictionary*, gives a few more particulars than the above, but this is the body of Bartolozzi exhumed.  
C. A. WARD.

THE TEMPORAL POWER OF BISHOPS (6th S. ii. 442).—I cannot but think that Mr. Jox is mistaken in supposing that the five men executed at Ely in 1816 were executed "under the warrant of Bishop Sparke," and I see nothing in his communication to lead to such a conclusion. Will he kindly state what are the particular circumstances which have caused him to form this opinion?

ALMARIC RUMSEY.

Lincoln's Inn.

"JACOBITISM": JOHN MATHEWS, 1719 (6th S. ii. 428).—At the period of the visit to the Tower of Sir Roger de Coverley (as related by Addison) the lions were named after the reigning kings, and the popular belief was "that when a king died the lion bearing his name died at the same time." To this superstition Addison alludes, not in the *Spectator*, but in No. 47 of the *Freeholder*. See vol. vi. pp. 216-17 of Bishop Hurd's edition of Addison's *Works*, 6 vols., London, Cadell, 1811.

WILLIAM PLATT.

115, Piccadilly.

THE HAWICK "RIDING SONG" AND "TERIBUS" (6th S. ii. 446).—Your correspondent will find a notice of the refrain "Tyr-ibus ye Tyr ye Odin" in Dr. J. A. H. Murray's *Dialect of the Southern Counties of Scotland*, 1873, pp. 18 and 248. At the latter reference the air is given, together with a verse of the modern ballad. If your correspondent has any difficulty in obtaining Dr. Murray's book, I shall be happy to send him a copy of the air there given, should he desire it.  
S. J. H.

THE LATE VISCOUNT STRATFORD DE REDCLIFFE (6th S. ii. 364, 431).—If your able correspondents and genealogists would kindly refer to the *Times* of August 16, 1880, p. 8, cols. 1, 2, and to *The Speeches of the Right Honourable George Canning*, with a Memoir of his Life, by R. Therry, Esq., of Gray's Inn, Barrister-at-Law, in 6 vols., 8vo., London, MDCCCXXXVIII., vol. i. pp. 3-7, they will be in possession of the authorities on whom reliance was placed. "As the pedigree of Mr. Canning," writes the author of the memoir (p. 4), "has been supplied to this work from an authentic source, it has been introduced here." The pedigree professing to be authentic was believed to be accurate by  
WILLIAM PLATT.  
115, Piccadilly.

"A BOBBIN OF THREAD" (5th S. xii. 406).—Will it interest HERMENTRUDE to know that a bobbin of cotton, and black and white cotton bobbins, are yet the general terms in the northern counties

for those which drapers call cotton reels? But *thread* here means that which is spun of line=flax, and is sold in skeins or knots. Cotton and linen are terms generally in opposition—cotton sheets or linen sheets. Calico is calico. Sewing cotton, once sold as cotton balls, is now sold on bobbins, and knitting cotton by the skein or weight. It is more fashionable to say a reel, and this word will probably come in. But the older Northerners have too lively a recollection of reel in other senses to be soon brought to change. The old spinning-wheel was always associated with the reel. The thread as it was spun was run upon the bobbin, and when that was filled it was taken out of the fetters in the wheel and reeled off. The reel, in home spinning, was an instrument on a stand of its own, with eight spokes, turned by hand. At the proper number of circles the reel struck like a clock—"knacked"; the cut was tied by a noose and the thread reeled on again to the next cut, twelve completing the hank. The reel was part of a spinster's property:—

"I'll sell my rock, my reel, my tow,  
My gude grey mare an' hawkit cow;  
An' I'll buy mysel a tartan plaid,  
An' follow the lad wi' the white cockade."

*Jacobite song*, 1745.

And there were the dancing reels in days of country dances—three, four, and eight reels, which preceded quadrilles. The first two still keep their ground at rustic dancing and hiring days, I believe, as in Anderson's time.

I have waited for the finding of a lost book—*Health, Husbandry, and Handicraft*, by Miss Martineau, 1860—which will show how well bobbin is established and the importance of the industry connected with it. "The Bobbin Mill at Amble-side" is a charming chapter, describing the manufacture, and the coppice or bobbin woods, as they were lately called, which clothe some of the hills in the Lake district, and are periodically sold to supply the Manchester manufacturers. There are numerous bobbin mills. The word *bobbin* was never used here in any other sense, as some correspondents have said it is in southern counties. Advertisements in local papers of late, speaking of bobbin and clog-sole wood for sale, refer simply to the alder, ash, beech, and softer woods of which bobbins and clog-soles are made.  
M. P.

Cumberland.

"COCK ROBIN," A SUBSTITUTE FOR "ROBERT"? (6th S. ii. 27, 155).—Unable to give a further example of *Cock Robin*=Robert, I give the following of Robin Redbreast applied to two Roberts. In Rob. Toft's *Laura, the Toyer of a Traveller*, &c., 1597, he, addressing E. C., a lady, says:—

"Disdaine not little Robin Red-bresT yet,"

where, as he speaks of himself, the final T seems to be used secondarily as the initial of Toft. In the commendatory verses before his *Alba*, 1598, it



occurs four times. Once Rich. Day applies it to Toft :—

"Whilst lovely Robin Redbreast thou didst sing."

And a friend "Ignoto" :—

"Sing then sweet Bird with Ruddie Breast thy fill."

Thirdly, J. M. Gent writes :—

"Only let Robin sing, All other birds be hushd."

Lastly, R. A., answering Toft, applies it to both :—

"Thus chirpe[s] one Robin Redbreast to another."

I greatly doubt whether this R. A. be, as some conjecture, Rob. Armin, but it may be added that Davies of Hereford calls Armin Robin, though without any apparent reference to the bird. The progress seems to have been this,—Robin for Robert as an affectionate term of endearment; then, as an intensive term of affection, he was likened to Robin Redbreast, and the latter word added to point the allusion; this more familiarly became Cock Robin.

B. NICHOLSON.

"BURGLARIZED": "BURGLE" (6th S. ii. 205, 355).—The word "burgle" is probably not coined by Mr. Gilbert, as it occurs in Bartlett's *Dictionary of Americanisms*. Mr. Bartlett, *s.v.*, quotes from *Phila. Press*, March 15, 1870, "The Waverly National Bank *burgled*," *i.e.* robbed. Is the word coming into use in England? In the *Daily News* of October 28 I met with the following passage: "Jealousy, however, or treachery, seems to have been developed even in *burgling* circles."

F. C. BIRKBECK TERRY.

Cardiff.

"CLIP," ITS VARIOUS MEANINGS (5th S. vi. 520; vii. 38, 60).—It was a puzzle to me when as a child I heard this word in Cheshire from a servant of my uncle's. *To clip* here is to cut with scissors or shears only. The sheep-shearings in these counties are called *clippings*. There is an old story of a dispute between a man and his wife—whether real or fabulous I cannot tell, much less produce their register—as to something which he said had been *cut* or *cuten*, and she said was *clipt*. The argument was kept up with great spirit on both sides till angry words were succeeded by blows, and when the poor wife had suffered severely she kept exclaiming at intervals, to show her knowledge that she was right, and was unconvinced, "Clipt!" When prostrate and speechless, she raised her feeble right hand, and, bringing the thumb and forefinger together, imitated the motion of the scissors.

The variations of these old words at short distances are very curious. When I heard "hoo" for *she* I thought it was the relative "who," and that a question was asked.

M. P.

Cumberland.

AN INDIAN BRIGADE SERVING UNDER THE DUKE OF WELLINGTON (6th S. ii. 205, 229).—To meet the wishes of your correspondent I quote Col.

Hamley's exact words in reference to the above. They are :—

"Wellington on first hearing of the French advance in the afternoon issued these orders: '... Lord Hill will be so good as to order Prince Frederick of Orange to occupy Oudenarde with five hundred men, and to collect the first division of the army of the Low Countries and the Indian brigade at Sotteghem, ready to march at daylight.'"

At p. 176 (*Operations of War*) Col. Hamley gives a detailed list of the positions of the army under the duke's orders, from which it would appear that the "Indian brigade" formed part of the second corps.

Neither the duke nor Col. Hamley is at all likely to have muddled up Indians and Highlanders, and Col. Hamley's information was evidently obtained direct from the duke's own orders. It is to be regretted that the gallant colonel did not think it worth a word of explanation as to who the Indians in question were.

E. D. WYLIE.

SEAL OF THE KNIGHTS TEMPLARS (6th S. ii. 227, 374).—Allow me to ask for the insertion of the original source of Keightley's notice from Knight's volume. Matthew Paris, after recording the foundation of the order, proceeds :—

"Quorum primi fuerunt Hugo de Paganis et Godefridus de Sancto Oedemaro. Qui primi adeo pauperes licet strenui fuerunt, quod unum solum dextrarium illi duo habuerunt: unde propter primitivae paupertatis memoriam et ad humilitatis observantiam in sigillo eorum insculpti sunt duo unum equum equantantes" (*Hist. Min.* ad an. 1118).

See *Hist. Maj.*, Lon. 1640, sign. Yyyy 2, where there is an early representation of two knights on horseback.

ED. MARSHALL.

"SO LONG" (6th S. ii. 67, 194).—Since the appearance of the replies of MESSRS. T. C. McMICHAEL and MOSELEY in your number of the 4th Sept. I have waited to see if some known authority would not set them right. *Salaam* and *Saluons* are words of greeting, the expression "So long" one of leave-taking. Were either of your two correspondents dropped down among the English residents of any Spanish-American city, from Montevideo southward to Panama northward on the opposite coast, he would find that he could not fail to use this form on leaving his guest or acquaintance on every possible occasion without risk of being deemed unmannerly or unobservant. The Spaniards, always known as a punctilious race, never leave one another without this polite ceremony; and their expressions have nothing to do with health. "So long" means "So long as we do not meet." But the polite Spaniard goes further, and says how long that will probably be. Hence the phrases, "Hasta ahora," "Hasta luego," "Hasta mas tarde," "Hasta despues," "Hasta la vista" (*Au revoir*), and finally "Adios." Could either of your correspondents suggest a

more convenient form of rendering all these gradations than that adopted by the scions of English and Spanish parents—the indefinite “So long”? Sailors who have never used the phrase before acquire it on their arrival on the Spanish-American coasts; and, once learnt, the custom is never forgotten. West coast folks in England always use it to one another as a pleasing custom, but we are chary as to employing it in purely English circles. A WEST COASTER.

“THE BOOK; OR, PROCRASTINATED MEMOIRS” (6th S. ii. 464).—I have in my possession a copy (ed. 1813) of a work entitled:—

“The Book, complete: being the whole of the Depositions on the Investigation of the Conduct of the Princess of Wales, before the Four Commissioners of Inquiry, appointed by the King in the year 1806.”

Of the *Procrastinated Memoirs*, by Mrs. Serres, I know nothing. The work in my possession contains, among other things of interest, the remarkable statement made by Lady Douglas and the narrative of H.R.H. the Duke of Kent. The whole edition was afterwards suppressed by (I believe) Act of Parliament. I may just hint that the charges against the Queen having been in 1807 and in 1813 disproved, it is hardly fair for any one to call her the “Lady Messalina.” If MR. THOMS has a fancy to peruse the work to which I refer, it will give me great pleasure to show it to him.

RICHARD EDGUMBE.

33, Tedworth Square, Chelsea.

THOMAS MOORE’S “STONE OF LUSTRE” (6th S. ii. 347) is from Milton’s *Paradise Lost*, bk. xi. ll. 324-5:—

“So many grateful altars I would rear  
Of grassy turf, and pile up every stone  
Of lustre from the brook,” &c.

Adam to the Archangel Michael.

WILLIAM PLATT.

115, Piccadilly.

“PARSON”: “PERSON” (6th S. ii. 281, 411).—With the greatest deference to PROF. SKEAT, I would ask him if there is not something more than a “singular habit of English” involved in the *ar* sound given to *er* in many English words. It has always seemed clear to me that the original pronunciation of these words contained the *ar* sound. This may be inferred, though it cannot be proved, by the spelling of many of them. For instance, we have *Darby*, I think, *Hartford*, and *Barkhamstead*, in old maps; *Sargeant* (a proper name), *Clarke* (Spenser, and as a proper name); *starling*, (now pronounced *starling* and spelled *sterling*), in the sense of a fender or protection to masonry on a river’s bank or to a pier; *mar-  
chant* (Chaucer, and much later); *sarve* (*The Seaman’s Dictionary*, 1644), to cover ropes to prevent them from galling, now spelled *serve*, the old spelling and pronunciation surviving in the

expression “sarve him right”; *Barckley* and *Barclay* indicate the sound to be given to the word now spelled *Berkeley*; *Barkshire*, if I mistake not, was the old spelling of *Berkshire*; and *Carr* informs us how *Kerr* should be pronounced. Of one thing we may be sure, that *marchant* was so pronounced originally, and we cannot be positive that *serjeant* was not from the first pronounced *sarjeant*; although the French form is *sergent*, it is curious that the old French word for *serge* is *sarge*. I think that these instances furnish a certain sort of *prima facie* evidence that the *ar* sound is not a corruption, but that which originally prevailed; it would be interesting to show why the modern spelling has gradually pushed out the older, whilst the pronunciation in most cases has not been affected by the change. It is the “lewed” man who pronounces *Derby*, *Berkeley*, *Hertford*, *Berkshire*, and notably *clerk*, as they are written. J. ELIOT HODGKIN.

In the church of Castor, near Peterborough, is the demi-effigy of an ecclesiastic, carved upon a coffin lid of Barnack stone, and wearing the amice and chasuble. This figure appears to represent a certain “Virgilius, persona seu rector,” who was presented to the church by the Abbot and Convent of Peterborough, and whose death is recorded to have taken place in 1228. (See Bridges’s *History of Northamptonshire*.) A. H.

Little Ealing.

“PARTY” FOR “PERSON” (6th S. ii. 184, 274, 411).—Are not S. J. H.’s quotations for *party* rather beside the point, being examples, as it seems to me, of a learned, not a vulgar, use of the word? If a party is a person who takes part in, that is, is essential to, the matter in question, nothing can be more appropriate and scientific than the usage of lawyers by which plaintiffs and defendants are invariably termed (with reference to a suit or action) “the parties.” So, with reference to a deed, all persons immediately essential to its operation are called parties, and regularly appear in the common-form commencement as “A. B. of the first part, C. D. of the second part, E. F. of the third part,” &c. So also we talk of parties to an arrangement, a transaction, a league. Thus the word, taken with reference to the circumstances, in some cases saves the lawyer a lengthy enumeration, in others a troublesome definition of a class of persons with whom he is always principally if not solely concerned; consequently he is for ever talking of “the party” or “the parties,” and one can imagine how easily the word would have been set down as a synonym, or at least an ambiguous euphemism, for “the person” in the minds of those ignorant people, full of an affectation of the learned or professional style, whose successors are in full vigour to-day, glibly talking of “putting in an appearance,” “changing the venue,” and “the point of de-



parture," without any idea whatever of the true signification of such phrases. Are not these word-stealers responsible for the modern vulgarity in question? If so, when did they acquire this piece of stolen property? C. F. H.

[H. MONCRIEFF.—See *ante*, p. 275.]

"TRAM" (6th S. ii. 225, 356).—Ambrose Middleton, of Skirwith, co. Cumberland, Esq., by will dated Aug. 4, 1555, leaves "to the amendinge of the highwaye or *tram* from the weste ende of Bridgegait, in Barnard Castle, 20s." (See Surt. Soc. Pub., vol. xxxviii. p. 37, note.)

J. H. CLARK.

VIEWS OF RICHMOND: OVERTON & HOOLE (6th S. ii. 347, 414).—

"The Representations of.....Inges of Torture were taken from the Marshalsea Prison.....Proper to be bound with the Reports of the.....Committee of the House of Commons."

The description lettered below mentions the imprisonment of Jacob Mendez Solas, Capt. Sinclair, Sir Wm. Rich, Mr. Arne the upholsterer, Mr. Gore, and Capt. I—M—, a merchant, in the Fleet, and refers to an occurrence on June 25, 1727. "Sold by H. Overton & J. Hoole at the White Horse without Newgate, London."

"A New and perfect Book of Beasts, Flowers, Fruits, butterflies, & other Vermine, Exactly drawne after y<sup>e</sup> life & naturall, by W. Hollar. Printed and are to be sold by Iohn Overton at the White Horse without Newgate, London, A° 1674."

The Latin gives "in lucem editæ a Petro Stent, Londini, A° 1663." W. C. B.

AUTHORS OF BOOKS WANTED (6th S. ii. 409).—

*Horæ Subsecivæ*, &c., is ascribed to Guy Brydges, fifth Lord Chandos, who succeeded his father, William, in 1602, and died Aug. 20, 1621. WILLIAM PLATT.

AUTHORS OF QUOTATIONS WANTED (6th S. ii. 409).—

"For a believing heart," &c.

See *Christian Treasury*, 1859, p. 463, a poem of six stanzas, beginning,—

"Upon the white sea sand  
There sat a pilgrim band,"

and there subscribed "Anon." I shall be glad to send a copy if it be desired. C. GEORGE HOUGHTON.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Ballads, and other Poems.* By Alfred Tennyson. (C. Kegan Paul & Co.)

FROM the merely popular point of view this latest volume of the Laureate will probably revive much of the general enthusiasm for his poetry which must be assumed to have slightly slumbered over his plays and his unequal contributions to the *Nineteenth Century*. It is true that it contains nothing equal to *Ænone* and *The Gardener's Daughter*; but it is another and most remarkable instance of that prolonged poetic vitality of which we have recently had more than one example. We do not,

perhaps, observe in it that serenity of touch which with some of our elder poets—Longfellow for instance—appears to be the gift of years; but that may well be because most of the measures Mr. Tennyson has here employed apparently claim less of the verbal finish which is a part of his genius. Of invention and variety there is no lack. Indeed, the volume is admirably composed for a mixed audience. For readers who like national and patriotic themes there are the fine ballad of "The Revenge," and "The Defence of Lucknow"; the temperance body will rejoice in "The Northern Cobbler"; while for those whose bias is towards the domestic and pathetic there are the excellent "First Quarrel," and the touching hospital sketch called "Emmie," which by one passage will also gratify the anti-vivisectionists. Finally, for the poets and *gourmets*, there is the fine study of "Rizpah," and "The Voyage of Maeldune," to which perhaps may be added the Wilkie-like sketch of the garrulous and venomous "Village Wife," with her grand contempt for books and *virtu*, as manifested in "the owd squire":—

"Fur'e warn't not burn to the land, an' 'e didn't take kind to it like;

But I eärs es 'e'd gie fur a howry [*fill(hy)*] owd book thutty pound an' moor,

An' 'e'd wrote an owd book, his awn sen, sa I knaw'd es 'e'd coom to be poor;

An' 'e gied—I be fear'd fur to tell tha'ow much—fur an owd scatted stoän,

An' 'e digg'd up a loomp i' the land an' 'e got a brown pot an' a boän,

An' 'e bowt owd money, es wouldn't goä, wi' good gowd o' the Queen,

An' 'e bowt little statutes all-naäkt an' which was a shaame to be seen;

But 'e niver looökt ower a bill, nor 'e niver not seed to owt,

An' 'e niver knawd nowt but booöks, an' booöks, as thou knaws, beänt nowt."

This irreverent quotation—which we hope the readers of "N. & Q." will duly take to heart—has exhausted our space. We have, however, named the most prominent pieces in the new volume, which is sure to be widely read, and, as we think, far more genuinely admired than its immediate predecessors.

*The History of Greek Sculpture.* By A. S. Murray. (Murray.)

THIS history of Greek sculpture is a highly interesting and valuable work. Mr. Murray's complete grasp of the subject from a literary, critical, and historical point of view must commend it to the learned, while his clearness of expression and the absence of unnecessary technicality place a knowledge of the subject within reach of the ignorant. He is careful throughout not to create a select priesthood of æsthetic interpretation, or to interpose an unintelligible vocabulary between art and the public. His history is a proof that a book may be popular without superficiality, and that appreciation of artistic beauty is consistent with simplicity of style and sobriety of tone. The history of Greek sculpture resolves itself into a struggle to obtain increased facility and the command of new materials, and to gain greater knowledge of the original. In the early stages the efforts of sculptors were concentrated on the first, in the later stages on the second object. Mr. Murray concludes his history with the time of Pheidias, when imperfections of sculpture had ceased to arise from want of knowledge either of technical means or the human frame. The book thus covers the period from the ninth century to the age of Pericles. Mr. Murray shows that in the time of Homer Greece was largely affected by Assyrian

art, and that the few Homeric remains, such as the lions at Mycenæ and a few pilasters, ornaments, and wall plates, bear evident traces of their Oriental influence. He is thus led to the inquiry whether the shield of Achilles was a poetic creation or the description of some counterpart of Assyrian art. At the same time he gives a picture of the shield of Achilles, restored according to the description of Homer from patterns taken from Assyrian bronze bowls. The development of Doric architecture and a series of inventions, such as modelling in clay, soldering of metal, and bronze casting, gave new opportunities and facilities to sculpture. In a number of interesting chapters we read how sculpture in the round commenced in Chios, how it spread over the cities of Asia Minor, the islands of the Ægean, and ultimately fixed its centre in Greece itself. After the Persian war a fresh impulse was given to the art, which now began to substitute idealism for realism, and to eliminate conventional treatment. The book is sumptuously got up, and profusely illustrated with valuable reproductions of the principal works of art which fall within the period of the history.

*Life and Letters of Cicero.* By Rev. G. E. Jeans. (Macmillan & Co.)

EXCEPT in the title-page and a few notes, Mr. Jeans does not make good his claim to be a biographer, but he has, on the whole, succeeded in a difficult, if less ambitious, work. He has provided a scholarly and readable translation of Mr. Watson's select letters of Cicero, together with the necessary notes, introductions, and index, and has thus performed a very useful task. To English readers he has given access to an original authority on an important period of Roman history, and to scholars he has furnished a valuable version of one of the most difficult portions of Latin literature. It is, of course, hopeless to attempt to reproduce with the charm of the original forgotten allusions and familiar colloquialisms, but where Mr. Jeans fails complete success was impossible. He has succeeded admirably in providing French equivalents for the Greek expressions, and in the more novel and doubtful task of turning Cicero's Greek quotations by parallel passages from the Latin poets.

*Calendar of State Papers, Domestic Series, of the Reign of Charles I., 1640.* Edited by W. Douglas Hamilton, F.S.A., for the Master of the Rolls. (Longmans & Co.)

THE papers calendared in this volume extend over a period of five months only, from April 1 to September 1, 1640. They begin at a crisis of great political importance, for a new Parliament met unexpectedly on April 13, 1640, after an interval of eleven years, the longest known in English history, and it was for some time uncertain what conditions the Commons would insist upon before granting the subsidies which were urgently required by the Government. The "Short Parliament," however, sat only three weeks, for it was dissolved on May 5 to prevent any resolution being passed on the subject of the Scottish grievances, which would have frustrated the king's intended campaign against the Covenanters. Public opinion was still further excited by the imprisonment of Sir John Crew and other members of the late Parliament, in direct violation of the promises made by the king in his speech at the dissolution, and by the enactment in Convocation of a book of canons which made the divine right of kings an article of the Anglican creed, and imposed the "et cetera oath" on all holders of Church preferment. The king's levies against the Scots were delayed by the discovery that the royal commissions to hold court-martials for the enforcement of military discipline were illegal, and that the officers were liable to criminal prosecutions. In the absence of martial law Sir Nicholas Byron "was forced to get

the train-bands in Herts to keep the soldiers in order, and to send such as were unruly to the House of Correction, there to exercise them daily with the whip, till the rest can be brought to obedience to handle their arms well." In the meanwhile the Scots crossed the Tyne and took possession of Newcastle on August 30. One of the most interesting papers in this volume is the latest warrant on record for the employment of torture in England. It is dated May 21, 1640, and is in the king's own handwriting, although apostilled in a later hand, "Mr Read's hand, Secretary to Sec. Windebank." The Lieutenant of the Tower was directed to cause John Archer, glover of Southwark, to be carried to the rack, where he was to be examined by Sir Ralph Whitfield and Sir Robert Heath, Serjeants-at-Law, "and if upon sight of the rack he shall not make a clean answer to the questions, then our further pleasure is that you cause him to be racked, as in your and their discretions shall be thought fit." Whether he was actually racked does not appear, but it should be noted that his offence consisted in being a ringleader of the tumultuous assembly at Lambeth against Archbishop Laud.

There is one paper which deserved to have been set forth at length, for it contains a complete directory of the principal citizens of London, grouped in classes according to their reputed wealth. The names were returned by the alderman of each ward for the purpose of assessing the contributions to a forced loan of 200,000*l.* from the City on the security of the customs. The editor shows himself fully aware of the value of these returns, and it is to be regretted that they are not printed in full.

*Mackay's Regiment.* A Paper read before the Gaelic Society of Inverness. By John Mackay, of Ben Reay. (Inverness, Reprinted from the Society's Transactions.) THE history of *Mackay's Regiment*, the "worthy Scots regiment," forms a theme likely to inspire others than members of the clan which raised it. The story of this gallant array of "Scottish Invincibles," as Gustavus Adolphus called them, is for no inconsiderable period the history of Scottish military training. Mackay's Regiment was a school of arms which drew to its standard the flower of the chivalry of the day. It is pleasant to remember that the representatives of the "Invincibles" are among us still as the First Royal Scots, and we are sure that all readers of Mr. Mackay's paper will be ready to do honour to the brilliant services of the heroes of so many a hard-fought field.

*Old Cardross.* A Lecture by David Murray, M.A., F.S.A., Scot. (Glasgow, MacLehose.)

MR. DAVID MURRAY, in his Lecture on *Old Cardross* has brought together many valuable facts throwing light on the conditions of social life in Scotland during past ages and down to the present day. We should have been glad of a sketch-map to enable us to identify the ancient and modern sites constantly referred to, without which help the force of the lecturer's reasoning is weakened. The inferences drawn from local nomenclature as to ancient tribal tenures and customs are full of suggestions to the ethnologist and the antiquary, and invite a wider comparative study of the whole subject.

WE have received the following books:—From Messrs. Longmans, a new edition of Macaulay's *Lays of Ancient Rome*, the woodcuts of which are superb; the fourth edition of Smith's *Voyage and Shipwreck of St. Paul*, with a preface by the Bishop of Carlisle; *The Crookit Meg, a Story of the Year One*, by John Skelton; *Faiths and Fashions, Short Essays Republished*, by Lady Violet Greville.—From Messrs. Macmillan, the Archbishop of Canterbury's *Church of the Future*; Part XII., completing Vol. II., of Grove's *Dictionary of Music and Musicians*;



*The Cambridge University General Almanack and Register* for 1881.—From Messrs. Parker, Vol. XXX. of *The Penny Post*.—From Messrs. Rivingtons, Canon Liddon's *Some Elements of Religion*, third edition.—From Messrs. Simpkin, Marshall & Co., *The Camp of Refuge, a Tale of the Conquest of the Isle of Ely*, edited by S. H. Miller;—and from Mr. Elliot Stock, Vol. II. of *The Antiquary*.

We have received a copy of the latest catalogue of Mr. Edwin Parsons, of 45, Brompton Road, S.W., whose choice and varied collection of fine-art literature is well known to bookbuyers. In Burghmair woodcuts, caricatures of the Gillray and Rowlandson era, Turner proofs, and the like, the present list is rich. There is also an original copper-plate by Cruikshank, etched by him at a conversation at Hampstead in May, 1859, as an illustration of the process of etching. With it is the only impression which is alleged to have ever been printed from it.

MANY an Oxford man will thank Mr. Goldie for having issued in a tangible form, under the title of *A Bygone Oxford* (Burns & Oates), a lecture he gave during last Easter term at Oxford. The lecture has now been carefully revised, and Mr. Goldie acknowledges his indebtedness for valuable assistance to Canon Bright and Mr. Parker.

The illustrated Christmas number of the *Publishers' Weekly*, 1880 (New York, Leypoldt), is to be commended for its beautiful illustrations.

THE Rev. J. Sylvester Davies is preparing a History of Southampton, founded on Speed's MSS. in the Corporation archives.

THE Rev. H. E. Reynolds, of Exeter, will edit the *Early Reprints for English Readers*, to be published by Mr. Elliot Stock.

### Notices to Correspondents.

We must call special attention to the following notice:

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

G. J. JOHNSON.—The chimes of St. Mary the Great, at Cambridge, were originally adapted by Dr. Crotch, in 1782, when a pupil of Dr. Randall, Professor of Music at Cambridge, from a phrase in the fifth bar of the opening symphony of Handel's "I know that my Redeemer liveth," for the then new clock of the University church. Will some Cambridge friend tell us in what key the chimes are?

BOSCOBEL.—*Old Rome and New Italy*, by Emilio Castelar, translated by Mrs. Arthur Arnold, was published in 1873. Can any of our readers say whether any of Castelar's other works have been translated into English?

W. E. H. ("Pouring oil on troubled waters").—Dr. Brewer refers to the Biblical passage, "A soft answer turneth away wrath."

J. G. CONSTABLE.—For "Whipping dogs out of church," see "N. & Q.," 5th S. iv. 309, 514; v. 37, 136, 419; vi. 37; "At Kirk," vi. 125, 214, 278.

F. S. W.—Your correction is not clear.

J. E. B.—It is all right.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

### NOTES AND QUERIES.—THE CHRISTMAS

NUMBER (ready December 24, price Fourpence) of NOTES AND QUERIES will contain:—Cursor's Notes on "Twelfth Night," by J. O. Halliwell-Phillips, Esq.;—Lord of Misrule, by Rev. E. Marshall;—Pronunciation of "Er," &c., by Prof. Skeat;—A Promise to Appear after Death not Kept, by Dr. Chance;—The Wonderful Properties of the Elder Tree, by Shirley Hibberd, Esq.;—Christmas Verses of the City of London Lamplighters in 1750, by F. Hendriks, Esq.;—and many other Articles of interest.—Published by JOHN FRANCIS, 20, Wellington Street, Strand, W.C.

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A REPORT OF THE INAUGURAL MEETING, held at the Mansion House on THURSDAY, October 28th, is now ready, and can be obtained on application to Mr. T. F. ORDISH, Hon. Sec., 52, Devonport Road, Shepherd's Bush, W., who will receive the names of those who wish to join the Society as Members.

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LONDON, SATURDAY, DECEMBER 25, 1880.

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## Notes.

## A PROMISE TO APPEAR AFTER DEATH NOT KEPT.

It would seem that occasionally, though I presume very rarely, two friends enter into a compact that whichever of the two dies first shall appear to the survivor. It would seem also that in some cases this compact has either really been kept or has been believed by the survivor to have been kept. I myself have seen several such cases recorded, though I cannot at the moment recall the names of more than two persons concerned, the one being the late Lord Brougham, to whom in his younger days a friend is said thus to have kept his word, and the other the late Rev. Theodore Alois Buckley, who was stated, perhaps a couple of years ago, in the *Spiritualist*, by the friend with whom he had made the agreement, to have exceeded his promise, inasmuch as he had appeared to him, not only once, but three times, at lengthened intervals. But hitherto I have never seen recorded any failure to keep such a promise, and I therefore wish to put upon record one such failure. In 1846-7, when I was a young man, I spent nine months in Germany in the same house with another young Englishman of about my own age. A friendship

sprang up between us, as it had already done between our fathers, and lasted until the death of my friend in the spring of 1878.

During our stay in Germany we made, I believe at my suggestion, an agreement of this sort, and it was not merely a verbal agreement, but was drawn up in writing (I suppose in duplicate\*) and signed (if not written) with our blood.

From 1847 till my friend's death, in 1878, we at times saw a good deal of each other, whilst at others years passed without either even knowing where the other was. During the last eight years of my friend's life, however, we lived within a few miles of each other, and I visited him several times during his last illness, and saw him for the last time about ten days before his death. During the whole of these thirty-one years the matter of the agreement was only once mentioned by either of us, and this was in 1867 or 1868, when, meeting my friend accidentally in a lane near Chislehurst,† he said, "I thought it must be you, only, as I saw your death in the paper a few months ago, I concluded I must be mistaken." I laughed, and replied, "You forget our agreement: if I had been dead you would have seen me."

During his last illness I could not, of course, say anything on the subject, though it was present to my mind whenever I visited him, as I knew his disease to be mortal—and he was silent. That it had been in his mind also, however, during the last few years of his life I learned after his death, for at the funeral a brother-in-law of his, a clergyman (whom he had not known more than a few years), took me aside and asked me whether his brother-in-law had appeared to me; so that this gentleman knew of the agreement. I was obliged to reply in the negative, and in the negative I must still reply to those who know of the matter and ask me. It is true that my friend died about noon, and that I knew of his death the same evening, so that if he had appeared to me I should have learned nothing new, whilst in most, if not

\* I think it is very likely that I still possess my copy, but I do not know where it is. I have long lost sight of it. In those days, when there seemed but little prospect of either of us dying, and the matter was looked upon almost as a joke, I attached but little value to the document, and it is therefore not surprising that it has been mislaid.

† I had gone down to Bickley to look at a house. Whilst walking about the neighbourhood I met my friend, whom I had not seen for six years, and believed to be living in Warwickshire. I did not recognize him—indeed, I scarcely looked at him—but he recognized me, though he let me pass, as he believed me to be dead, and then called after me in a somewhat dubious tone. His dog, a savage one, had come up to me, and I was caressing him, and this habit of mine of caressing any dog that may come near me being known to my friend his doubts were in a great measure dissipated, and he determined to call after me. I then found that he was living close to the house which I had come to see.



all, of the recorded cases the apparition has been the first to convey the intelligence of the death. But this did not exonerate my friend from his promise, and if he did not keep it I must take it that he could not come, for nothing but inability would have kept me from fulfilling my share of the compact if I had been called upon to do so. That he may still come I have no hope. There is no case on record that I know of in which the first appearance occurred more than a few days after death. In Mr. Buckley's case there were three appearances, as mentioned above, and the second and third took place some months\* after his death, but the first appearance was three days afterwards.

If a society were formed of which the members bound themselves to appear on their decease to one or more of the survivors, then perhaps some more definite conclusions might be formed as to the capability of human beings to appear to their friends after their death. At present we know absolutely nothing. F. CHANCE.

Sydenham Hill.

#### A FAMILIAR SPIRIT.

In *Holly Leaves*, the Christmas number of the *Illustrated Sporting and Dramatic News* which was issued December 13, 1879, there appeared, in three wide columns, a story, "The Veiled Picture," by William Yardley. The writer told his public of an artist friend who had in his studio a covered picture, which he resolutely refrained from revealing to him, though besought to do so by the space of two years, at the rate of three hundred solicitations per annum. One day, just when the narrator had resolved to bridle his tongue, if not his curiosity, the artist volunteered to withdraw the veil. It had hidden a sketch of a girl of about nineteen, whose face at first glance was by no means interesting, though a mournful expression in the eyes had power to hold the spectator spell-bound when he had gazed into them for a while. There followed pipes and a story: the story, in brief, was this. Two years before a strange commission had been offered to the artist, that of going into the country to paint the likeness of a person from description. As he journeyed by rail into Blankshire on this errand, there travelled with him, in the same compartment, a young lady, whom he was surprised to meet again, that very evening, in the drawing-room and at the dinner-table of his patron. During dinner the artist observed that she was ignored by host, hostess, and servants, but he held his peace until she withdrew with Lady —, and then he ventured to ask Sir John who his *vis-à-vis* had been. His question was received with a look of unfeigned astonishment, and when he went on to explain that he referred to the lady who had

sat in a certain chair in the drawing-room before dinner, Sir John replied,—

"I know it must be unintentional on your part to say anything to wound my susceptibilities, as you cannot possibly know anything of the circumstances which I am about to mention. Those particular chairs to which you have alluded are never occupied. The chair in the drawing-room you have just mentioned was that which was occupied by my daughter in her lifetime, and the place at this table was that at which she invariably sat. We hold them both sacred since her death; not a soul has ever sat in either one or the other since we lost our darling treasure three months since. You must be labouring under a mistake, which is perfectly unaccountable to me. I beg you will make no further reference to this painful subject. Forgive me, pray, if I appear in the least abrupt to you; but in her we lost our only child. If you will take no more wine, we will join Lady —."

The mysterious personage was seen no more, and the artist came to what he calls the "mental conclusion" that she was the "lady help" or "companion" of his hostess. Next day he was asked to make a portrait from description of the lamented daughter; he sketched and sketched for long without any approach to success, until he was told that she had a mole on her left cheek. Then his heart gave a bound as though it would leap out of his body, for he remembered that he had observed such a peculiarity in the "lady help"; the result was that he portrayed her never-to-be-forgotten features, and was "electrified" when he showed the sketch to the bereaved parents:—

"They neither broke the silence for many minutes. Sir John spoke first. He only said, 'It is our darling herself.' His wife echoed, 'Her very self.'"

The finished portrait was as satisfactory a likeness as the sketch, and the latter became the artist's "veiled picture."

A very nice little ghost story is, indeed, this; but surely some of us have known the heroine of it for well-nigh twenty years, long before the evolution of the lady help by Mrs. Rose Crawshaw. She—not Mrs. Rose Crawshaw or the lady help, but the apparition which appeared to the portrait painter—is to be found in the first of "Four Stories," printed in No. 125 of *All the Year Round* (p. 589, &c.), in 1861, during the golden age of that periodical, when the Charles Dickens yet bare rule. "All four," the article began, "shall be told exactly as I, the present narrator, have received them. They are all derived from credible sources, and the first—the most extraordinary of the four—is well known at first hand to individuals still living."

The artist in this case is called Mr. H. He takes the train one 13th of September to go down to F— Hall, in the country, to paint the portrait of Lady F.'s husband. On the journey, in the drawing-room, and at after dinner, Mr. H. sees and talks to a young lady, of whose presence, he finds next morning, no one else has been aware. He finishes his work at F— Hall, and returns to

\* The second was about two months afterwards, the third a few months later, or perhaps longer.



London. Two years later he is called by business to a cathedral town, and is asked to produce a likeness of the departed daughter of a gentleman from a description furnished by the father. Mr. H. had no hope of success, but when something moved him to limn the face of the young lady who had haunted him at F—,

"That is she!" exclaimed the father. "Surely you must have seen my child, or you never could have made so perfect a likeness!" "When did your daughter die?" inquired the painter, with agitation. "About two years ago, on the 13th of September."

A day or two after the publication of this narrative in *All the Year Round*, Dickens wrote to Lord Lytton:—

"The artist himself, who is the hero of that story, has sent me, in black and white, his own account of the whole experience, so very original, so very extraordinary, so far beyond the version I have published, that all other like stories turn pale before it."—*Forster's Life of Dickens*, vol. iii. p. 483.

"Mr. H.'s Own Narrative" was printed early in the next volume of *All the Year Round* (vol. vi. pp. 36-43), and it quite justified Dickens's opinion. The story gained by being told by the hero of it, who was naturally able to be much more circumstantial than the earlier writer, who did but tell the tale as 'twas told to him—if even he could do that—and who fell into errors of detail such as men are wont to fall into when they write from hearsay evidence. "Mr. H.'s Own Narrative" is one of the most impressive ghost stories in the language, and it is one that your readers—or such of them as do not know it—will do well to bring down from the shelves this Christmastide. For my present purpose it is sufficient to say of it that it has the railway journey with the mysterious lady, her appearance at dinner and in the drawing-room, and the incident of her subsequently inspiring a sketch which Mr. H. was making for a father who deeply mourned a departed child. This apparition it was, then, that I hailed as a familiar spirit in the yarn of "The Veiled Picture." I felt, as I listened to Mr. Yardley's artist friend, that I knew how the adventure was going to end. A "lady help!" A "companion!" Why, if the artist had read his *All the Year Round* as carefully as others have done, he would have taken in the situation at once; would have sketched his fellow-traveller with the pencil of his eye in the railway carriage, would have traced her on his thumbnail at the dinner-table, and then have been quite prepared to create her face on canvas from the graphic description of a heart-broken father.

Not the least curious thing connected with the two versions in *All the Year Round* is the correspondence of the date (September 13), given in "Four Stories" with that of "Mr. H.'s Own Narrative"; and for this reason,—the former had no date until Dickens, on looking over the proof,

saw "the great importance of having a date," and "wrote in unconsciously the exact date on the margin of the proof!" (*Life*, vol. iii. p. 484).

ST. SWITHIN.

#### CURSORY NOTES ON "TWELFTH NIGHT."

Mr. J. P. Collier, in his account of the old play of *Sir Clyomon and Clamydes*, 1599, observes that "the only portion which has the slightest pretension to literary merit relates to a different pair of lovers, Sir Clyomon and Neronia, the daughter of the king of the Island of Strange Marshes. She disguises herself as a page, and follows Sir Clyomon, encountering a variety of hardships, and acting also at one time as the servant of Clamydes" (*Hist. Dram. Poet.* iii. 37). Although this kind of incident is not uncommon, the above example of it may be worth citing in some future *variorum* edition of *Twelfth Night*.

The old play of the *Two Italian Gentlemen* was for a long time supposed to illustrate Shakespeare's comedy. Although this notion is erroneous, the English bibliographer will be glad to have for the first time the full title of that drama, which I had the pleasure of unearthing in a private library a few years ago, the only two copies hitherto known wanting the title-pages:—

"Fedele and Fortunio, the deceites in loue: excellently discoursed in a very pleasaunt and fine conceited Comœdie of two Italian Gentlemen. Translated out of Italian, and set downe according as it hath bene presented before the Queenes moste excellent Maiestie. At London, Printed for Thomas Hacket, and are to be solde at his shop in Lumberd Streete, under the Popes head, anno 1585."

It is well known that Sydney's *Arcadia* was one of the books read by Shakespeare, and perhaps the following passage, which has not, I believe, been hitherto quoted in connexion with the comedy of *Twelfth Night*, may have been in his recollection when writing portions of that comedy:—

"Liking verie well the yong gentleman, such I tooke her to be, admitted this Daiphantus about me, who well shewed there is no service like his that serves because he loves. For though born of princes bloud, brought up with tenderest education, unapt to service, because a woman, and full of thoughts, because in a strange estate, yet Love enjoyned such diligence that no apprence, no, no bondslave, could ever be by feare more readie at all commaundements then that yong princesse was. How often, alas! did her eyes say unto me that they loved; and yet I, not looking for such a matter, had not my conceipt open to understand them. How often would she come creeping to me betwene gladnesse to be neare me and feare to offend me! Truly, I remember that then I marvelled to see her receive my commaundements with sighes, and yet do them with cheerefulness; sometimes answering me in such riddles as I then thought a childish inexperience; but since returning to my remembrance, they have come more cleere unto my knowledge, and pardon me onely, deare lady, that I use many words, for her affection to me deserves of me an affectionate speech."—Sydney's *Arcadia*, fol. 1598.

J. O. HALLIWELL-PHILLIPS.



## CHRISTMAS IN DORSETSHIRE.

Imbued with the utilitarian spirit of our time, one is apt to overlook those strong feelings of genuine pleasure and innocent merriment with which our ancestors were wont to greet Christmas as it came upon them in its annual round. For many years now the ancient glories that used to attend the celebration of the great season of Christmas-tide in England have been on the wane. The advent of Charles Dickens's *Christmas Carol*, nearly forty years ago, bearing with it that beautiful lesson of charity—charity, in its true sense of love for, and sympathy with the sufferings of, humankind—checked for a time the ebbing tide of its popularity. But in this matter-of-fact age it is greatly to be feared that only too many look upon Christmas but as a statutable holiday, and welcome it merely as a cessation from toil.

In olden times Dorset had its full share in the gaieties appertaining to this joyous and festive season, and still in out-of-the-way corners of the county many scattered remnants of its former glory survive.

The following quaint custom (a note of which I sent to "N. & Q.," 4th S. x. 494) has not yet quite died out in some parts of the county. A few days before Christmas (generally about St. Thomas's Day) the women, children, and old men in a parish would visit by turns the houses of their wealthier neighbours, and in return for, and in recognition of, their Christmas greetings and their general demand of "Please give me something to keep up a Christmas," would receive substantial pieces or hunks of bread and cheese, bread and meat, or small sums of money. The old and infirm of either sex were generally represented by their children or grandchildren, those only being refused the dole who did not belong to the parish.

It was customary in many farmhouses on Christmas Eve for a large block of wood (in fact, a very Yule log) to be brought into the kitchen, and an immense fire having been made up, the farm labourers would come in and sit round it, or as many as were able would crowd into the chimney corner, and drink beer and cider. This was what was usually called a Christmas "brown."

Playing "forfeits" was a very favourite amusement with Dorsetshire folk during the long Christmas evenings, and one form which the game took was that of a "puzzle," as it was sometimes called, the solution of which was to be arrived at by making persons in turn repeat a line or couplet of a jingle or a rhyme; and if it were not correctly rendered a "forfeit" was declared. The following is an example:—One of the company, who knows the "puzzle" (all being seated round the fire), commences by saying "Ragged-and-Tough," and, this having gone the circuit of the company, he begins the second round with "Not Ragged-and-Tough,

but Huckem-a-buff, first cousin to Ragged-and-Tough." This being duly honoured, he begins again with "Not Ragged-and-Tough, nor Huckem-a-buff, first cousin to Ragged-and-Tough, but Miss Grizzle, maiden aunt to Huckem-a-buff, first cousin to Ragged-and-Tough," and so on; each person repeating the jingle, one after another, and going backwards through the list, a new character being introduced each round, so that by the time the end of the characters, some seven or eight in number, is reached, some one's memory is sure to become confused and a mistake be made in the repetition, whilst, amid general laughter, a "forfeit" is claimed.

There is another one, which I can give but imperfectly, for I can only remember up to "twelve," though I fancy there are "eighteen" or more; and an old Dorsetshire lady from whom I have heard it has now (in her ninetieth year) forgotten it. I should be much beholden to any reader of "N. & Q." who, happening to know the continuation of it, would be kind enough to acquaint me with it. It is as follows, and each rhyme is to be repeated backwards as in the last:

"A gaping, wide-mouthed, vaddling frog,  
Two pudding-ends won't choke a dog;  
Three monkeys tied to a log;  
Four mares stuck in a bog;  
Five puppy-dogs and our dog Ball  
Loudly for their breakfast call;  
Six beetles on a wall,  
Close to an old woman's apple-stall;  
Seven lobsters in a dish,  
As good as any heart can wish;  
Eight cobblers, cobblers all,  
Working with their tools and awl;  
Nine comets in the sky,  
Some are low and some are high;  
Ten peacocks in the air,  
I wonder how they all got there—  
You don't know and I don't care;  
Eleven ships sailing on the main,  
Some bound for France and some for Spain,  
I wish them all safe back again;  
Twelve hunters, hares, and hounds,  
Hunting over other men's grounds."

It is to be noted that these two illustrations of forfeits that I have given are very similar in their backward repetition or refrain to "The House that Jack built," and it is quite possible that our old friend, now enshrined in every nursery book, may owe its origin to a game of "forfeits."

Chief, however, amongst the amusements and customs of this festive season—as no doubt they were the most ancient—were the "mummers" (or maskers), a party of youths who went from house to house and performed a play or drama, generally representing a fight between St. George, the patron saint of England, and a Mohammedan leader, commemorative of the Holy Wars. The actors were all decked out with painted paper and tinsel, in the character each was intended to assume,



garnished with bows, coloured strips of paper, caps, sashes, buttons, swords, helmets, &c.

The principal character in the Dorsetshire mummers was "Old Father Christmas," who frequently appeared mounted on a wooden horse covered with trappings of dark cloth. The representation took place in the servants' hall or kitchen of the mansion or farmhouse in which the mummers were permitted (a permission seldom denied) to act. The actors, ten or twelve in number, were grouped together at the back of the stage, so to speak, and each came forward as he was required to speak or to fight, and at the conclusion fell back upon the rest, leaving the stage clear for other disputants or combatants.

As soon as the play, which always concluded with a song, was over, and the actors had been regaled with such good cheer as the hospitable hearts of the Dorsetshire folk seldom refused, the mummers passed on to the next parish, where to a fresh and ever-delighted audience they went through a repetition of their performance; and though if the night were wet and the wind cold they experienced rough usage at times, yet their welcome was made all the warmer at their next halting-place, so that none could doubt for a moment but that he came in for no small share (a share I wish to every reader of "N. & Q.") of the delights of a "Merry Christmas."

Those readers of "N. & Q." who may desire to see the full text of a Dorsetshire mummers' play, I would refer to a paper I read before the Folk-lore Society last April, and which has been printed in the *Folk-lore Record*, vol. iii. part i. p. 87; also, for a list of characters, &c., in the same, see a short contribution I sent to the Christmas number of "N. & Q." in 1874 (5th S. ii. 505).

J. S. UDAL.

Inner Temple.

#### CHRISTMAS VERSES OF CITY OF LONDON LAMPLIGHTERS IN 1758.

At the present time, when night is stripped of its gloom in the great thoroughfares of our city—bright with gas and electric light—we have difficulty in realizing the state of things that was before the tinder-box with its flint and steel, and the oil-lamp with its charred wick and flickering flame, had given place to better means of illumination. More then depended on individual skill and expertness in trimming a wick, cleaning a lamp-glass, and deftly supplying the right amount of oil that would feed a light without gorging it—than can now be the case with the *employé* of our gas companies in his more mechanical errand of lighting a public lamp in the modern way.

The lamplighter of the present so far, however, resembles his prototype of the past, that he, too, expects a Christmas-box. Long may it be before

the wholesome custom shall disappear of thus seeking recognition of the services of those who so quietly and unobtrusively minister to our comforts for 365 days in each year, and only claim a modest benevolence on one of them!

It would appear, from a copy of verses which I subjoin, taken from a broadside (not unlikely unique) in my possession, that some of the City lamplighters were in the habit of leaving a piece of poetry on the inhabitant housekeepers in 1758. When the custom began, or when it ceased, is a fact buried with other City traditions. At any rate, as myself an overseer of the poor in a City parish where there are no poor, and probably the very parish where the broadside was chiefly distributed, I can safely aver that there now exist no traditions at all about anything whatever. To come back, however, to our lamplighter's verses. They show a talent, both of manner and matter, beyond one of such a class. They read rather as if they had been composed by some good, but poor, poet of the day, to whom a guinea for a copy of verses made to order was only too welcome.

I should add that the broadside is headed by a large woodcut of the principal facade of the Mansion House—roughly executed, it is true, but having considerable merit and force of drawing. This woodcut, moreover, was clearly made for the lamplighters; as the lamps, ladders, and men are special features of the design. Then, too, it had a certain charm of novelty, as the new Mansion House (still standing) had not been completed more than six years—i.e., in 1752—at an expense of about 42,638*l.*, a moderate sum, at that date, for an edifice of the kind, which has much real dignity and elegance about it.

THE LAMP-LIGHTER'S POEM:

Humbly Presented to all His worthy Masters  
and Mistresses.

Compos'd by a Lamp-lighter.

Revolving Time another Glass has run,  
Since I last year this Annual Task begun,  
And Christmas now beginning to appear,  
(Which never comes you know but once a Year,)  
I have presum'd to bring my Mite once more,  
Which tho' it be but small, is all my Store:  
And I don't doubt you'll take it in good Part,  
As 'tis the Tribute of a grateful Heart.

Brave Prussia's King, that true Protestant Prince,  
For Valour Fam'd endow'd with Martial Sense;  
Against three mighty Potentates did stand,  
Who would have plunder'd him of all his Land:  
But God who knew his Cause was Just and Right,  
Gave him such Courage and Success in Fight:  
Born to oppose the Pope's malignant clan,  
He'll do whatever Prince or Hero can;  
Retrieve that martial fame by Britons lost,  
And prove that faith which graceless Christians boast.  
O! make his Cause, ye Powers above! your care;  
Let Guilt shrink back, and innocence appear.

But now with State Affairs I must have done,  
And to the Business of my Lamps must run;  
When Sun and Moon from you do hide their Head,  
Your busy Streets with artful Lights are spread,



And gives you Light with great indulgent Care,  
 Makes the dark Night like the bright Day appear;  
 Then we poor useful Mortals nimbly run  
 To light your Lamps before the Day is gone:  
 With strictest Care we to each Lamp give Fire,  
 The longest Night to burn; you do require  
 Of us to make each Lamp to burn that time,  
 But oft we do fall short of that Design:  
 Sometimes a Lamp goes out at Master's Door,  
 This happens once which ne'er did so before:  
 Then Lamp-Man's blam'd, and ask'd the reason, why  
 That should go out, and others burning by?  
 Kind Worthy Sirs, if I may be so bold,  
 A truer Tale to you was never told;  
 We trim, we give each Lamp their Oil alike,  
 Yet some goes out while others keep alight:  
 Why they do so to you we can't explain,  
 It ne'er did sink into our shallow Brain:  
 Nor have we heard that any one could tell,  
 That secret Place where Life of Fire does dwell,  
 Such various Motions in it we do find,  
 And a hard Task with it to please Mankind.

Now our kind Master, who Contractor is,  
 If a Complaint he hears of Lamps amiss,  
 With strictest Care the Streets looks round about,  
 And views the Lamps, takes Notice which are out;  
 Then in great fury he to us replies,  
 Such Lamps were out, why have I all this Noise?  
 Go fetch those Burners all down here to me,  
 That where the Fault is I may plainly see:  
 Then strait he views them, with Remains of Oil.  
 Crys ah! I thought you did these Lamps beguile;  
 But now the thing I do more plainly see,  
 The Burning Oil is a great Mystery:  
 Then come my boys to Work, make no delay,  
 Keep from Complaints, if possible you may;  
 Clean well each glass, I'll spare for no Expence  
 Where I contract, to please th' Inhabitants.

Since Time still flies, and Life is but a vapour,  
 'Tis now high time that I conclude my Paper,  
 And if my Verses have the luck to Please,  
 My Mind will be exceedingly at ease;  
 But if this should't Please, I know what will,  
 And that's with Diligence to serve you still.

FINIS.

London: Printed by Larkin How, in Petticoat-Lane,  
 for the Year 1758.

FREDK. HENDRIKS.

Linden Gardens, W.

#### LORD OF MISRULE.

I am not aware that any paper has appeared in  
 "N. & Q." with a notice of the custom of appoint-  
 ing this master of revels. Polydore Vergil notices  
 the practice, and makes it a remnant of heathenism  
 derived from the Romans:—

"Est et illud ab iisdem (scil. Romanis) ad posteros pro-  
 fectum, quomobrem nunc per Dominica natalia, nostri  
 ministri potestatem in dominos habeant, atque unus  
 eorum dominus creetur, cui cuncti domestici simul lascivi  
 et hilares parent, una cum ipsis dominis, hoc est, patri-  
 bus familias. Siquidem hanc libertatem servi apud Ro-  
 manos, uti in Justini *Epitome* est, Saturnalibus habebant.  
 Institutum hoc apud Anglos præcipue custoditur."

He then has some excellent remarks on the different  
 name and treatment which domestics in a Christian  
 country should have, compared with such among

the heathen, because we are brethren in Christ and  
 free, and citizens of one city, and ought to treat  
 our "ministri" as such. "Atque hoc libertatis  
 munus uni Christianæ religioni duntaxat referre  
 debemus" (*De Inventoribus Rerum*, liv. v. c. ii.  
 pp. 302-3, Amst., 1671). In illustration of the  
 Roman custom it may be sufficient to notice Horace  
 (*Sat.* II. vii. 2-5):—

"Davusne?" "Ita, Davus, amicum  
 Mancipium domino et frugi quod sit satia, hoc est,  
 Ut vitale putes." "Age, libertate Decembri,  
 Quando ita majores voluerunt, utere; narra,"

There is a further account of it in the common  
 notes upon the passage.

The following are instances of the appointment.  
 Under 16, 17 Hen. VIII. A.D. 1525-6, there is this  
 entry in the accounts of the corporation of New  
 Romney:—

"Paid in expenses, whenne the lorde of misrewle of  
 Olde Romeney came to towne 40d."—*Hist. MSS. Rep.*,  
 vol. v. pt. i. p. 551 a.

Jan. 3, 1551. "Warrant from the Lords of the Council  
 to Sir Thomas Carden, Master of the Revels, for the  
 speedy equipment of the eight counsellors of the appointed  
 lord of misrule for the king's house."—*Rep.*, vol. vii. pt. i.  
 p. 606 b.

Christmas Day, 1551. "Warrant from the same to  
 the same, &c., from the recently 'appointed lord of mys-  
 rule to be in his highnes household for the twelve days.'"

December 30. "Warrant &c. to provide apparel for  
 George Ferrers the appointed lord of mysrule in his  
 Majesty's house, and for three pages, eight counsellors,  
 one tumbler and twenty-four servants."—*Id.*, p. 607 a.

This was a great institution at the Inns of Court  
 as well as the Palace. The manner of an election  
 in a parish is thus described by a Puritan writer in  
 1583:—

"First of all the wilde heades of the parish flocking  
 togethir chuse them a graund capitaine of mischiefe,  
 whom they innoble with the title of 'lord of misrule';  
 and him they crowne with great solemnity, and adopt  
 for their king. This king.....chooseth forth twentie,  
 fourty, threescore, or an hundred.....like to himself,  
 to waite upon.....and to garde his noble person. Then  
 every one of these men he investeth with his liveries  
 of green, yellow, or some other light colour.....They be-  
 dedcke themselves with scarffes, ribbons, and laces.....  
 They tie aboute either legge twentie or fortie belles, with  
 rich handkerchiefs in their hands.....Thus all things set  
 in order, they have their hobbie horses, their dragons, and  
 other antiquities, together with their.....pipers  
 and thundering drummers.....Then march this heathen com-  
 pany towards the church, their pyppers pypping, their  
 drummes thundering, their stumpes dauncing, their  
 belles jynghing, their handkerchiefs fluttering aboute  
 their heades like madde men, their hobbie horses and  
 other monsters skirmishing among the throng: and in this  
 sorte they go to the church, though the minister be at  
 prayer or preaching.....with such a confused noise that  
 no man can heare his owne voyce. Then the foolish  
 people they looke, they stawe, they laugh, they fleere, and  
 mount upon the formes and pewes to see these goodly  
 pageants solemnized."—From Philip Stubbes's *Anatomie  
 of Abuses*, in *The Christmas Book*, Lond., 1859, p. 24.

This profanation of the church naturally called  
 for exertions on the part of the bishops to restrain

it. Parkhurst, Bishop of Norwich, in his *Injunctions*, A.D. 1569, has :—

"Item, that no person or persons calling themselves lordes of misrule in the Christmas tyme, or other vnreuerent persons at any other tyme, presume to come into the church vnreuerently playing their lewd partes, with scoffing, iesting, or rebaldry talke, and if any such have alreedy offended herein to present them and their names to the ordinary."—*Second Report of Ritual Comm.*, p. 404.

Grindal, Abp. of York, in his *Injunctions*, A.D. 1571, has :—

"Item that the Minister and Churchwardens shall not suffer any lordes of misrule, or sommer lordes, or ladies, or any disguised persons, or others in Christmase, or..... at rishbearings or any other times, to come vnreuerently into any Church, or Chapell, or Churchyarde, and their dance.....namely, in the time of diuine service, or of anye sermon."—*Id.*, p. 415.

Similarly Overton, Bishop of Lichfield, A.D. 1584 (*ib.*, p. 428); Bancroft, Bishop of London, A.D. 1601 (*ib.*, p. 439); Howson, Bishop of Oxford, A.D. 1619; Corbet, Bishop of Oxford, 1829 (*ib.*, p. 480). But after this, while there are still inquiries about disorderly meetings of other kinds in churches or churchyards, the name of the lord of misrule, so far as I have seen, is not inserted.

What is the latest trace of the abuse in a church or churchyard? ED. MARSHALL.

#### THE WONDERFUL PROPERTIES OF THE ELDER TREE.

Needing an hour's amusement on a foggy day, and being quite sick of serious matters, I have consulted a little tome with a view to gather agreeable knowledge. Of useful knowledge I expect to obtain absolutely nothing; indeed, were the book so base as to teach me something "practical," I would not open it, and therefore would not trouble you with the hasty review I propose to make of it. The title is :—

"*Anotomia Sambuci*: | or the | Anatomy | of the | Elder: | Cutting out of it | Plain, Approved and | Specifick Remedies for most and | chiefest maladies: | [ &c. ] Collected in Latine | by DR. MARTIN BLOCH- WICH | [ &c. ] London | Printed for H. Brome, at the Gun at the West | end of St. Paul's; and Tho. Sawbridge, at the Three Flowers de Luce in Little Britain, | 1677."

The book is in the size we used to call 18mo. My copy is cruelly cut down; it measures 5½ in. by 3½ in. It is ill written and badly printed, and is altogether a mean little thing of its class.

"The Printer" informs the reader that,—

"The ornaments of Nature are so many and marvelous, that they not only submit the mind of Man in a devote honour to that Being that preserveth this variety in so sweet a consort; but force also our thoughts to pursue the inquest of the several ties and dependencies of this beautiful proportion, that at the last we may come to the knowledge of things in their causes and connexion."

As a matter of course the printer and the author

are familiar with Pythagoras, Galen, Hippocrates, *et hoc*. There is in the preface a touch of fun, to the effect that the "vertues of the Elder Tree... hath far exceeded the knowledge of Elder Times." But a still better stroke of humour is to be found in the fact that the dedication is a reproduction in part of the printer's preface, but becomes original where the writer assures the "General to the Auxiliary Schotch Army" that "this Translation owes you its Life, and lies prostrate at your feet."

The matter is arranged in thirty-three chapters and numerous subdivisions. The tinctures, extracts, spirits, waters, wines, oyles, syrups, rhobs, infusions, and conserves of elder leaves, elder bark, and elder berries that are described and recommended appear to be as numerous as the diseases they are intended to cure, and of the last the catalogue is so copious that very few bodily or even mental afflictions can have escaped. It would be sheer waste of your precious space to attempt any analysis of the book, but a few notes may be made advantageously as I run through the pages, because I will take care to note only such matters as may eventually fit into larger essays as material, and which are of permanent value apart from the general scheme of the book.

There are, according to Matthiolus, four kinds of elder: the domestic, the mountain, the water, and the little. The author does happen to know that there are but two, and he declares that these "differ little, or not at all, one from the other in vertue." Amongst its "qualities and vertues" we find that the elder "hath the force of desiccating, conglutinating, and digesting moderately." "The root being boyled in wine helpeth those that are bitten of a Viper," but, strange to say, there is no special mention of the bite of a scorpion.

The wine of elder is described as of "an excellent muscadell taste," and "whatsoever Apples or fruits are covered and wrapped in the flowers of the Elder Tree, shall acquire a taste and smell much like Muscadell Pears" (p. 23).

My literary brethren will, I hope, be thankful for the following, because it will show them that, instead of depending on fishsuppers for repairing the nervous fabric, they may ensure perpetual renewal and repose by planting and prudently employing an elder tree :—

"Pliny saith, That the juice of the Elder helps the collections of the brain, and especially mitigateth the tunicle wherein it is next inwrapt. This decoction is excellent to dispel the vapours of the brain, and make one sleep soundly, if the legs and arms be soundly rubbed therewith when you go to Sleep. Take," &c.—P. 38.

Following this is a chapter "Of Raving and Wakings," and it is to be observed that the preparation prescribed as a remedy includes "seed of white Poppy" and "*Thebaick Opium* haf a *scrup.*" In a "Paroxisme of Hypochondriac Melancholy" (p. 45) a "spoonful of the spirit of the flowers of



Elder in a draught of Malmesley" is recommended. Thus the elder tree, with its wonderful properties, does not absolve us from the use of opium and alcohol, and rubbing of the arms and legs to favour sleep.

From writers to speakers is but a short step. Let the orators take note, therefore, of what is said at p. 61 :—

"Seeing oft times the Palsie of the tongue, and difficulty of speaking remains, the tongue is oft times to be rub'd, and humectated with a sponge, dipped in the Aplopectick spirit of the Elder."

From the natural it is easy (in such books) to pass to the supernatural. Epilepsy gives the key—a preparation [of "Anti-epileptick Spirit of the Elder," combined with "water of Linden tree flowers," &c., will "avail much against long sickness, and Witchcraft," and therefore "much help in the Epilepsie." Then follows (p. 52) a "singular Amulet, made of the Elder growing on a Sallow." The directions for its preparation are minute and (in their way) awful. The author appears to oscillate between superstition and reason, but is afraid to pitch over the rubbish that confronts him, because in that case there would be nothing left wherewith to make a book. Here is a nice little bit on "Toothach" that should be universally useful :—

"They make Tooth-pickers, and Spoons of Elder, to which they attribute much in preserving from this pain. The common people take these tooth-pickers, being bloudy with pricking and picking the tooth, and glew them to the Trunk of an Elder, which is irradiated with the morning sun beams; they pull away the bark, and cover the place with rosin of the Pine; and thus they cure all toothaches."—P. 64.

Corresponding remedies are provided for erysipelas, as, for example, elder flowers and the milk of a red cow, boiled together, and

"an Amulet made of the Elder, on which the sun never shined, if the piece betwixt the two knots be hung about the patients neck, is much commended; some cut it in little pieces, and sew it in a knot in piece of a mans shirt, which seems superstitious."—P. 207.

It may be that one's ecclesiastical status has something to do with the efficacy of these medicines. At p. 127 we are informed :—

"I know a Church-man, who by this spirit [spirit of the berries] in a short time dissipatheth the Collick, which is familiar to him, and upon the least occasion bred."

The constant lesson of books of this class (and of a better class) is the injurious effect of leaning too much on authority. Whatever "doth appear" from Hippocrates, Galen, Pliny, or any other "authority" is at once placed beyond question, although in all these authors the grain of wheat is invariably hidden in the midst of a bushel of chaff, and is never worth the finding—that is to say, for practical purposes. For psychological and literary and other purposes these grand old doctors are still the size of life, and possibly even in process of enlargement.

SHIRLEY HIBBERD.

#### BURNING THE ASHEN FAGGOT.

Of the olden customs, so many of which are dying out, that of burning an "ashen faggot" on Christmas Eve still holds its own, and is kept up at many farm-houses.

"And well our Christian sires of old  
Loved when the year its course had rolled,  
And brought blithe Christmas back again,  
With all its hospitable train.  
Domestic and religious rite  
Gave honour to the holy night."

Among the various gleanings of the Devon Association Folk-lore Committee, is recorded a notice of this custom. We are there informed that on Christmas Eve, 1878, the customary faggot was burned at *thirty-two* farms and cottages in the Ashburton postal district alone.

The details of the observance vary in different families, but some, being common to all, may be considered as held necessary to the due performance of the rite. For example, the faggot must contain as large a log of ash as possible, usually the trunk of a tree, remnants of which are supposed to continue smouldering on the hearth the whole of the twelve days of Christmas. This is the Yule log of our forefathers, from which a fire can be raised by the aid of a pair of bellows, at any moment day or night, in token of the ancient custom of open hospitality at such a season. Then the faggot must be bound together with as many binders of twisted hazel as possible. Remembering that the ash and hazel were sacred trees with the Scandinavians, their combined presence in forming the faggot may once have contained some mystic signification. Also, as each binder is burned through, a quart of cider is claimed by the company. By this some hidden connexion between the pleasures of the party and the loosening bonds of the faggot is typified. While the fire lasts all sorts of amusements are indulged in—all distinction between master and servant, neighbour and visitor, is for the time set aside.

"The heir with roses in his shoes,  
That night might village partner choose;  
The lord, underogating, share  
The vulgar game of 'post and pair.'  
All hailed, with uncontrolled delight,  
And general voice, the happy night,  
That to the cottage, as the crown,  
Brought tidings of salvation down."

In some houses, when the faggot begins to burn up, a young child is placed on it, and his future pluck foretold by his nerve or timidity. May not this be a remnant of the dedication of children to the Deity by passing them through the sacred fire?

Different reasons are given for burning ash. By some it is said that when our Saviour was born Joseph cut a bundle of ash, which, every one knows, burns very well when green; that by this was lighted a fire, by which He was first dressed swaddling clothes.



The gipsies have a legend that our Saviour was born out in the field like themselves, and brought up by an ash fire. The ivy, holly, and pine, they say, hid Him, and so now are always green, whilst the ash and oak showed where He was hiding, and they remain dead all the winter. Therefore the gipsies burn ash at Christmas.

We can well understand how the pleasures of the ashen faggot are looked forward to with delight by the hard-working agricultural labourer, for whom few social enjoyments are provided. The harvest home, in these days of machinery, seems lost in the usual routine of work, and the shearing feast, when held, is confined to the farmer's family, or shepherd staff, and is not a general gathering. Moreover, these take place in the long, busy days of summer, when extra hands and strangers are about the farm doing job work. But with Christmas things are different. Work is scarce, only the regular hands are on the farm, and there is nothing to prevent following out the good old custom of our ancestors, of feasting for once those among whom one's lot is cast.

"England was merry England, when  
Old Christmas brought his sports again.  
'Twas Christmas broached the mightiest ale;  
'Twas Christmas told the merriest tale;  
A Christmas gambol oft could cheer  
The poor man's heart through half the year."

P. F. S. A.

Ashburton, Devon.

**SIDE BY SIDE WITH CHRISTMAS, 1775.**—The following notes are taken from numbers of the *Bel-fast Newsletter*, December, 1775:—

"Carlow, December 23. Last week a remarkable fox chase happened in the Queen's county. The gentlemen of the neighbourhood of Mountmellick unkenelled a fox at the wood, which they ran into the town of Portlington, and being closely pursued as far as the French Church in the centre of said town, he climbed into the belfrey, where he sat for a considerable time barking at his pursuers, to the no small diversion of a great number of spectators; from which situation he could not be got, till a wag proposed ringing his knell; accordingly at the toll of the bell he leaped precipitately down and was killed by the fall."

These ladies must have had a cool ride home:—

"Dublin, December 19. Last Monday evening two ladies, one the wife of a Tanner in the Earl of Meath's Liberty and the other of a grocer in Thomas Street, going in a hackney coach along the circular road, they were stopped by four foot pads and a woman, who having made them alight from the coach, stripped off their apparel to the skin, even their shirts, of which having disrobed them, these indelicate freebooters left the astonished ladies to the care of their coachman."

The following description of a runaway man is very exact:—

"Take notice that Paddy Stewart, travelling journeyman weaver, has eloped from James Gallagher of the city of Derry, who had employed him, and carried off the said Gallagher's great coat, a large pistol, and otherwise robbed him of Ten Pounds; He is a low slender man

about 24 years old, a very thin fair face, a very crooked nose, and speaks snivelling: has a Cut on his Chin, which is long and piked: had on a brown coat and red waistcoat. Whoever secures said Stewart and delivers him up to Justice shall have Five pounds reward by James Gallagher of Londonderry."

The advertisements concerning stolen horses are numerous, and they are headed by a terrific wood-cut of a man wearing a cocked hat and garments of the period, riding a horse just under a gallows, towards which he has evidently been urged by a black and naked devil, who also bestrides the horse behind the man; a noose ready for the horse-stealer's neck hangs from the gallows. In the following notice the horse is very minutely described:

"Stolen or strayed on Wednesday night last or early on Thursday morning, from a field belonging to Edward Obré, Esq., at Lisburn, a grey Horse with a set Tail, which he carries tolerably well. He droops his head which is rather heavy, and goes so close both before and behind as almost to touch. Some circumstances make him very remarkable. He turns out his Toes as it is called in his gait: has a Rise, not to be removed, about the middle of his back, occasioned by an ill-cured Hurt of a Saddle, and an Hole large enough to contain a Walnut, cut by the Smith in the outward part of the Hoof of the near fore foot to let out some gravel lately taken up. A reward of five guineas." &c.

At this period public interest chiefly centred round the military proceedings of Great Britain against the king's rebellious subjects in North America, and any vessel which crossed the Atlantic eastwards brought rumours of our successes or disasters. For instance:—

"London, December 4. An evening paper of Saturday night says that accounts came on Tuesday to the secretary of State's office that the Provincials had forced the lines at Bunker's hill, that they had sunk three frigates which had been sent up to Charles Town river to save the lines, and that they were bombarding Boston, when the express came away."

A letter from an officer at Boston, dated October 6, says:—

"We are building a fort upon the heights of Charles-Town, which will contain about 700 men. Our army and the Americans are only about 100 yards distant from each other, which obliges us to be constantly on our guard and watching them. We have frequent cannonadings, and now and then lose a man. Salt provisions are plenty, but fresh scarce. Beef 9d. a pound, which is beyond the reach of the subaltern officers."

At this time our Government had much difficulty in getting recruits for the army, so much so "that they have given orders for enlisting rogues and vagabonds, agreeable to the Act of the 17th of George II., and the Justices of England and Wales have received orders to apprehend all rogues and vagabonds for that purpose."

W. H. PATTERSON, M.R.I.A.

Belfast.

**A PASSION-PLAY IN ENGLAND IN THE REIGN OF ELIZABETH.**—Among some loose notes of mine I find the following extract from Clarke's *Lancashire Gazetteer*, pub. 1830, not now at hand. My



omissions are indicated in the note by dots, as below :—

"At the period of the Civil Wars," says Clarke, "a Minister who came to Cartmel relates that.....one day an old man *about sixty*.....living in the parish of Cartmel, coming to me on some business,.....I told him that he belonged to my care and charge, and.....that the way to salvation was by Jesus Christ, God-man, who, as he was made man, shed his blood for us on the cross. 'Oh, sir,' said he, 'I think I heard of that man you speak of once in a play at Kendal, called Corpus Christ's Play, where there was a man on a tree, and blood ran down.'"

Clarke gives no precise date, but it is clear that the memory of a man of sixty or seventy years of age, living "at the time of the Civil Wars," would go back to the reign of Elizabeth, and no further. Possibly the lateness of this date for a *Passion* play in England may not be so remarkable as it seemed to me at first sight, and other readers may know of equally recent examples. *Scriptural* plays were in vogue at English fairs, if I am not mistaken, in the eighteenth century, and, for anything I know, may still be not absolutely extinct. (*Vide* Morley's *History of Bartholomew Fair*, not now at hand.)

JOHN W. BONE, F.S.A.

A CHRISTMAS ANTHEM, BY DEAN PAMAN,  
A.D. 1660.—

[Brit. Mus., Addit. MS. 18220, p. 14.]

"ON CHRISTMAS DAY, TO MY HEART.

To-Day :

Heark ! Heaven sings ;  
Stretch, Tune my Heart  
(for hearts have strings  
May bear their part)

And though thy Lute were bruised ith' fall,  
Bruis'd hearts may reach an humble Pastoral.

To-Day,

Shepperds, rejoice,  
And Angels do  
No more : thy voice  
Can reach that too ;

Bring then at least thy pipe along,  
And mingle Consort with the Angels song.

To-Day

A Shed that's thatchd  
(Yet straws can sing.)  
Holds God ; God matchd  
With beasts ; Beasts bring

Their song their way ; For shame then raise  
Thy notes : Lambs bleat, and Oxen bellow praise.

To-Day

God honour'd Man,  
Not Angels : Yet  
They sing : And can  
Rais'd Man forget ?

Praise is Our debt to-day, nor shall  
Angels (Man's not so poor) discharge it all.

To-Day

Then screw thee high  
My Heart ; Up to  
The Angels key ;  
Sing Glory ; Do :

What, if thy stringes all crack and fly ?  
On such a Ground, Musick 'twill be to dy.

"Clement Paman, M.A., then Chaplain to S<sup>r</sup> H. North,

afterwards D.D. and Dean of Elphin in Ireland, of ever  
honoured and Blessed Memory : Composed 1660."

R. F. F.

CHARLES DICKENS AND THE NEW "FIRST RATE."—In Charles Dickens's letter to Harrison Ainsworth, April 29, 1841, he writes :—

"The old Royal George went down in consequence of having too much weight on one side. I trust the new "First Rate" won't be heavy anywhere. There seems to me to be too much whisker for a shilling, but that's a matter of taste."—*Letters of Charles Dickens*, i. 44.

In the "Narrative," p. 36, it is said :—

"The New First Rate" must, we think, be an allusion to the outside cover of *Bentley's Miscellany*, which first appeared in this year, and of which Mr. Ainsworth was editor."

This, I imagine, means that the cover to *Bentley's Miscellany* designed by George Cruikshank was first used early in the year 1841. Is this the case ? *Bentley's Miscellany* was started in January, 1837, with Dickens for its editor and *Oliver Twist* for its leading story. Dickens's "Familiar Epistle from a Parent to a Child, aged two years and two months," appeared in *Bentley's Miscellany* for February, 1839, and Mr. Harrison Ainsworth, the new editor, began his *Jack Sheppard* in the March number. The price of the magazine was half-a-crown ; therefore there could not be "too much whisker for a shilling" in that periodical. The new "First Rate" must refer to something else. What ? In April, 1841, Mr. Ainsworth's *Guy Fawkes* was the leading story in *Bentley's Miscellany*, and Dickens himself was publishing *Barnaby Rudge*.

CUTHBERT BEDE.

A GREEK VERSION OF "THE SONG OF SIXPENCE AND A BAG FULL OF RYE."—

Αρχτε εἰς ὀβολούς, Μουσάι φιλαί, αρχε' αἰδεῖν,  
Αρχτε καὶ σακκὸν βριξοφοροῦντα λεγεῖν.

Κοισσὺφοι ἀρτοκρεά εφρῡγεν δις δώδεκα πάντες,  
Τοῦ δ' ἀναπεπταμένου γ', εὐθὺ ἐμελπον ἀδην.  
Οὐ τι καλὸν τοδε θαῦμα, καλὴν τὴν δαῖτα λεγώ-  
μεν,

Ὀλβίῳ ἀνδρὶ πρεπει, οὐ τι πρεπει βασιλεῖ !  
Χαιρετε ὦριθες τε καὶ ἀρτοκρεας μεγα χαιρε,  
Ἰδι δὲ πεντ' ὀβολῶν οὐδεν ἐτ' ἔμμι μελεῖ.

RD. HILL SANDYS.

BOHEMIAN CUSTOMS AND SUPERSTITIONS ABOUT CHRISTMAS DAY.—1. Whenever Christmas Day falls on a Saturday there will be a foggy winter and severe cold afterwards. 2. Young people get usually engaged on that day. 3. People abstain from eating any meat on Christmas Day, but they are compensated for it on the two following days. 4. The girls go to church on Christmas Day clothed in their simple and everyday dress, but on the next day they appear at church in their Sunday and holiday dress. (Cp. Reinsberg-Düringsfeld, *Fest-Kalender aus Böhmen*.) H. KREBS.  
Oxford.

"BOYCOTTING: "BANT."—It is as well to put it on record in "N. & Q." that the verb to *boycott* was invented and adopted into the English language in the year 1880, and that it originated in consequence of the attacks made upon Capt. Boycott and the attempted destruction of his crops on his farm in Ireland. The word, though certainly not euphonious, appears to express what is meant, and to supply a deficiency, and it is becoming very generally used. One can scarcely take up a newspaper now without reading of some fresh instance of *boycotting* or of threats that some one is to be *boycotted*. The verb to *boycott* will probably become as much an English word as *bant*. Have the first use of the latter word and its origin ever been recorded? If not, they ought to be.

ROBERT HOLLAND.

Norton Hill, Runcorn.

PROFITS OF ARTISTS.—The following, from Lemoine's *Art of Printing*, may, perhaps, lessen the annoyance of artists who complain of the prices at which their works are sold:—

"Robert Foulis in 1776 exhibited and sold at Christie's, in Pall Mall, the remainder of his works. The catalogue forms 3 vols., and the result of the sale was, that after all the concomitant expenses were defrayed, the balance in his favour amounted to the enormous sum of fifteen shillings! He died the same year, on his return from London."

Robert Foulis was the brother of the Scotch printer, Andrew Foulis. RALPH N. JAMES.

Ashford, Kent.

A CLASSICAL DESIDERATUM: SIMPLICIUS ON EPICTETUS.—Is there not love of ancient wisdom sufficient to encourage some English scholar to edit the *ἐξηγήσεις* of Simplicius on the *ἐγχειρίδιον* of Epictetus? Gibbon says of it, "It is preserved in the library of nations as a classic book, most excellently adapted to direct the will, to purify the heart, and to confirm the understanding, by a just confidence in the nature both of God and man" (chap. xl.). It may be "preserved in the library of nations," forming a part of large and expensive works, such as Schweighäuser's *Monumenta*, but it does not exist as a "classic book" in a form accessible to poor scholars.

I possess, and have frequently read, Dean Stanhope's translation (London, 1704), but, judging from his very paraphrastic rendering of the *ἐγχειρίδιον* itself, I am afraid his translation of the *ἐξηγήσεις* may be equally free. Anyhow, I wish to have Simplicius himself as, thanks to Karl Tauchnitz, I have Marcus Antoninus, with the annotations of Schultz, all for ninnepence.

R. M. SPENCE, M.A.

Manse of Arbuthnott.

PECULIAR ABSTINENCES.—The old proverb says "Sal sapit omnia," but the Rev. H. Lansdell, in the *Contemporary Review* of October last, tells us

that the Voguls, a Siberian tribe, are said to use no salt. Stranger than this, however, is the lack of the Japanese, who possess hardly any terms of endearment, who never kiss, and for whom the word itself does not exist. JAMES HOOPER.

Denmark Hill.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

PRINCE RUPERT'S COLLECTION OF PAINTINGS.—Can any of your readers inform me whether any sale catalogues or lists of the collections of paintings formed by Prince Rupert and his elder brother, "the Palgrave," are extant? Prince Rupert's paintings were, I believe, sold by auction in 1682, and I think I have somewhere seen that the collection made by the Palgrave was sold in 1692. I ask the question as I wish to trace back from 1730 a portrait by Rembrandt of the Princess Henrietta Mary, Prince Rupert's sister, dated 1639, aged 13. This painting, with others in my possession, formerly belonged to the eccentric Mrs. Lawson (see Wilson's *Wonderful Characters*, vol. ii. p. 184), and it is possible the painting in question may have formed part of one of those collections. G. R. S.

### POEMS: "LOVE AND BEAUTY."

"Love and Beauty, a Collection of Poems, containing a Variety of the most approved Pieces of Poetry on those Subjects, written by the best Authors. To which are added some Choice Originals, with a suitable Dedication. London, Printed for J. Wilkie, Richardson, Piquenet, and C. Etherington at York. M.DCC.LXIX." Pp. 130; Signatures A to S, in fours; square 8vo. or small 4to.

The pieces selected are from Akenside, Carter, Cawthorne, Collins, Mallet, Marriott, Pope, Shenstone, Thomson, Tickel, West. The originals without authors' names are "Winifreda," "The Invitation," "Anningait and Ajutt," "Emma of Shrewsbury," "The Progress of Love," in four eclogues, "Allen and Ella." Who was the editor of this collection? By whom were the several anonymous pieces written? W. E. BUCKLEY.

TWO TRACTS.—Can "N. & Q." tell me anything of two tracts I have lately come across? Their titles are:—

"Anthrophaghus: | the | Man-Eater. | or | a Caution for | the credulous. | being | a Moral Discourse upon Prov. 26. 25. | and very necessary for these times | Written by E. S. B. of D. | \* \* \* \* London | Printed by G. E. for John Marriott. 1624."

"Tractatus qui intitultatur | Fedus Christianū. Editus | pro interminabili et indis | solubili federe ac christia- | norum pace. (Printed in 1504 for Ambrose Alantsee)."

Both are in beautiful condition, and the second is in black letter. I would like to know who E. S.



(the author of the first) was, and will be thankful for any information about both authors and tracts.

J. Y. W. MACALISTER.

STRATFORD-ON-AVON: "HODIE MIHI," &c.—The following notice of a recent discovery in the churchyard, during the works for the proposed restoration of the parish church, is of interest:—

"In their explorations the labourers have come upon the old charnel-house, a capacious vault, on the north-east side of the chancel. The vault was full of human bones, some of which were in a good state of preservation, particularly the skulls. The remains were six to eight feet in depth, there being, it is computed, several tons of them. The face of a strongly-built Saxon archway was revealed, about six feet in the opening. The roof continues towards the chancel wall, and is exactly opposite Shakespeare's tomb. Written upon one of the skulls found in the crypt was the Latin phrase descriptive of the vicissitude of human affairs—*Hodie mihi cras tibi* ('To-day it's my turn, to-morrow yours.') This skull is supposed to be one of those which it was a custom to place at the foot of the cross in the chapels connected with our ancient parish churches in which prayers were said for the repose of the soul of the departed. The writing was very clear when the skull was discovered, but on being exposed to the light it gradually faded, and became indistinct."—*Banbury Guardian*, Dec. 9, 1880.

Can any correspondent of "N. & Q." point to other instances of a skull with this inscription in the same use as that to which reference is made in this extract? The phrase has been the subject of discussion in 5th S. xi. 492; xii. 35, 98, 256.

ED. MARSHALL.

QUERIES BY JEREMY TAYLOR.—Jeremy Taylor, in *Contemplations of the State of Man*, chap. iii., writes thus:—

"The name of Echebar was thought by his subjects to be eternal, and that all the world did not only know but fear him: but ask here in Europe who he was, and no man hath heard of him; demand of the most learned, and few shall resolve you that he reigned in Mogor. How few have heard of the name of Veneatpadino Ragium! He imagined that there was no man in the world who knew him not; how many can tell me that he was the King of Narsinga?"

Can any reader of "N. & Q." add to the meagre information which the Bishop of Down, Connor, and Dromore has vouchsafed his readers, by giving date, place, and so on? I cannot find out, or so much as guess, where Mogor and Narsinga may happen to be, or when these queerly-named monarchs may have lived.

C. F. S. WARREN, M.A.

Farnborough, Banbury.

"CHALET."—May I ask some of your French readers to explain the following etymological puzzle? Littré, Brachet, and Scheler all spell this word without a circumflex accent on the *a*. But the first authority says that the probable derivation is *castelletum*, and the third gives *casa* (Monsieur Brachet stating that the derivation is unknown). Now, according to ordinary rules, and assuming either of these derivations, the *a* should be accented,

to show that the *s* has been dropped. But why, then, do these authorities write the word without an accent? W. A. B. C.

"SATCHELS."—The following is from Lockhart's *Life of Sir Walter Scott*:—

"But the Scotland of his affections had the clan Scott for her kernel. Next and almost equal to the throne was Buccleuch. His original pride was to be an acknowledged member of one of the 'honourable families' whose progenitors had been celebrated by *Satchels* for following this banner in blind obedience to a patriarchal leader. His first and last worldly ambition was to be himself the founder of a distinct branch; he desired to plant a lasting root, and dreamt not of personal fame, but of long distant generations rejoicing in the name of 'Scott of Abbotsford.'"

Who or what is "Satchels"?

HENRY G. ATKINSON.

4, Quai de la Douane, Boulogne-sur-Mer.

[Capt. Walter Scott of Satchells, who was author of a rhyming *True History of the Families of the Name of Scott*.]

GEORGE CAMPBELL.—A ballad by this writer, entitled, I think, "When my Johnny is wed," appeared in a London serial some four or five years ago. The first lines run:—

"There was a young mon and he lived in a hoose  
Wi' his loving old mither, sae dotin and dounce."

Can you supply me with the name and date of the serial? J. A. O.

BELL STAMP.—On two of the bells at Leathley, near Otley, Yorkshire, inscribed respectively "Sancta Maria Ora Pro Nobis," and "Sancte Johanne Ora Pro Nobis," are three lions passant gardant, 2 and 1. Each is on an oblong stamp, 1½ in. long by 1 in. across. Are these found elsewhere; if so, with what date, &c.? I want to know, also, what founder used them.

J. EYRE POPPLETON.

Horsforth, Leeds.

PREBLE: PREBBLE: PREBYL: PREBBEL.—Can you give me the derivation or meaning of this name, which exists in England, flourishes in the United States of America, and was known in York and Kent in England certainly in the latter part of the sixteenth century? Though it is not certain that any of the name attained armorial bearings, yet arms have been in America attributed to George Prebble, Esq., of York, as granted Oct. 20, 1585. They are, however, of doubtful origin. There was a Preble among the followers of Wat Tyler—of course a republican of those days—and I understand the name is not uncommon in Kent, though but few of it are in the *London Directory*. It does not appear or figure in any book concerning the origin of surnames that I have seen. The first emigrant to America married a Tylden about 1640, who emigrated from Tenterden in Kent. The name is said to have been Norman, and originally

Preville (before a city), but no such name as Preville appears on the Roll of Battle Abbey. Lately I have found a man in New York city who spells his name Prebyl, and who came from Bohemia. I am informed that monumental tablets to Prebles or Prebbles, as the name is generally spelled in England, exist in a church in Woolwich, co. Kent. What I particularly desire is the meaning of the name, and to know whether it is Saxon, Norman, Flemish, or Bohemian. G. H. P.  
Brooklyn, U.S.A.

**HENHAM FAMILY.**—Has there ever existed any family of this name connected with the village of Henham, in Suffolk, or Henham-on-the-Hill, in Essex? I have a pedigree of a family, residing for four centuries or more in Kent, of that name, and wish to ascertain their earlier ancestry.

W. L. KING.

Watlington, Norfolk.

**SPANISH PROVERB:** "GARIBAY."—"Es como el alma de Garibay, que no la quiso Dios ni el Diablo." Who was Garibay?

WILLIAM PLATT.

115, Piccadilly.

**"A RUBBER."**—It is well known in the game of whist that two out of three games constitute what is called "a rubber." What is the origin of the term as thus applied? C. K.

**PECULIAR VERSIFICATION.**—There is a poem called *The Musical Clock*, in which the last word of each line begins the next. The following are some of the opening lines:—

"Wing the course of time with music,  
Music of the grand old days;  
Days when hearts were brave and noble,  
Noble in their simple ways—  
Ways, however rough, yet earnest,  
Earnest to promote the truth,  
Truth that teaches us a lesson,  
Lesson worthy age and youth."

The concluding lines are:—

"Rest unto thy spirit, only,  
Only torment will it bring—  
Bring, O man! the lyre of gladness,  
Gladness frights the harpy's wing."

Can any correspondent of "N. & Q." give the complete words of the above, and refer me to any other poems of a similar nature? W. T. D.

**CHRONOLOGY OF THE CHINESE.**—Do they reckon the present cycle of sixty years to have begun in 1861, as per Bond's *Handybook*; or in 1864, like the tables in *L'Art de Vérifier les Dates*, which says: "Il est certain que l'année 1744 de J. C. est aussi la première d'un cycle?" And do they call it only the seventieth, according to what that work calls the "immemorial usage of the tribunal of mathematics," counting from 2277 B.C.; or, like those tables themselves, the seventy-second; or, like Bond's *Handy-*

*book*, the seventy-seventh? And if the last, do they count, like him, from 2700 B.C., a date not mentioned in *L'Art de Vérifier*; or from 2697, as it says "some historians" did? E. L. G.

**MARY, THIRD WIFE OF WILLIAM DE BRAOSE (1220-1290).**—Of whom was this lady the daughter? Her maiden name is generally given as De Ros, but on looking through the histories of the families of that name that I am able to consult I cannot find that any of them mention a daughter by name Mary, married to a De Braose. I shall be much beholden to any of your correspondents who can and will help me to the elucidation of this lady's parentage.

D. G. C. E.

**DIEULACRES ABBEY.**—To this abbey, situate near Leek, in the county Stafford, founded by Randal II., surnamed De Blundeville, Earl of Chester in the year 1214, were made certain grants of lands situate in the Fylde in the northern parts of Lancashire, a portion of which, lying in the neighbourhood of Rossall or Rosal, was held from the abbey by the ancestors of William Allen, afterwards cardinal. I shall be glad to receive, either direct or through the columns of "N. & Q.," any information as to the grant of lands to the Abbot of Dieulacres, as also whether Delawise Abbey, which I am unable to place, but to which by some these lands, forming the grant, are considered as annexed, is identical with Dieulacres.

JOSEPH SMITH, Jun.

Legh Street, Warrington.

**"ZACOVIN."**—I find in Bailey's *Dict.* "*Zacovin*, satin or fine silk. O." The same word, with the same meaning, occurs also in *Glossographia Anglicana Nova*, 1707. What is the origin of the word? Can any of your readers give quotations for the use of it? Hitherto I have failed to meet with any. F. C. BIRKBECK TERRY,  
Cardiff.

**"THE TABLET OF CEBES."** CHAP. XIII.—Whom are we to understand by οἱ Ἠδονικοί? Are they the Epicureans? They stand along with the Peripatetics in the list of dwellers in the second enclosure—the disciples of Περδοπαίδεια. If Cebes, the disciple of Socrates, be the writer of the Πίναξ, neither Epicureans nor Peripatetics, both subsequent to his time, could have been mentioned by him; but if, as Dr. William Smith supposes, his text has in this chapter been tampered with, may not the same pen which committed the anachronism of inserting the Peripatetics have inserted the Epicureans under the nickname of "Voluptuaries"? R. M. SPENCE, M.A.  
Manse of Arbutnott, N.B.

**MRS. ANN SHAKESPEARE, OB. NOVEMBER, 1880.**—In a Sussex daily journal there was mention in



the obituary of a Mrs. Ann Shakespeare, who died at Brighton in November last, aged 102. Inquiries have not resulted in any information as to this lady, her late residence and family, or as to her having been interred at Brighton. Should this meet the eye of any persons to whom Mrs. Shakespeare was known, any information would be desirable, not only on account of the general question of longevity, but also of associations with the name of Shakespeare. W.

Brighton.

"THE FORTUNATE BLUE-COAT BOY."—Can any one give me any information about this work, probably a chap-book, alluded to by Lamb, in his *Recollections of Christ's Hospital*? J. H. I.

WILLIAM THORPE, OF DANTHORPE, YORKSHIRE.—He is said to have sold the family estates in 1751. Any information as to his descendants, if any, will be most welcome.

EDWARD VILLERS, MALTSTER, OF COVENTRY.—He died Dec. 24, 1795, aged 79. I shall be much obliged for any information as to his parentage.

R. J. W. DAVISON.

Norwich Street, Cambridge.

LOCAL BELL RHYMES.—Occasionally doggerel rhymes on the tone and quality of church bells may be met with. In Nottinghamshire we find :—  
"Colston's cracked pancheons, Screveton egg-shells,  
Bingham's 'tro-rollers' and Whatton merry bells."

Another variety of the same couplet is current in Derbyshire :—

"Barrow's big boulders, Repton merry bells  
Foremark's cracked pancheons and Newton egg-shells."

Again, in Leicestershire we have :—

"Brentingby pancheons,  
And Wyfordby pans,  
Stapleford organs,  
And Burton ting-tangs."

Of the bells of Bridgnorth the following couplet is repeated :—

"Up Severn and down Morfe,  
Say the bells of Bridgnorth."

Sometimes the local witticism takes the form of question and answer. For instance, the three bells at Bulwell, Notts, are supposed to say, "Who rings best? Who rings best?" Whereupon the two at Radford reply, "We do! we do!" which, however, is denied by the solitary bell at Hyson Green ringing out "No! No!" There are doubtless many such local epigrams on church bells, and I shall be thankful for notes of other examples.

W. P. W. PHILLIMORE, B.C.L.  
6, Quality Court, Chancery Lane.

RICHARD DARLING, 1704.—I should be much obliged if you would enable me to ascertain what office was held by him, or how I might, by searching or otherwise, find out. Family tradition says

Master of the Rolls in Ireland, but I find it was not so. H. D.

NORRISSEON SCATCHARD.—When did he, the author of a history of Morley, and a frequent contributor to Hone's *Year Book*, &c., die? and where can I see the pedigree of his family? Has he left any descendants? ECLECTIC.

THE MAN OF ROSS.—Can any reader of "N. & Q." help me to find particulars in connexion with the useful life of John Kyrle, who died (at the age of ninety) in 1724, and who has been immortalized by Pope in his third *Moral Essay*?

RICHARD EDGUMBE.

33, Tedworth Square, Chelsea.

[For his pedigree, see Burke's *Landed Gentry*, 1879; s.v. "Money Kyrle of Homme House."]

CHRISTMAS PIE.—Calfhill, in his answer to John Martiall's *Treatise of the Cross*, p. 158, after giving instances of Scripture being made to serve the fancies of certain religionists, goes on to say, "And is not this a reason that might have been fette out of a Christmas pie?" The editor of his treatise (Parker Soc., foot-note) suggests that he is here playing upon the words *raison* and "raisin." Is there any reason for the suggestion?

JOHN CHURCHILL SIKES.

106, Godolphin Road, Shepherd's Bush, W.

AUTHORS OF QUOTATIONS WANTED.—

Who is the author of a spirited German war-song, of which the first lines of the first stanza are as follows?—

"Wohl auf, kameraden, auf's Pferd, auf's Pferd,  
In's Feld, in der Freiheit gezogen."

W. A. B. C.

"Be strictly just :

And yet, like Heaven's determination,  
Temper thy justice;  
And from thy purged ear  
Banish base flattery," &c.

C. T.

ἢ μὴ κατέθου, μὴ ἀνέλγῃ.

Who wrote these words, quoted by Mr. Ruskin in *Contr. Rev.*, February, 1880? E. L. GARBETT.

## Replies.

THE MYSTERY OF BERKELEY SQUARE.

(4th S. x. 373, 399; xi. 85; 5th S. xii. 87; 6th S. ii. 417, 435, 452, 471.)

The following particulars of this affair may perhaps be of some interest. They are extracted from an original letter (lately in my possession) addressed to the late Bishop Thirlwall. It was written on Jan. 22, 1871 :—

"Ghosts remind me that I never told you a story Mrs. — related to us when she was here last, about the haunted house in Berkeley Square; S— pointed it out to me last spring. One side of it looks towards the street which, crossing Mount Street, runs into the square opposite Lansdowne House, and the other side into the

square itself. The dilapidated, forsaken, dusty look of this house quite suits a reputation for ghosts. By the way, I am not sure whether it is the corner house or next door to the corner house, but Lady M— declares that the real site is at the end of Charles Street, where the street opens into Berkeley Square. This house, she says, is watched strictly by police. None of its inhabitants ever cross its doorstep, and false coining is supposed to be carried on there, but has never been detected. Miss H— (who repeated the tale to Mrs. P—) was told by some R. C. friends of hers that a family they knew hired the haunted house—wherever it is—in Berkeley Square for a London season, as there were daughters to be brought out, one of whom was already engaged. They spent a short time in the house without finding anything amiss; then they invited the young lady's lover to join them, and the next bedroom, which they had not occupied, was made ready for him, and the housemaid was either sleeping there, or else still busy with her preparations, at twelve o'clock the night before his arrival. The hour had no sooner struck than piercing shrieks were heard, loud enough to rouse the whole household. They rushed upstairs, flung open the door of the haunted room, and found the unfortunate housemaid lying at the foot of the bed in strong convulsions. Her eyes were fixed, with a stare of expressive terror, upon a remote corner of the chamber, and an agony of fear seemed to possess her, yet the bystanders saw nothing. They took her to St. George's Hospital, where she died in the morning, refusing to the last to give any account of what she had seen; she could not speak of it, she said; it was far too horrible. The expected guest arrived that day. He was told the story, and that it was arranged that he should not occupy the haunted room. He voted it all nonsense, and insisted upon sleeping there. He, however, agreed to sit up until past twelve, and to ring if anything unusual occurred. 'But,' he added, 'on no account come to me when I ring first; because I may be unnecessarily alarmed, and seize the bell on the impulse of the moment; wait until you hear a second ring.' His betrothed expostulated in vain. He did not believe in apparitions, and he would solve the mystery. She listened, in a misery of suspense, when the time of trial drew near. At last the bell rang once, but faintly. Then there was an interval of a few dreadful minutes, and a tremendous peal sounded through the house. Every one hurried breathless to the haunted room. They found the guest exactly in the same place where the dead housemaid had lain, convulsed as she was, his eyes fixed in horror upon the same spot where hers had been fixed the night before, and, like her, he never revealed his experiences. They were too awful, he said, even to mention. The family left the house at once."

I shall be happy to supply privately the names here left blank.

J. F. MEEHAN.

Bath.

The case, as related to me, was, that Mr. Myers being engaged to be married, he took the house, No. 50, Berkeley Square, which was furnished, and that every preparation was made for, as he supposed, his future happiness; but just before the time appointed for the wedding the lady jilted him. This disappointment is said to have "broken his heart and turned his brain." He became morose and solitary—would never allow a woman to come near him. A male servant only was allowed occasionally to see him, and he lived alone.

Sometimes, but very rarely, could he be seen in the back yard. At night he would "keep his assignation with his woe," and flit about the house. At this time doubtless "strange noises would be heard by the neighbours." And thus, upon the melancholy wanderings of this poor lunatic, was founded that story of the ghost by which so much space in your columns has been from time to time occupied. Those whom so many persons persist in calling "mad doctors" could tell of hundreds of cases of mind diseased and conduct similar to that of poor Myers. His sister was, it is said, his only relative, and she was too old or too great an invalid to interfere. He was wealthy, and "the letting value of a house in Berkeley Square" was nothing to his distracted mind.

About two years ago I saw his hatchment up at No. 50, and I then hoped that the poor unhappy man's story, together with his ghost, would have been interred with his bones; but fondness for and craving after the marvellous have, I am sorry to say, revived the present discussion. The house having now been treated to "soap, paint, and whitewash," and all that can be gathered of the wretched and lonely eccentric being told, let no one seek further "to draw his frailties from their dread abode"; and let no one believe that there was ever the slightest foundation for the existence of a ghost.

CLARRY.

As there is a demand for further details about this house, I send the following, which I procured from Mr. Lofts, the estate agent in Mount Street, who is agent for Lord Fitzhardinge:—

"Atkins, upholsterer in Argyll Street, has had charge of the house since it was bought by Mr. Myers [the eccentric gentleman of my previous letter], who bought it of Mr. Todhenby on the death of Miss Curzon. I went over the house with him and with Lord Fitzhardinge's solicitor about a year ago. He told me Miss Myers (the heir) was in delicate health, almost bedridden, and lived in Tilney Street, and that as long as she lived she would not deal in any way with the house, as she had an idea she might wish to inhabit it herself some day. She refused to renew the lease, which will expire in four years; and within the last twelve-month a reversionary lease has been sold by Lord Fitzhardinge to Mr. Fish, the well-known builder, as a speculation."

Mr. Lofts adds, as additional instances of Mr. Myers's eccentricities, that the house contains pictures, ornamental china, and carpets, sent in twenty years ago, and never laid down. I hope these particulars may satisfy the most incredulous.

An instructive moral may be drawn from all this. For many years the lady one took down to dinner was sure to tell you of the strange horrors connected with No. 50, Berkeley Square; yet of the thousands who believed in a mystery not one was at the pains to knock at the door, to ask at the vestry, to inquire of the turncock, to move hand



or foot to find out the truth, which was to be had for asking.

"Hi motus animorum  
Pulveris exigui jactu compressa quiescent."

J. C. M.

The other evening I passed through Berkeley Square for the first time for several months, and observed that No. 50 had been newly painted, and apparently fitted for a tenant. My recent statement in "N. & Q." as to the external appearance of the house "up to the present time" must therefore be corrected. It will be interesting to learn whether the "little paint and whitewash," at length applied, will put an end either to the reality or the rumours of occult disturbances. The suggestion of CLARRY, that Miss Rhoda Broughton is responsible for reports which were current, I believe, before she became known as an authoress, will bear examination as little as most off-hand explanations of alleged mysteries. C. C. M.

AN INDIAN BRIGADE SERVING UNDER THE DUKE OF WELLINGTON (6th S. ii. 205, 229, 496).—I am surprised, as many must have been, at Colonel Hamley's statement, that an Indian brigade served in the army of occupation in the Netherlands on the eve of the battle of Waterloo. Being with that army of occupation during the whole time, quartered at Menin, within a mile of the French frontier, and at Courtrai, Oudenarde, and other cantonments, I could not have failed seeing or hearing of an "Indian brigade" if existing there. Neither has it been hitherto recorded that any brigade of the kind was present in the action. In Ostend there were Hanoverian and English troops, but no "Indian brigade." Nor did such a brigade either land or embark homeward bound at that the only available port. If such brigade was not in the action, then, was it idle during the time it took place? That I may not be suspected of mere assertion or invention, I reluctantly add a few personal facts, which may help to inspire confidence, I hope, in others in my positive and emphatic contradiction, founded on my own experience of what took place there under my own observation, that any such "Indian brigade" was in the Netherlands at the time spoken of. Col. Hamley must have been cruelly hoaxed by some would-be falsifier of military history. I was in Ostend during the landing of reinforcements and material of war for the army, and witnessed the fearful thunder-storm by which the whole narrowly escaped destruction, the lightning striking within a few yards of the stores of powder and other combustible matter upon the quay, within twenty or thirty yards of the place I sat in. Had an explosion then occurred the action could not have taken place, if at all, so early. Steam navigation not existing then, it would have

taken an indefinite time to remedy the disaster. Adverse winds caused the vessel I crossed in to beat about in the strait for fourteen days, taking shelter in Ramsgate before we could reach our destination, Ostend! Such a length of time of inaction on our part would have been Napoleon's "good luck"; his evil star was, however, on the horizon.

We are now in the seventh decade since the above events. Few, if any, now exist who were then in even their earliest days of manhood. I therefore can scarcely have any such living support of my testimony. At that time I was an active youth, keenly alive to everything novel or interesting in military life; in proof of which I may mention that for years after I could, with almost unerring certainty, say which corps had been, or had not been, in the action at Waterloo; consequently the intelligence of so novel a fact as an Indian brigade being at hand would naturally excite my curiosity and surprise. Under such circumstances I may, without a great amount of presumption, consider myself amongst the very few who can give an emphatic contradiction to the assumed presence of an Indian brigade, in the Netherlands, at the time mentioned.

After Waterloo the Allies occupied the French territory for three years and a half, during which period I was with the army at Valenciennes and Cambrai, yet never heard of an Indian brigade making its appearance at those magnificent reviews given by the Duke to the allied sovereigns. We may, then, pronounce Lord Beaconsfield fully and deservedly entitled to the brilliant prestige attaching to his energetic and original policy in transporting Indian troops for service to Malta for the *first time*; which feat, like most original discoveries (Bessemers, to wit), seems so simple and natural that the wonder is it had not been dreamed of before. And in addition to the sudden elevation the British army received in European opinion, the loyalty of the Indian army must have been immensely enhanced by its newly raised importance. AUGUSTUS WEISBECKER.

Grahamstown, South Africa.

The Duke of Wellington had, no doubt, many contingents from different governments,—Belgians and Brunswickers, Danes and Dutch, Hanoverians and Hans Townsmen, &c., but certainly no Indians. The extract now given from Colonel Hamley answers the question asked, or at all events makes his remark intelligible, as I imagined it would. The troops referred to were Dutch, men recruited for special service in their possessions in the Indian Ocean, and naturally, therefore, called "the Indian brigade." So, if the late East India Company had furnished a contingent, it would, in all probability, have been called "the East India Company's Indian brigade," or, abbreviated, "the Indian brigade."

The style and title of the Dutch governor at Java at the present day is Governor-General of all the Indies.

W. DILKE.

Chichester.

CAPTAIN WRIGHT, PRISONER IN PARIS, c. 1800 (6th S. ii. 288).—In the year 1803 the French royalists were plotting to overthrow Bonaparte, and the more desperate of them were meditating his assassination. The conspiracy culminated on February 15, 1804, when Moreau, Pichegru, Georges Cadoudal, and many others were arrested by Fouché, who, by means of his spies, had been in the secret for some time. Captain John Wesley Wright, R.N., commander of a frigate, had been employed by the British Government in the autumn of 1803 in landing refugees in Brittany, as it was believed in England that the royalist leaders had only to show themselves in France in order to produce a revolution. Among those landed by him were Georges Cadoudal, the Marquis de la Rivière, Armand, and Jules Polignac, and others engaged in the conspiracy. When, therefore, Captain Wright (who had been cruising off the coast of Brittany for the purpose of taking off any royalists who had escaped arrest) was becalmed and captured on May 8, 1804, he was not treated as an ordinary prisoner, but was accused as an agent of the British Government in the plot. He was confined in the Temple till October 28, 1805, when he was found dead with his throat cut.

It was stated that he had committed suicide, but the popular belief is shown in a caricature now before me, entitled "A Characteristic Design for the Arms of Buonaparte," designed, drawn and etched by E. F. Stratton Reader. The supporters are "Death" and the "Devil," the motto being "The wages of sin is death." The quarterings represent the death of the Duc d'Enghein, 1804, the poisoning of the sick and wounded in the campaign of 1799, the massacre of 3,800 Turkish prisoners in the same campaign, and the murder of Captain Wright in the Temple, 1805. I have also a portrait of "John Westley Wright, Esq., Commander R.N.," published at the *Naval Chronicle* office, 103, Shoe Lane, July 31, 1815.

Captain Wright was buried in Père la Chaise, and immediately after the restoration of the Bourbons, Sir Sidney Smith, an attached friend of the unfortunate prisoner, had a monument erected over the grave, with a Latin inscription, of which the following is a translation:—

"Here lies inhumed,

"JOHN WESLEY WRIGHT, by birth an Englishman, Captain in the British Navy, distinguished both among his own Countrymen and Foreigners for skill and courage, to whom, of those things which lead to the summit of glory, nothing was wanting but the opportunity.

"His Ancestors, whose Virtues he inherited, he honoured by his Deeds.

"Quick in apprehending his orders, active and bold in the execution of them.

"In success modest, in adverse circumstances firm: in doubtful enterprises wise and prudent.

"Awhile successful in his career, at length, assailed by adverse winds, and on a hostile shore, he was Captured; and being soon after brought to Paris, was confined in the Prison called the Temple, infamous for midnight murders, and placed under the most rigid custody; put in bonds, and suffering severities still more oppressive, his fortitude of mind, and fidelity to his Country, remained unshaken. A short time after, he was found in the morning with his throat cut, and dead in his bed. He died the 28th of October, 1805, aged 36. To be lamented by his Country—avenged by his God!

"William Sidney Smith, in memory of ancient friendship, erected this Monument in the year of the Christian Era, 1816."

WILLIAM RAYNER.

133, Blenheim Crescent, Notting Hill.

See Brenton's *Naval History* and James's *Naval History* for the view that this able and brave seaman was murdered. On the other side there is much in O'Meara's *Napoleon in Exile*, and no one should read the accusations without hearing also Napoleon's denial.

HANFORD.

For particulars as to this officer, who was twice taken prisoner and confined in the Temple, the second time in May, 1804, see the *Annual Register*, xli. 72; xliii. 221; xlv. 389; xlvii. 6, 118, 427; xlix. 929; liii. 77.

EDWARD H. MARSHALL.

6, King's Bench Walk, Temple.

Y. A. K. will find full particulars in James's *Naval History*, vol. iii. p. 218 *et seq*; also in O'Meara's *Napoleon in Exile*, vol. i. pp. 340, 449, and vol. ii. pp. 24, 182, and 215; also in *Victoires et Conquêtes*, tome xvi. p. 33; also in the *Naval Chronicle*, vol. xxxv. pp. 445 and 450.

J. A. SPARVEL-BAYLY, F.S.A.

"HALT!" (6th S. ii. 286).—In "*Militia Discipline. The Words of Command, and Directions for Exercising the Musket, Bayonet, and Cartridge, &c.*" By W. B. Gent. The Second Edition. London, 1717," pp. 42, 43, I find:—

"Commands.

March.

Directions.

Step off with the left Foot, and when you Halt, let your Left Foot be foremost; expecting the next Word of Command.

Halt.

Face briskly on the Left Foot, to the Left."

The command "Halt" occurs ten times more, with variation of the directions.

DEFNIEL.

Plymouth.

THE "OLD COUNTESS OF DESMOND" (6th S. ii. 464).—I have before me *A Tour in Scotland*, by Thomas Pennant, 1776. On p. 84 there is an account of his visit to Dupplin House, and he gives a short account of "some very good pictures" he there saw, while, among numerous beautiful steel engravings which adorn the volume referred



to, we have one of Dupplin House and one of the old countess. The author, speaking of the latter, says :—

"But the most remarkable is a head of the celebrated Countess of Desmond, whom the apologists for the usurper Richard III. bring in as evidence against the received opinion of his deformity. She was daughter of the Fitzgeralds of Drumana in the county of Waterford, and married, in the reign of Edward IV., James, fourteenth Earl of Desmond; was in England in the same reign, and danced at Court with his brother Richard, the Duke of Gloucester. She was then a Widow, for Sir Walter Raleigh says she held her jointure from all the Earls of Desmond since that time. She lived to the age of some years above a hundred and forty, and died in the reign of James I. It appears that she retained her full vigor in a very advanced time of life, for the ruin of the house of Desmond reduced her to poverty, and obliged her to take a journey from Bristol to London to solicit relief from Court," &c.

From the engraving the countess would seem to have been considerably above the average height of the fair sex, and the face strikes one as being rather of a masculine cast. That it is a faithful representation of the painting I am convinced, from the beauty and exactness of other engravings in the volume.

ALFRED CHAS. JONAS.

Swansea.

IMITATIVE VERSE (6th S. ii. 227).—Perhaps the best instance of onomatopoeia in Homer is found in *Iliad*, xxiii. 116, where the toilsome journey of men and mules over steep and rugged ground, in quest of wood for the funeral pile of Patroclus, is thus described :—

πολλὰ δ' ἄναντα, κάταντα, παράντ' τε, δόχμια  
τ', ῥέθρον.

George Chapman's quaint translation is :—

"Uphill, and downhill, overthwarts, and break-neck  
cliffs they pass'd."

In the following, *Odys.*, ix. 70, the tearing of sails asunder by the wind is heard :—

ιστία δέ σφιν

τριχθα τε καὶ τετραχθα διέσχισεν ἱς ἀνέμοιο.

Homer thus conveys an idea of the twanging of a bowstring, *Iliad*, i. 49 :—

δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο.

In Virgil's well-known line, *Æn.*, viii. 596, we have the galloping of a horse represented :—

"Quadrupedante putrem sonitu quatit ungula campum."

The rugged line in *Æn.*, iii. 638, depicts the Cyclops Polyphemus :—

"Monstrum horrendum informe ingens, cui lumen ademptum."

The last three words in the following line well describe the effect produced, by the blow from the cæstus of Entellus, on the ox which he had won in his contest with Dares :—

"Sternitur, exanimisque tremens procumbit humi bos."

*Æn.*, v. 481.

The monosyllable at the end of the line is highly

effective, and at once pictures to the mind the huge ox dead upon the ground.

Our Poet Laureate is not without imitative passages. In his *Lucretius* we have :—

"A riotous confluence of water-courses  
Blanching and billowing in a hollow of it ;"

and—

"I saw the flaring atom-streams,  
And torrents of her myriad universe,  
Ruining along the illimitable inane."

One seems to hear the cooing of doves and the humming of bees in reading :—

"The moan of doves in immemorial elms,  
And murmuring of innumerable bees,"

*The Princess.*

In the following lines from the same poem the clash of arms is distinctly audible :—

"And all the plain—brand, mace, and shaft, and  
shield,—

*Shock'd, like an iron-clanging anvil bang'd  
With hammers."*

F. C. BIRKBECK TERRY.

Cardiff.

The *Seigneur des Accords*, Etienne Tabourat (of whose *Bigarrures* there are many editions from 1572 to 1662, and perhaps a reprint in modern times), adduces many instances in his nineteenth chapter, "*Des Descriptions Pathetiques*," chiefly from Virgil, which may be considered in some degree imitative. These lines of that poet are often quoted as imitative in their sound of the object described :—

"Stridenti miserum stipula disperdere carmen."

*Eclog.*, iii. 27.

"Quadrupedante putrem sonitu quatit ungula campum."

*Æneid.*, viii. 596.

The following is a famous imitative line of Boileau :—

"S'en va frapper le mur, et revient en roulant,"

the commentator on which assures us that the poet "a cherché à imiter par le son des mots le bruit que fait une assiette en roulant." But on the whole question see the "*Dissertation on Poetry considered as an Imitative Art*," by Thomas Twining, M.A., prefixed to his translation of Aristotle's *Treatise on Poetry*, Oxford, 1789, 4to., and London, 1812, in 2 vols. 8vo., with his references to other authors. His opinion is briefly this, "that we do not discover the *likeness* till we know the *meaning*." The lady who was sure that she should know the meaning of Greek by the sound interpreted the πολυφλοίσβοιο θαλάσσης by "Apollo's the boy for the lasses"!

W. E. BUCKLEY.

Virgil has, I think, several such lines, of which a good example is the description of the snake :—

"Septem ingens gyros, septena volumina traxit."

*Æneid.*, v. 85.

Goldsmith has some remarks on this subject in his *Essays*, xv. :—

"In the very same page of Homer's *Iliad* we meet

with two other striking instances of the same sort of beauty. Apollo, incensed at the insults his priest had sustained, descends from the top of Olympus, with his bow and quiver rattling on his shoulder as he moved along:—

Ἐκλαγξαν δ' ἄρ' ὅστωι ἐπ' ὤμων.

Here the sound of the word ἔκλαγξαν admirably expresses the clanking of armour, as the third line after this surprisingly imitates the twanging of a bow:—

Δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο.

Many beauties of the same kind are scattered through Homer, Pindar, and Theocritus, such as the βομβοῦσα μέλισσα, *susurrans apicula*; the ἀδὺ ψιθύρισμα, *dulce susurrum*; the μελισδεῖται, for the sighing of the pine."

For criticisms upon "this notion of representative metre" in general, and for Pope's use of it in particular, reference should be made to Johnson's *Life of Pope*. EDWARD H. MARSHALL.

Such lines are Virg., *Æn.*, viii. 596:—

"Quadrupedante putrem sonitu quatit ungula campum."

And Hom., *Il.*, N. 798:—

κύματα παφλάζοντα πολυφλοίσβοιο θαλάσσης, where the scholiast remarks that παφλάζοντα is an onomatopoeic word. On one occasion Dr. Parr taught this to a lady whom he met at Dr. Routh's as a sonorous Greek line. ED. MARSHALL.

Virgil's galloping line,—

"Quadrupedante putrem sonitu quatit ungula campum," *Æn.*, viii. 596,

answers OSTIARIUS's requirement, and some have fancied that the unusual monosyllabic end of an hexameter in his "Tremens procumbit humi bos" (*Æn.*, v. 481) indicates the sudden fall of the beast, but that I think rather fanciful; and it requires the English pronunciation of the open diphthong *oi* (to conceive which had not entered into the heart of Homer) to enable one to make much of the πολυφλοίσβοιο θαλάσσης, unless one is content with the hiss of the three sigmas of θαλάσσης, as a representation of the gentle sound of the Mediterranean wave.

Δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο, *Il.*, i. 49,

has been quoted as giving the sound of the twanging of the bow, and it is a more successful imitation if pronounced with the close than with the open diphthongs. HENRY H. GIBBS.

In the Virgilian onomatopœia, "Quadrupedante," &c., which has remained in my memory from old days, one seems to hear the gallop of the horses over the dry ground. In Schiller's *Hochzeitlied* there occurs a line of a somewhat similar character, describing the bustle of a dance. But I am writing away from all books of reference, and can only throw out the Schiller suggestion for others to follow up.

W. K. W. CHAFY-CHAFY.

Château d'Oex, Switzerland.

A CHRISTMAS DAY IN OXFORD THIRTY YEARS AGO (5th S. xii. 504; 6th S. i. 140; ii. 95).—In an amusing little book in my possession, and one, it is supposed, of great rarity, entitled *Oxford and Cambridge Nuts to Crack* (London, 1835), there is a very interesting account of the old custom of bringing in the boar's head at Queen's College, Oxford.\* The whole of it is too long for insertion, but the following extract may prove of interest to your readers. It would seem that John Pointer, in his *Oxonienensis Academia*, published in 1749, had been giving currency to the report that a wooden head, instead of a real boar's head, was served up in the college hall on Christmas Day. The theory is thus rebutted by the witty Dr. Buckler:—

"I am apt to fear, that it is a fixed principle in Mr. Pointer to ridicule every ceremony and solemn institution that comes in his way, however venerable it may be for its antiquity and significance."

And after quoting Mr. Pointer's words, he adds, with unrivalled irony,—

"Now, notwithstanding this bold hint to the contrary, it seemeth to be altogether unaccountable and incredible, that a polite and learned society should be so far depraved in its taste, and so much in love with a *block-head* as to eat it. But as I have never had the honour of dining at a *boar's head*, and there are many gentlemen more nearly concerned, and better informed, as well as better qualified, in every respect, to refute this *calumny* than I am, I shall avoid entering into a thorough discussion of this subject. I know that it is given out by Mr. Pointer's enemies, that he hath been employed by some of the *young seceders* from that college to throw out a story of the *wooden-head* in order to countenance the complaints of those gentlemen about *short commons*, and the great deficiency of *mutton, beef, &c.*; and indeed, I must say, that nothing could have better answered their purpose in this respect than in proving according to the insinuation that the chief dish at one of their highest festivals, was nothing but a log of wood *bedeck'd with bayes and rosemary*; but surely this cannot be credited after the *university* has been informed by the *best authority* and in the most *public Manner* that a *young nobleman*, who lately completed his academical education at that house, was, during his whole residence, not only very *well satisfied* but *extremely delighted* with the college commons."—(Pp. 96-7.)

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"DEAD SEA APES" (6th S. ii. 388).—MR. HOOPER will find Mr. Carlyle's graphic account of the "Dead Sea Apes" in *Past and Present*, bk. iii. chap. 3. The original legend will be found in the introduction to Sale's *Koran*.

WM. H. PEET.

\* The words in italics are literally copied, and are presumably those of the editor of the little volume from which the extract is made, professedly, from *A Complete Vindication of the Mallard of All Souls' College*, London, 1750, by Benjamin Buckler, D.D. Alibone's *Dictionary* under his name, refers "for an account of this amusing controversy" to Chalmers's *Biog. Dict.* and Nichols's *Lit. Anecdotes*.



THE CROWNS OF IRISH KINGS (6th S. ii. 328).—ZANONI may consult O'Curry's *Lectures on the Manners and Customs of the Ancient Irish*. The work has a full index. C.

THE MOON AND THE LETTER SIGMA (6th S. ii. 366).—The rule for knowing by the shape of the moon whether she is waxing or waning, as given by Mr. BONE, presents the objection that one has to employ Italian words, which are not generally understood, and also to use them in a reversed way. The German "*memoria technica*" is to take the first letter of the word *zunehmend* for the waxing, and of the word *abnehmend* for the waning moon, the characters being those of German running hand. Any one familiar with this form of writing will at once understand the plan. We might use the P of *proceeding* for the waxing, and the C of *contracting* or *closing* for the waning state, if better words cannot be found. To remember only one of the letters, however, is all that is really necessary. *Pro* and *con* would, I suppose, be too doubtful for general use.

J. DIXON.

"FEUDAL" IN IRELAND (6th S. ii. 367).—In considering the speeches of the gentlemen referred to by ANON. it is well to remember that the word *feudal* is the stock term of the political agitator for anything and everything connected with the land laws which may happen to incur his indignation. Therefore we must not too nicely criticize the description of ejectment as feudal, for the process of ejectment is distasteful to these gentlemen, and what is distasteful to them in the land laws is feudal, therefore ejectment is feudal. Q.E.D. As to the prevalence in Ireland of the feudal system, Ireland is generally said to have been (by right of conquest) put under the common law of England by virtue of letters patent of King John in the twelfth year of his reign, which letters Lord Coke supposes to have been confirmed in Parliament. From that time until the Union it would seem that Ireland remained subject to the common law of England, although not bound by statutes enacted by the English Parliament before Poyning's laws, because not specially named therein, and thus it was, as Blackstone says, "deprived of many good and profitable laws made for the improvement of the common law." No doubt the English common law was not actually observed in many parts of Ireland in early times, on account of the unsettled state of the country; but still the whole of Ireland was, in theory at least, and in practice as far as possible, subject to the common law of this kingdom.

F. SYDNEY WADDINGTON.

HERALDIC (6th S. ii. 348).—T. M. M.-W. will find, by consulting Burke's and other armories, that the arms he inquires after belong to the Stubbe or Stubbs family, the only difference existing between Burke's and T. M. M.-W.'s blazoning being in the

crest, which the former gives thus, A stag's head proper, between the attires a pheon argent, this being for Stubbe of Laxfield, co. Suffolk, while the Stubbs of Durham only have two pheons in the arms, but bear the crest as, On a mural crown sable a pheon argent. Other families of the same name, though bearing the same arms, have a great difference in their crests. JULES C. H. PETIT.

I do not find the arms T. M. M.-W. describes in Burke or Papworth, but I imagine them to be a Forster coat, as they bear a great resemblance to several achievements of that family, and most nearly to the coat of the family of Forster (Bart.) of Lysways Hall, co. Stafford, who bear, Sa., on a chevron cottised between three pheons or, an annulet between two escallops of the first; crest, in front of a stag's head erased arg., attired or, collared and line affixed thereto sa., two pheons, also sa.

HIRONDELLE.

PRONUNCIATION OF THE NAME "CHEYNE" (6th S. ii. 367).—In Scotland this name is pronounced as a monosyllable, and very frequently as if spelt *cheen*, not as *chain*.

X. C.

The original spelling must have been *Chesne* (now *Chêne*).  
R. S. CHARNOCK.  
Junior Garrick.

WILLIAM BINGHAM, SENATOR OF THE U.S. (6th S. ii. 367).—He was in England early in the century, but I do not know where he died or what were his arms. His daughters married Mr. Alexander Baring and Mr. Henry Baring. Mrs. Bingham was a Miss Willing of Philadelphia.

H. B. MILDMAY.

AN OPENING NEAR THE NORTH POLE: CAPT. SYMMES (6th S. ii. 348).—The extract given by SCOTUS from Humboldt's works will be found in his *Cosmos* ("Density of the Earth"), vol. i. p. 163 ("Bohn's Scientific Library," 1848).

EVERARD HOME COLEMAN.

71, Brecknock Road, N.

John Cleves Symmes was born in New Jersey, U.S.A., in 1780, and died in 1829. He was an officer in the United States army, and after the war of 1812 wrote and lectured on the theory that the earth was hollow, supporting his views with great ingenuity and ability, and winning over a considerable number of followers. At "first blush" his views may well seem absurd, but a careful consideration of them, even in the light of modern discovery, is, to say the least, interesting. His *Theory of Concentric Spheres* (Cincinnati, 1826, 12mo.) created quite a sensation in its day. In the *Atlantic Monthly* for April, 1873, may be found a very interesting summary of his views, which would, I am sure, prove suggestive even to SCOTUS.

CHAS. L. NORTON.

University Club, 370, Fifth Avenue, New York.

**DOLMENS IN HAMPSHIRE** (6th S. ii. 147).—The circle, or rather hexagon, of stones, marked in the Ordnance Map as standing a short way off the high road between Winchester and Petersfield, has no great antiquity, as the stones were placed in that position by the late Colonel George Greenwood, of Brookwood House, in the parish of Bramdean, for what purpose I cannot ascertain. The colonel had apparently a fancy for such things, as at a little distance from these stones there is a cairn, or conical heap of flints, every one of which is said to have been deposited there by the hands of the colonel.\* This heap of flints was a crucial test in the Tichborne trial. Tichborne is situated two or three miles from the heap.

There is no stone in the neighbourhood from which the blocks in the circle could have been detached. They are apparently masses of conglomerate of grit and pebbles, probably drift stones found in the district, many of which are continually discovered imbedded in the chalk subsoil of this part of Hampshire.

H. C. M. BARTON.

Andover.

**"THE BOOK; OR, PROCRASTINATED MEMOIRS."**  
By MRS. SERRES (6th S. ii. 464, 497).—I am greatly obliged by MR. EDGUMBE's kind offer, which I ought not to have called forth. Let me explain (as I did on a former occasion) that *The Book* I was seeking was not *The Delicate Investigation*, or any of the numerous reprints of that *Book*, of which I have a great many editions. MR. EDGUMBE's observation, that it is hardly fair to apply the epithet "Messalina" to the unfortunate Queen Caroline, almost discloses the reason of my desire to see or secure a copy of Mrs. Serres's *Book*. I have original letters, written by that unscrupulous woman to George IV., of the most fulsome character, which, by her directions, had been returned to her. But when Carlton House would not have her, Mrs. Serres went over to Brandenburg House, and abused the king for the rest of her life; and I suspect when she formed her alliance with poor misguided Lady Anne Hamilton she probably cancelled and withdrew from circulation *The Book*; or, *Procrastinated Memoirs*, in which she had treated Lady Anne's patroness as "Messalina."

WILLIAM J. THOMS.

**THE EYES OF WHITE CATS** (6th S. ii. 348).—As a lover and breeder of many cats, white as well as coloured, I can inform G. S. B. that, although white cats occasionally have each eye of a different colour, it is by no means universally the case. None of mine have ever had this peculiarity.

W. K. W. CHAFY-CHAFY.

Baden.

\* The cairn is in memory of a favourite horse buried beneath.

I also have been frequently told "as a fact" that white cats never have both eyes of the same colour; but my experience is quite to the contrary. For the past six years I have been the happy possessor of numerous white Persian cats; and of the very many cats and kittens that I have had during this period only two had eyes that differed in colour.

CUTHBERT BEDE.

A perfectly white cat has just been carefully examined by upwards of a dozen persons, of whom I was one; and we were unanimously of opinion that her two eyes were precisely of the same colour.

WM. PENGELLY.

Torquay.

I do not remember any variety of colour in the eyes of white cats which have come under my own observation; and I may mention that a white cat, with one eye blue and the other yellow, was remarked upon as a curiosity at the Cat Show at the Crystal Palace in October, 1880. (See *Daily News*, Oct. 14.)

EDWARD H. MARSHALL.

My two eyes are of the same colour. I have two white babies, and so are theirs. My master will tell you all that I am right.

A WHITE CAT.

The above correspondent has asked me to certify to the truth of her letter. I do so with much pleasure.

C. F. S. WARREN, M.A.

Farnborough, Banbury.

**NUMISMATIC** (6th S. ii. 348).—I also possess one of these coins, and have always thought it was in some way commemorative of Sir Isaac Newton's appointment as Master, and afterwards Warden, of the Mint. He appears to have been appointed to the former office in 1693. The inscription is "Ic," and not "Is, Newton," as stated by MR. SPIERS.

EDWARD FRY WADE.

Axbridge, Somerset.

—**COLT, EIGHTEENTH CENTURY** (6th S. ii. 368).—The name does not appear in the catalogue of the archbishops and bishops who occupied the sees of the Church of Ireland, commencing with the year 1690, and continued to the year 1840. This catalogue is given in the appendix to Bishop Mant's *History of the Church of Ireland*.

FREDERICK MANT.

**"TRAP" FOR "CARRIAGE"** (6th S. ii. 369).—This is defined in Hotten's *Dictionary of Modern Slang*, &c., 1860, as "a 'fast' term for a carriage of any kind," and this is the earliest instance I know of the word. It would appear to have begun to come into common use about 1865, when it occurs frequently in newspapers. The *Pall Mall Gazette* of Aug. 21, 1865, has: "Horsemen were there as thickly as at a Varsity race, and 'traps' unlimited—with two wheels, with four wheels, with no wheels worth mentioning—'traps' peril-



ously high, 'traps' ignominiously low . . . were there to accompany the race." It will be noticed that the word is printed within inverted commas, as though a word of fresh importation or, at least, not of everyday use. S. J. H.

I read in Backhouse's *Narrative of a Visit to South Africa* that below the after part of travelling waggons in South Africa is a sort of hurdle, called a trap, for holding kettles and cooking pots. When the waggon is entered from behind, this appendage is used as a step. *Treppa*, Dutch for a step or stair: hence *trap*, a carriage. H. P. S.

I have met with another word which I should wish explained. In an old magazine is the following: "Mr. Street was thrown from his whiskey and killed on the spot." What was a "whiskey"? WM. FREELOVE.

Bury St. Edmunds.

["Whiskey,—2. A light carriage, built for rapid motion;—called also *tim-whisky*."—Webster's Dict.]

The only dictionary wherein I have been able to find this word is the *Archaic and Provincial Dictionary* of Mr. Halliwell-Phillips (1850), who says: "Trap, a small cart. Various dialects." But this carries us back a few years earlier than *Orley Farm*. EDWARD H. MARSHALL.

6, King's Bench Walk, Temple.

NAVAL DUEL (6th S. ii. 467).—MR. DORAN will find an account of the action between the Quebec and the *Surveillante* in the fourth volume of Beaton's *Naval and Military Memoirs*. Capt. Farmer, in the Quebec, fought his opponent, a far heavier frigate, for three hours and a half at pistol-shot distance. Both ships were dismantled, and the sails of the Quebec falling on her guns set her on fire, and she blew up. The king, to mark his approbation of the gallantry of Capt. Farmer, made his son a baronet and promoted him. The date of the action was Oct. 6, 1779. J. C. M.

EPITAPH IN LYDD CHURCH, KENT, 1420 (6th S. ii. 166, 200, 331).—I feel obliged to MR. EBSWORTH for his notice of the Lydd epitaph on John Motelfont, and for the answer in rhythm so closely corresponding with the previous version of E. J. B. I have since seen the *Carm. Prov.*, Lond., 1588, in which I had observed two of the lines, and there are more from the epitaph in this collection, so that now these are accounted for as previously occurring:—

"Dum tumulum cernis, cur non mortalia spernis?  
Tali namque domo clauditur omnis homo."

P. 147.

"Regia majestas, omnis terrena potestas,  
Transiet (*sic*) absque mora, mortis cum venerit hora."

P. 137.

"O quam ditantur qui coelica regna lucrantur."

P. 173.

The epitaph appears to be made up of well-

known lines. A closer examination of the book might show that other lines of it were there.

ED. MARSHALL.

CURTAIN LECTURES (6th S. ii. 8, 191, 353, 478).—I give an earlier example of the exact phrase. Some four days after reading the last reference I happened to look into Arber's *Stat. Registers*, vol. iv., for other purposes, and at p. 367 came across: "6 Julii, 1636.....A booke called *Follies Moderator* with a *Curtaine Lecture*, wherevnto is annexed *The garden of Wisdom* by Sir W. R." Also: "25<sup>o</sup> Novembris, 1639. A Booke called *A Boulster Lecture*," &c. B. NICHOLSON.

An instance of this expression, somewhat earlier than that in Goldsmith noted by T. L. A., is found in Savage's *Progress of a Divine*.

ERNEST B. SAVAGE.

Kirk Michael Vicarage, Isle of Man.

"JOLLY" (6th S. ii. 226, 330).—Probably the following instances of the early use of this word may be acceptable. MR. BATES will here find examples of its use "in a peculiar sense" a hundred years earlier than those he quotes:—

"It is a *ioly* and an elegaunt oracion, saied he, but it is nothyng conueniēt nor comely for Socrates."—*Apoph. of Erasmus*, 1542, p. 28 of 1877 reprint.

"Xenocrates the philosopher was of a more soure nature, a *iolyte* feloe in some other respectes: but Plato mo tymes then oneaused hym, with sacrifice to purchase the fauour of the Graces."—*Id.*, p. xxvi of 1877 reprint.

"that ye maie bee an hable manne, to enioye the possession of that *ioly* fruitefull Seignourie, to the whiche ye are borne."—*Id.*, p. xxviii of 1877 reprint.

"trowest thou that it had been possible for such a *iolyte* man as Antisthenes, to be borne of a father and a mother, beeyng bothe of theim Atheniens?"—*Id.*, p. 16 of 1877 reprint.

"Then Alexander beginning to rail on his father saied This is the *ioly* feloe and gaye man, whiche making preparation to passe out of Europa into Asia, and about to go but out of one chambre into another stumbled and had a great fall."—*Id.*, p. 200 of 1877 reprint.

"When Alexander the great had come vnto him, and saluted him, Diogenes demaunded who he was: And when the other had in this maner answered, I am that noble Alexander the king: Mary (quoth Diogenes againe:) And I am that *iolyte* feloe Diogenes the doggue."—*Id.*, p. 153 of 1877 reprint.

See also pp. 97, 191, 208, and many other examples in the same volume.

"O Lolly frende, what do I thinke,  
what thinckes thou? do I say  
When I of any *iolyllie* ioy  
or pleasure do assaye."

Drant's *Horace*, 1567, F vi. verso.

"Whose tender looks (O *ioly* ioy)  
Shall win me sure your louing boy."  
Clement Robinson's *Handful of Pleasant Delights*, p. 20 of Arber's reprint.

R. R.

Boston, Lincolnshire.

**SORTS OF ALES** (6th S. ii. 308, 334).—I have a curious little work on the subject, *Martini Schookiæ Liber de Cervisia: Quo omnia ad illam pertinentia plenissime discutiuntur*. Groningæ, 1661. Caput xxxvii. treats "De Cervisiâ Anglicana":—

"A diverticulo in viam ut redeamus, ex ordine consideranda est Anglicana cervisia, commendari quoque solita ab extraneis, nominatim Belgis, ad quos frequenter majori quoque copia defertur. De ea distincte cum egerit Brudus quidam, Lusitanus Medicus, in libello quem scripsit *De Ratione Victus in Febribus*, exemplo Astedii ex *Encyclopædia ejus vitula hic arabimus*. Is ergo agens de differentia potus, qui in usu est: Potus, inquit, quo Angli utuntur, multiplex est; nempe vehemens, medius, et imbecillior. Discrimen inter hos penes vehementiam et imbecillitatem, calefactionem, et refrigerationem et penes substantiæ crassitatem et tenuitatem habetur: Postea ostendit triplicem Cerealem potum esse. Simplicem sive aquosum, medium, potentem. Simplex cervisia [x?] secundum eum, eosdem effectus prodit, quos vinum aquosum: aperit siquidem, refrigerat, et distributionem procurat. Subamara quidem est initio, sed cum amarities illa cito evanescat, caloris argumentum præbere non potest. Potens cervisia, quam duplicem vulgo vocant [xx?], poterit calefacit, habetque quid vehementiæ instar potentis vini. Media, quæ Trihæpennina [three-ha'penny?] vulgo dicitur, mediæ naturæ existit, calefacit quidem, cæterum moderate. Ita quidem de triplici hac Anglorum cervisia existimat Brudus. Præterea, uti supra quoque ostendimus, alius Cerealis potus, quem Alam vocant, apud Anglos in usu est. Illi nihil omnino lupuli incoquitur. Ei admodum infestus est Brudus, nam omnibus modis condemnatur; Docens corruptioni aptissimum esse potum, ac vicinos ad similem affectum disponere chymos. Ejus quoque substantiam dispositum proximum esse, ut in flatuosos halitus solvatur: ea de causa capiti atque nervis inimicum esse: materiam amplius esse obstructioni lenis et splenis. In summa nulli amicam esse eam cervisiam præter quam Veneri. Lobelius nihilominus in *Histor. Plant.* eam commendat à gratia saporis, qui vinosus sit. Cardanus quoque, lib. 3. de Sanit. tuenda cap. 88, non simpliciter eam damnat; sed aut ætate aut coctione corruptam. Sapore, inquit, est austero, acido dulcique mixtis, refrigerat, nec ingratus potus, his qui ei assueverint. Quæ vero amariore, minus sunt salubres, nam vel plus justo coctæ, vel putredine, aut vetustate hordei tales evaserunt. Plus tamen fidei Brudo deferendum videtur, diu quippe in Anglia Medicam proxim exercevit, quam Cardanus tantummodo transieverat, et vix perlustraverat. Nec hoc prætereundum, hodie Dordraci in Metropoli Hollandiæ coqui Cervisiam albam Anglicanæ similem: Vulgo vocatur Dorts-Engels: hæc in ipsa Anglia præ vernacula desideratur."

EDMUND WATERTON.

In my note under this heading read *refrigerating* instead of "refugerating." BOILEAU.

**THE GARNET-HEADED YAFFINGALE** (6th S. ii. 309, 473).—Yaffle, yaffler, and yappingale are local names of the green woodpecker, and the deep-red colour of its occipital feathers may be fitly likened to that of the garnet. ALFRED NEWTON.

Magdalene College, Cambridge.

**OLD HOUSES WITH SECRET CHAMBERS, &c.** (5th S. xii. 248, 312; 6th S. ii. 12, 117, 295, 433).—These secret hiding-places were not uncommon in

old Lancashire houses. As examples the following occur to me. At Mains Hall, in the parish of Kirkham, some workmen discovered a "priest hole" behind a stack of chimneys, in which it is supposed that Cardinal Allen was once concealed. An old house in Goosnargh, called Ashes, has two small cavities (evidently intended for secret chambers) in its centre wall, which is four feet thick.

H. FISHWICK.

**THE SENTENCE FOR HIGH TREASON** (6th S. i. 431, 476; ii. 269).—The following, culled from one of old Hugh Latimer's sermons preached in 1549, may prove of service to those interested in the ghastly question:—

"I was once at Oxford.....Beyng ther, I hurd of an execution that was done upon one that suffered for treason. ....I can not tel what the matter was, but the judge set it so out that the man was condemned. The xii. men came in, and sayd gyltye, and upon that, he was judged to be hanged, drawn, and quartred. When the rope was about hys necke, no man coulde perswade hym that he was in anye faute, and stode there a great whyle in the protestation of his innocency. They hanged hym and cut hym down somewhat to soone afore he was cleane deade, then they drewe hym to the fyre, and he revived, and then he comyng to his remembrance confessed his faute, and sayd he was gylty."

F. M.

I do not think that Shakespeare's authority has been quoted as to the meaning of the word *drawn* and its right place in the dreadful formula. But he has a clear reference to it in *Much Ado about Nothing*, III. ii.:—

"Benedick. I have the toothache.

Don Pedro. Draw it.

Benedick. Hang it!

Claudio. You must hang it first and draw it afterwards."

EDWARD H. MARSHALL.

6, King's Bench Walk, Temple.

**BENJAMIN FRANKLIN** (6th S. ii. 127, 258).—I am obliged to MR. BUCKLEY for the reference to "N. & Q.," 3rd S. xi. 515; 4th S. v. 459, and to the line in Manilius. I have to remark that DR. RAMAGE, in the former of these references, alludes to the line relating to Franklin as "Eripuit cælo fulmen sceptrumque tyrannis," and as having been written for his *bust*; but in the anonymous *Life of Turgot*, published in London in 1786, it is attributed to Condorcet. The passage on the subject (p. 201) is as follows: "On ne connoît de M. Turgot qu'un seul vers latin destiné pour le *portrait* de M. Franklin; Eripuit cælo fulmen, *mox sceptrum tyrannis*." Turgot died on March 20, 1781, upwards of twenty months before the independence of the United States was established by the preliminary articles for a treaty of peace, signed Nov. 30, 1782, and he could, therefore, only express a hope for the wresting of the sceptre from George III.

The *Biographie Universelle*, vol. xlvii. p. 67, note, the *Encyclopædia Britannica*, eighth edit.



title "Franklin," and the *Life of Turgot*, by the late Prof. W. B. Hodgson, London, 1870, all read "sceptrumque" for "mox scepra," and the professor's error is the more remarkable, as he frequently refers to Condorcet's *Life of Turgot*.

The notice of Franklin in the ninth edition of the *Encycl. Brit.*, now in course of publication, does not give the line in either form.

I still hope to receive a reply as to where the cenotaph is to be found to which I alluded in my former query.

WINSLOW JONES.

Exeter.

THE PLAGUES OF 1605 AND 1625, &c. (6th S. ii. 268, 390).—The municipal records and parochial registers (six) of the borough of Stamford contain references to this oft-recurring visitation. In 1574 the plague was so virulent that the newly installed alderman or chief magistrate, John Houghton, was sworn into office before F. Harrington, Esq., the Recorder, Oct. 24, 1574, "in loco vocat castell meadows juxta et exopposite Castrum Staumfordiæ." Before it was the custom to administer the oath in "Castro Staumfordiæ." In 1580 the plague again visited Stamford. The corporate authorities passed on September 7 a severe enactment prohibiting the people leaving the town, and again on April 10, 1603. On Dec. 2, 1602:—

"It was also agreed by the Ald'man, comburgesses, and burgesses assembled, that a cabbin should be erected and built wherein p'sons infected w<sup>th</sup> the sicknesse called the plague should be kept and maynetayned, and that for charges thereof the fourthe part of (a) fiteene should be p'sently collected and gathered."

This order was followed by another in January, 1602/3:—

"Yt is also agreed by the said Ald'man, comburgesses, and burgesses assembled, that a quarter or flourthe p'te of a fiteene for the reliefe and maynetence of people visited w<sup>th</sup> the sicknesse called the plague should be p'sently collected and gathered."

The "cabbin" was built on the site of the White or Carmelite Friary. The parish registers of both St. George and St. Michael's have entries of interments of those dying of the plague (which carried off nearly six hundred) as being "bur. at the cabbyn at White fryers." In September, 1623, at a common hall, certain members of the corporation were instructed to superintend the watch

"in this dangerous tyme of visitation, and that the sum of 10<sup>s</sup> 5<sup>d</sup> 4<sup>d</sup> collected in the towne to the brieve of visited persons in other townes were brought in, whereof 10<sup>s</sup> was given to the towne of Grantham, and the rest to London, or some other towne as occasion offered."

In 1641 it again visited us. On August 26 the hall empowered the alderman or his officers, in the event of people quitting the town and not leaving a substitute,

"to sett on some other men to doe that service, and the said person or persons so as aforesaid appointed or sett on to watch and ward for the persons absent or neg-

lectinge to sett on others for them to pay (as well for the time past as to come) all such wages as shall be due unto them for that service accordingly as others do pay; and if any person or persons be as aforesaid absent and neglectinge to pay such wages to such person or persons watching or wardinge for him or them, that then, and in such case, it shall be lawfull to take a strict suite accordinge to lawe, against such person or persons neglectinge or refusinge, for the recovery of the same wages."

In all the six parochial registers of this borough there is not a single entry recording the burial of any victim of the plague in 1665, a fact probably owing to the great vigilance observed by the corporation authorities in keeping any person from entering the town from infected localities.

JUSTIN SIMPSON.

"NONE BUT HIMSELF CAN BE HIS PARALLEL" (5th S. iii. 25; x. 15; 6th S. i. 489; ii. 58, 292).—Several references have appeared under this title in respect of man. It may be observed that St. Hilary says the same of eternity, "*Æternitas sola est similis sui*" (S. Hilar. Pictav., "Ex Op. Hist. Fragm.," ii. col. 1305, *Opp.*, Veron., 1730).

ED. MARSHALL.

SEVENTEENTH CENTURY ALTARPIECES (6th S. ii. 384, 494).—I have reason to believe that the term, "a reedos painted in perspective," signifies a representation of a triumphal arch in a classic style, inlaid or painted after the manner of a sketch or drawing in sepia. The design is frequently enclosed in a frame of dark wood, and placed over the altar of the church. Such workmanship should be carefully preserved, as a link in the history of a church, even if removed from its position over the holy table.

F. F. K. BROWN.

KING CHARLES II. AND BRAMBLETYE HOUSE (6th S. ii. 488).—This house is in Ashdown Forest, on the road from East Grinstead to Lewes, in Sussex.

D.

A PROVERB (6th S. ii. 445, 493).—Fuller (*Church Hist. of Britain*, 1655) says, in the dedication of cent. iv. bk. i.:—

"Of all Shires in England Staffordshire was (if not the soonest) the largest sown with the Seed of the Church, I mean, the blood of primitive Martyrs; as by this Century doth appear."

I have noted the difference of type in which the words of the proverb are presented in the original, because one of Fuller's editors (Nicholls), by the use of inverted commas to mark this difference, conveys the impression that the words were not Fuller's own. Clearly an accepted saying is referred to, but this may have been its first expression in English.

VINCENT S. LEAN.

Windham Club.

INN SIGNS: "THIS GATE," &c. (6th S. ii. 164, 259, 335, 438).—The sign of the "Gate" with the

usual verses—a real gate—I have often seen hanging by the roadside between Cheltenham and Bishop's Cleeve. W. J. BERNHARD-SMITH.  
Temple.

"ISABEL COLOUR" (6th S. ii. 309).—The French lexicographer Littré defines "Isabelle" as "qui est de couleur moyenne entre le blanc et le jaune, mais dans lequel le jaune domine." With respect to the etymology of the word he says:—

"On dit que l'Archiduchesse Isabelle, fille de Philippe II., gouvernante des Pays-Bas, fit vœu, lors du siège d'Ostende (1601-4) de ne pas changer de chemise jusqu'à ce que son mari fût victorieux, et que la couleur de cette chemise au bout du temps juré prit le nom de la princesse."

He adds, however, "Rien ne garantit cette historiette." I have never before seen it stated that "she wanted to persuade the ladies of her court to follow her example." What is generally asserted is that the peculiar tint which the royal lady's linen had acquired after having been worn for so many years without washing became fashionable, and was voluntarily adopted by the ladies in attendance on the archduchess, who caused their linen to be dyed in imitation of that worn by her.  
E. MCC—.

Guernsey.

The following passage occurs relative to this colour in Isaac D'Israeli's *Curiosities of Literature*:

"Fashions have frequently originated from circumstances as silly as the following one. Isabella, daughter of Philip II., and wife of Archduke Albert, vowed not to change her linen till Ostend was taken. This siege, unluckily for her comfort, lasted three years, and the supposed colour of the archduchess's linen gave rise to a fashionable colour, hence called *l'Isabeau* or the Isabella, a kind of whitish-yellow-dingy."—Fourteenth ed., i. 242.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

There is a reference to Isabel colour, and a notice of its origin, in Lord Mahon's *Life of Condé*. I have not this book at hand, but some years ago I made an extract, a copy of which I now send:—

"Colour Isabelle. This colour, a sort of yellow, was chosen by the great Condé for his own. The origin of the name is curious. When the Spaniards were besieging Ostend, in 1601, the Archduchess Isabella, wishing to encourage the troops, and thinking success near at hand, made a vow of never changing her linen before she entered the town. Unfortunately for this princess the siege lasted three years longer. It may be conceived that during this time her linen lost some of its original brightness, and her ladies, to console her and to follow her example, had their linen dyed of a colour which afterwards became the fashion, and which was called Isabelle."

A scarf of this colour was a badge of the partisans of Condé in the civil war consequent on his arrest.  
T. M. M.-W.

Mr. James, in his novel of *Richelieu*, mentions Isabel and silver as the livery of Chavigni, the favourite of the prime minister. In a note Isabel

is said to be a mixed colour, resembling that which in our day has been called "Esterhazy," whatever that may be.  
FREDERICK MANT.

"ROUTOUSLY" (6th S. ii. 366, 398).—*Routous* is given in Halliwell's *Dictionary of Archaic and Provincial Words* as a Northern word, meaning "riotous," "noisy."—I have failed to find the word in any glossary. In Mr. C. C. Robinson's *Dialect of Mid-Yorkshire*, the verb *rout* (pronounced *root*, *raowl*), is given with the meaning of "To bellow, or speak boisterously." I have heard the verb used in Yorkshire with reference to the noise made by a pig when he has got among the vegetables of a garden, and is eating them and pulling them up. I find in Bosworth's *A.-S. Dict.*, "*Urutan*, to rout in sleeping, snore, snork."

F. C. BIRKBECK TERRY.

Cardiff.

LENGTH OF OFFICIAL LIFE (6th S. i. 324, 483; ii. 36, 276, 376).—On May 9, 1785, died Vincent Perronet, M.A., upwards of ninety years of age, and fifty-seven years vicar of Shoreham, Kent. He succeeded Dr. Wall in 1728, who had been vicar fifty-two years (two vicars only in 109 years).

WM. FREELOVE.

Bury St. Edmunds.

ANCIENT SCOTTISH MEASURES (6th S. ii. 247, 377).—As to *clannus* possibly meaning a handful, and *clamn* being possibly the Gaelic *lamh*, hand, it may be noted that in N.W. Lincolnshire *clam* is to snatch hold of, and *clawm* to paw about with the hands. See Peacock's *Glossary*, E.E.T.S.

J. T. F.

Bishop Hatfield's Hall, Durham.

BOOKS ON PUNCTUATION (6th S. i. 177, 324).—*Composition and Punctuation*, by Justin Brennan, 12mo., seventh edition, 1850.

EDWARD H. MARSHALL, M.A.

AUTHORS OF QUOTATIONS WANTED (6th S. ii. 389, 479).—

"When last," &c.

These four lines are taken from Isaac Bickerstaffe's comedy of *'Tis Well it's not Worse*, acted, not unsuccessfully, at Drury Lane in 1770. WILLIAM PLATT.

(6th S. ii. 448, 479.)

"He first deceas'd," &c.

Camden, in his *Remains*, and, I am told, in an early edition, 1686, gives the couplet as an epitaph "upon two lovers who, being espoused, both died before they were married" ("She first deceas'd"). Query, is not the inscription on Sir Albert Morton's wife—*mutatis mutandis*—a literal transcription of Camden's version? Certainly, ABHBA has good authority for his wording, as it is that of the 1870 edition of Camden's *Remains*, published by John Russell Smith, Soho Square, London.

FREDK. RULE.

(6th S. ii. 489.)

"If I had no opposition I should make myself one" expresses an idea similar to, and may be derived from,



Lord Stanley's words in the adjourned debate on the Ministry, June 4, 1841 :—

"I recollect that, when I first came into Parliament, Mr. Tierney, a great Whig authority, used always to say that the duty of an Opposition was very simple—it was to oppose everything and propose nothing."—*Hansard's Parl. Deb.*, Third Series, vol. lviii. p. 1188.

WILLIAM PLATT.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Walks through the City of York.* By Robert Davies, F.S.A. Edited by his Widow. (Chapman & Hall.)

THE worthy and kindly author of this book—and of other good books—is dead : his amiable widow, too, is gone, after living just long enough to finish her editorship and write her loving little preface ; and thus it happens that those who knew them both can hardly bring to bear on their volume the *lumen siccum* of unbiassed criticism. Nevertheless, the antiquary and the student of social life may take it for granted that here is a book well and clearly written by one most competent to write it—a book not only of much local interest, but of an interest that opens out on all sides into the larger fields of English history. For Robert Davies was no mere Dryasdust ; within his own limits his vision was clear and his knowledge singularly full, and he was master of a style pure and simple, and all but free from provincial pomposity and platitude. The city for which he did so much in literature has few names on her roll more estimable than his. York has a history extending back over some eighteen hundred years. During all that time the stone can cry out of her walls, and the beam out of the timber can answer it ; she has relics of that kind to honour from the days of the *Legio Sexta Victrix* until now. But, as was said long ago, it is men, and not stones, that make a city ; and we are not aware that any man of high and national distinction was ever cradled at York, except the mariner, Robinson Crusoe. If any one should deny this hero to his native city, under the slight and frivolous pretext that he was not a real person, we may reply that he is far more real to us all than any of the mercantile peers and baronets and aldermen who figure so loftily in Mr. Davies's pleasant, but sometimes too deferential, pages. And yet, when taken in the lump, these civic worthies, vividly portrayed as they are, become both real and interesting, even to those who know not their city. Their brief and rapidly scintillating pedigrees show that (as the *Times* said in Lord Carington's case) "the aristocratic tradition ripens fast in England" ; they show that upward course of trade, that constant interpenetration of the citizen life and the life of the noble or squire, which has been going on with excellent results in England from the days of the De la Poles to those of Sir Gorgius Midas. They show, too—negatively, at least—how little the old Norman families, whether of the greater or of the *petite noblesse*, have had to do with this interpenetration. Even now the best blood of the county, the Scropes, the Cayleys, the Wyrills, remains in the ranks of the simple gentry or the baronetage, whilst the posterity of Henry Thompson, the wine merchant of High Ousegate in Charles II.'s time, now ruffle it with the best, as my Lords Wenlock of Escrick ; and even the descendants of "Thomas Brown, of the City of London, Esquire" (as Sir Bernard politely calls him), have lately, under another but not more honourable name, attained to an earldom in that great historic Yorkshire with whose history they have nothing whatever to do. Mr. Davies does not mention these Browns, for there was nothing to say of them ; but he gives a full and interesting account

of the Thompsons, and of others greater than they ; as, for instance, the Bouchiers of Benningbrough, and, above all, the Fairfaxs, whose original ancestor, as he well reminds us, was William Fairfax, of Low Ousegate, citizen of York, in the reign of John.

The plan adopted by Mr. Davies in his *Walks* is excellent ; he meddles not with matters architectural, says nothing of the minster, and but little of churches, monasteries, and the like ; but takes his readers up and down the streets of York, and makes every old house give up the story of its builder or its early inmates.

There is not a town, there is hardly a village, in England that might not be endeared to its inhabitants, and even to outsiders, by such a method as this, so well pursued. And yet, what do the men of York, or any other townsmen, care for that ancient and stately aspect of their town which was once the honoured expression of its historic past ? Consider a few things out of many which have happened during the present century in York alone. Ouse Bridge, with its chapel of St. William, is gone ; the college of St. William is a neglected ruin ; the Four Bars, indeed, remain ; but their barbicans, all save one, have been wantonly destroyed, and the Bars themselves have been disfigured by huge modern arches cut through the walls beside them ; the beautiful Priory Gate of the Holy Trinity in Micklegate has been swept away ; noble private houses of Elizabeth's time have been gutted, their embossed ceilings shattered, their heraldic staircases carted off to Wardour Street ; and—worst scene of all, perhaps—the "George" Inn, that grand mediæval hostelry which was the pride of the city, has been utterly ruined and pulled down, and the abomination of plate glass and cast iron stands there in its stead. This last outrage has been committed since Mr. Davies wrote his book ; and his nephew, Mr. R. H. Skaife, who has enriched the volume with many biographical notes, has, perhaps from a sympathetic sense of shame, failed to inform the reader that his uncle's ample and loving description of "the George" can now no more be verified on the spot.

*Yellow Cap, and other Fairy Stories for Children.* By Julian Hawthorne. (Longmans & Co.)

To write a new fairy story is almost as difficult as to invent a new animal. There is an easy grace, an unfeigned and unstudied unreasonableness, about genuine popular tales, which cannot easily be imitated. But many of the so-called fairy stories have no claim to the designation under which they are known, being merely moral apologies, and they have given rise to a large literature intended to convey to juvenile minds truths which apparently desire only to divert. To this class of fiction, of which the *Water Babies* may be taken as the type, Mr. Julian Hawthorne's *Yellow Cap* and other tales belong. They are ingenious, picturesque, and edifying ; it must be left for children to decide whether they are credible. The scene of the first is laid in England, at a time when "the architect's plans for Stonehenge were still under consideration," and it describes the adventures of a rustic youth who dreams of grandeur, and obtains it when he dons a magic yellow cap. But after becoming a king, and swaying a realm suggestive of that through which Alice wandered, he is glad to doff the cap which renders his head uneasy, and to return to homely joys and a village maiden's love. "Rumpty Dudget" tells how "in the days before the sun caught fire, before the moon froze up," three children lived in a palace between a "Garden of Delight" and a "Forest of Mystery," and were protected by a nocturnal cat against the felonious attempts of a kidnapping dwarf. In "Calladon" the history of Adam and Eve in Paradise repeats itself in the story of two small children who dwell within the



gleaming walls of Abracalabra, ruin it by their disobedience to their Master's commands, but are eventually reformed by suffering. And "Theoda" relates how an earthly child loved a "water maiden," from whom he was separated, at least for a time, by a crab of sceptical, politico-economical, and arithmetical tendencies. The stories are all well written as well as deftly constructed, and they form a dainty volume, of which children will be the best judges.

*The Necklace of Princess Fiorimonde, and other Stories.*

By Mary de Morgan. With Illustrations by Walter Crane. (Macmillan & Co.)

SOMETHING of the fortunate spirit of the author of the *Contes de ma Mère l'Oye* and the old French fabulists appears to have descended upon Miss de Morgan, whose present volume is full of the spells and magic swords, the good and bad fairies common to this kind of literature.

"O, l'heureux temps que celui de ces fables,  
Des bons démons, des esprits familiers,  
Des farfadets, aux mortels secourables !"

one cries with Voltaire over these enchanted pages. We suspect, however, that it was the pretty title of *The Necklace of Princess Fiorimonde* which suggested its priority in the volume, as it is not, to our mind, the most pleasing of the group. The picture, in the following story, of the harper, Arasmon, wandering wearily in search of his lost Chrysean, whom he carries ever with him under the semblance of a harp, which moans for recognition in inarticulate music when he strikes the strings, is far more touching and beautiful. It has, besides, a fine suggestiveness of that good which is always with us, and which we nevertheless seek so fruitlessly elsewhere, which may well serve as a lesson to children of a larger growth. A capital tale, too, is the "Heart of Princess Joan," and another, the merry little chronicle of the "Three Clever Kings," who preferred very humble vocations indeed to the responsibilities of royalty. The fate of "The Wise Princess" strikes us as a little too sad for a fairy book, although this is but a trifling blemish in so charming a collection. Mr. Walter Crane's clever designs would make the fortune of far inferior volumes. They are, perhaps, sometimes a little "too picked and Italianate" (as Holofernes would say); but one cannot fail to admire their grace, their taste, and their fertility of ornament. The humour in one or two of them makes us long for that edition of *Grimm's Goblins* which, it is rumoured, we are shortly to expect from the pencil of this very talented designer.

*Essays on Art and Archaeology.* By C. T. Newton, C.B. (Macmillan & Co.)

In archaeological subjects Mr. Newton's name is a guarantee for excellence of work, and he combines scientific treatment with an attractive style. The beauties of Greek art are appreciated and pointed out with the eye and the hand of a master, and the reader will not be repelled by the usual jargon of aesthetic criticism which confuses itself and others in a gush of sentimental hysterics. In these essays will be found accounts of the results of Wood's excavations at Ephesus, Schliemann's discoveries at Mycenæ, the German expedition to Olympia, the Russian explorations in the neighbourhood of Kertch, which have enriched St. Petersburg with a unique collection of Greek jewellery, and the labours of General Cesnola in Cyprus which created the Museum of New York. But the most important essay is that on Greek monumental inscriptions in stone and metal. The first part relates to inscriptions of a miscellaneous character, from the earliest dedicatory epigrams down to Diocletian's imperial edict regulating the price of provisions. The second part deals with religious inscrip-

tions alone, and throws a flood of light on a variety of subjects connected with the Greek temple. The lover of classical antiquity will there glean much novel and interesting information respecting the loans from the treasury of the temple, the emphyleutic tenure of its lands, the various grades of its ministers, its slaves "sold to God," pagan epitaphs, the asylum its walls offered, the Ephesian *temenos*, which was the prototype of the sanctuary of Whitefriars, and many details of those sacrificial pageants which pass before our eyes in the frieze of the Parthenon.

*Tuscan Fairy Tales.* (Satchell & Co.)

THIS pretty little volume, besides being amusing, has a value which perhaps its author does not suspect. The tales come from a quarter (the Val d'Elsa, the Garfagnana, and the neighbourhood of Carrara) unworked by any of the great folk-lorists of Tuscany, and offer considerable variations from the published types. Not one of the tales is original, but, for the reason just stated, they are as interesting as if they were so. In the preface the author shows that he has misunderstood the good-natured peasantry of Tuscany when he charges them specially with "suspicious reserve and assumed incredulity," presumably because they did not open their hearts to him upon the subject of their folk-lore. Mrs. Busk noticed the same reserve in the Roman peasantry, but assigned it to its true cause, and a writer in "N. & Q." has quoted Pitre in proof of the same fact and its reason. The author also entertains another equally unwarrantable opinion, viz. that Mrs. Busk, Signor Bernoni, and the Fräulein Gonzenbach are the only known authors upon Italian folk-lore. It is strange that so accomplished a writer should be unacquainted with the works of Pitre, Imbriani, De Gubernatis, Comparetti, Visentini, Nerucci, Coronedi-Berti, &c.

*Spare Minutes; or, Resolved Meditations and Pre-meditated Resolutions.* By Arthur Warwick. (Pickering & Co.)

THIS is one of those charming little reprints of old devotional books, beautifully printed and daintily covered, with which the house of Pickering maintains the honour of its name. A short introductory notice by the Rev. W. C. Loftie tells us, in a pleasant and readable form, the little that is known, or that can be inferred from his writings, about the author. The complete volume was first offered to the public in 1634, though an earlier form of it had appeared some two years before. The book is "a string of proverbial meditations and meditated proverbs." The author's language is " quaint in conceits, and conceited in quaintness. It proceeds on an almost uniform balance of antithesis: but his observations are, at once, acute, deep, and practical." From the opening words of the dedication—"Right Worshipful, I will not make an over-large gate to my little City. A short Epistle best unites with so small a volume, and both fitly resemble your knowledge of mee, and mine acquaintance with you, short and small"—to "the last thing the Author wrote a few daies before his death," the tiny volume is a storehouse of quaint thoughts.

*A Commentary on the Book of Proverbs attributed to Abraham-ibn-Ezra.* Edited by S. R. Driver, M.A. (Oxford, Clarendon Press.)

THE author of the *Tenses in Hebrew* again comes forward with a small but scholarly work, and places within the reach of all Hebrew students a correct text of the commentary on Proverbs attributed to Ibn-Ezra. It has been admitted for some time past that the commentary upon Proverbs printed in Rabbinic Bibles is by Moses Kimchi, brother of the celebrated David Kimchi. This was first recognized by Jacob Reifman in 1841.



Later, Hirsch Lippmann showed that, both lexically and grammatically, the views expressed by the author of this commentary are at variance with those of Ibn-Ezra. Mr. Driver discusses very ably the whole question of the genuineness of the MS. Such a handy edition of a Rabbinic commentary is very useful, and it is much to be regretted that there are not more of them. Moreover, in the case of this book, the sheets have had the advantage of the perusal of Dr. Steinschneider, S. J. Halberstam, and Dr. Friedländer.

*Codex Dublinensis Rescriptus.* [Z.] Edited by T. K. Abbott, B.D. (Longmans & Co.)

This reprint of the great Dublin palimpsest of St. Matthew's Gospel is most valuable to the Biblical critic. It is not, however, the first appearance of its readings; but the difficulty of decipherment, owing to the discolouration of the vellum, caused errors in the work of two previous critics. The MS. has had a "strange eventful history." Written in uncial letters about the end of the fifth or beginning of the sixth century, the MS. (so the editor thinks) gradually faded, and then, about the tenth century, a selection from Basil and Chrysostom was written over the sacred words—*ἀπὸ τῶν ἀλλογορούμενα*; the Gospel underlies all Christian writings. No more is known of the MS. till about 1800, when Dr. Barrett, of Trinity College, Dublin, discovered it and made it known to the world. Mr. Abbott has produced a most valuable edition. The fac-similes give a clear insight into the history of the MS., which will be very acceptable to all who are interested in the criticism of the sacred text.

*Passages from the Prose Writings of Matthew Arnold.* (Smith, Elder & Co.)

No one who recognizes the worth of Mr. Matthew Arnold's influence as a teacher and a critic can fail to rejoice that an anthology of his writings should have been published. As mere passages of beautiful English, as mere examples of the art of criticism, they will do good, if only they induce any reader to turn to the books whence they are chosen in search of more that may raise and purify his taste for letters; for truly it is in literature that we can most thoroughly trust Mr. Arnold, so true is his touch, so exquisite his literary sense.

*Rambling Recollections of Old Glasgow.* By Nestor. (Glasgow, Tweed.)

*History of the Parish and Burgh of Laurencekirk.* By William Ruxton Fraser, M.A., Minister of Maryton. (Blackwood & Sons.)

SCOTLAND has long been fortunate in attracting the labours of zealous local topographers as well as family and clan historians. And, happily, the race of Captain Cuttle is still well kept up ayont Tweed and Forth. "Nestor," the *nom de plume*, we understand, of one who has for many years occupied a prominent position in the local judicature of Scotland, tells us, in his *Rambling Recollections*, of days lang syne, when the "clatter of tongues" at the West Port Well was chiefly Gaelic; when the "Charles" dozed in their night-boxes, in the intervals of their half-hourly calls; and when the illumination in honour of Trafalgar had just been held. "Nestor" grieves much over the "desecration" of the remains of the old College to the purposes of a railway office. We have ourselves very pleasant memories of the old College, and can feel for our author's sorrow. There is much of historical interest in the *Recollections of Old Glasgow*, and there are not a few capital stories, which we have not space to extract.

Mr. Fraser has done good service to the local history and genealogy of the eastern seaboard of Scotland in publishing his carefully written *History of Laurencekirk*. In the matter of genealogies, it travels over some of the

same ground as Dr. Davidson's *Inverurie*, already noticed in these pages. We feel bound to express our regret that both these really valuable contributions to Scottish local history should contain a repetition of the old well-worn myth of "Robert, Prince of the Catti," as the eponymous ancestor of the house of Keith-Marischal. And we shall require a deal more evidence than Mr. Fraser has brought forward before accepting what appears to be his theory, that the male representation of Barclay of Mathers is vested in a line of Barclays, tenants of Newton, of whose filiation on the Mathers stock absolutely no proof is given. There can be no doubt, however, that the parish of which Ruddiman was schoolmaster, and "Minstrel" Beattie a native, deserved a loving historian, such as it has found in the Minister of Maryton. We gladly recognize in Mr. Fraser's interesting volume a fresh proof that the spirit which produced the *Old and New Statistical Accounts of Scotland* is still alive, and we hope in many a Scottish manse.

*The Oracle*, a journal devoted exclusively to "Answers to Correspondents," has now reached its eighty-fifth number. The publisher is Mr. H. J. Infield, 160, Fleet Street, E.C.

### Notices to Correspondents.

We must call special attention to the following notice:

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

BOSCobel ("Emilio Castelar's Works in English," *ante*, p. 500).—MR. H. KREBS, Oxford, writes: "Besides Mrs. Arthur Arnold's translation of the work quoted by you, there is but a speech on 'Religious Liberty,' delivered by Castelar in the Spanish Cortes on May 9, 1876, which has been translated by W. G. Richardson (London, 63, Fleet Street, M. T. Ruiz, October, 1876). Of Castelar's numerous other works nothing, it appears, has been published in English as yet. His two excellent novels—*The Sister of Mercy* (*La Hermana de la Caridad*, 2 vols., Madrid, 1873), and *The Story of a Heart* (*Historia de un Corazon*, 4 vols., Madrid, 1874-7)—would certainly deserve an English translation."—J. H. I. writes: "A volume of biographical essays by Emilio Castelar was translated by Mrs. Arthur Arnold, and published by Messrs. Tinsley Brothers, in 1875, as *Life of Lord Byron*, and other *Sketches*. Every admirer of either Byron or Castelar should read this volume, if possible, in Spanish, and if not in its English garb."

G. J. JOHNSON ("The Chimes of St. Mary's, Cambridge," *ante*, p. 500).—C. R. M. writes: "The melody is in the key of D. It is printed in Dr. Raven's *Church Bells of Cambridgeshire*, p. 63. The tenor bell is C sharp."

SCOTUS (*ante*, p. 360).—The address of the firm in Holland which makes the old Dutch tiles is Heer Ravensstein, Westraße, bij Utrecht.

CHARLES WYLLIE.—Taken, no doubt, from the once popular ditty, *Poor Dog Tray*.

C. F. S. WARREN, M.A.—We did not refer to you. Thanks for the MS.; it shall appear.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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